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CENTRAL BAPTIST  
THEOLOGICAL SEMINARY

*Doctor of Philosophy*  
*Doctor of Theology*  
PROGRAM HANDBOOK

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Document created November 2004  
Approved by the board of trustees on May 9, 2008  
Effective July 1, 2010

## Disclaimer

This handbook is prepared to provide our students with information and guidelines. Central Baptist Theological Seminary of Minneapolis can change or amend policies and practices described in this handbook at any time, with or without advance notice.

If you have any questions regarding this disclaimer or the contents of this handbook, please discuss them with the director of postgraduate studies.

## Notice of Revision

This handbook is a *revised* version of any previous Ph.D. handbook issued by Central Baptist Theological Seminary of Minneapolis.

This handbook supersedes and revokes all prior versions of a handbook or any memo, bulletin, policy or procedure, on any subject discussed in this handbook that has been issued prior to the date occurring below.

This *revised* Ph.D. handbook is effective beginning July 1, 2010.

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# ABOUT CENTRAL SEMINARY

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## **Mission**

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

## **Purpose**

### Assisting New Testament Churches

#### Assisting

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

#### New Testament Churches

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

### Equipping Spiritual Leaders

#### Equipping

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

#### Spiritual

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

#### Leaders

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

## Christ-Exalting Biblical Ministry

### Christ-Exalting

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

### Biblical

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

### Ministry

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

## Original Points of Purpose

This mission and these goals are founded upon and are in agreement with the seminary's original "Points of Purpose" which were established at its founding in 1956 and which are intended to remain in perpetuity as characteristic of this institution:

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

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

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

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

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

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

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

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

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

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

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

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

## **Institutional Objectives**

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

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

The following institutional objectives grow out of the seminary's mission and reflect its expectations.

1. Each graduate should exhibit the ability to understand the Word of God with sufficient competence as to be able to evaluate fairly diverse interpretations by:
  - \* adequately fulfilling classroom objectives which demand interpretation of and interaction with diverse views.
2. Each graduate should possess a comprehensive grasp of the contents of the Bible and of biblical doctrines, including those aspects of the faith that are distinctive to Baptists, dispensationalists, separatist fundamentalists, and cessationists by:
  - \* successfully completing cognitive course objectives.
  - \* demonstrating increased knowledge through the biblical knowledge entrance/exit exams.
  - \* writing summary papers on each distinctive before graduation.

- \* successfully articulating the doctrinal position of the seminary before graduation.
3. Each graduate should demonstrate the ability to use biblical and theological knowledge to confront the practical problems of life, including the challenges of Christian leadership by:
    - \* fulfilling practical ministry experiences associated with each program.
    - \* adequately fulfilling practical skills course objectives.
  4. Each graduate should display the ability to defend the seminary's doctrinal distinctives in the area of dispensationalism, premillennialism, pretribulationism, Baptist theology, cessationism, and progressive sanctification by:
    - \* completing systematic theology courses.
    - \* writing summary papers on each distinctive before graduation.
    - \* successfully articulating the doctrinal position of the seminary before graduation.
  5. Each graduate should exhibit a commitment to grow in love and knowledge toward God-in-Christ, manifested in the internalization of a value system that reflects the fruit of the Spirit and produces Christ-like character, attitudes, decisions, and actions by:
    - \* evidencing conformity with the institutional standards of conduct.
    - \* evidencing to the student's pastor a close relationship with God.
    - \* evidencing to the student's pastor exemplary Christian character.
    - \* demonstrating Christ-like responses in practical ministry experiences associated with each program.
    - \* demonstrating Christ-like responses in interactions with faculty and staff.
  6. Each graduate should desire to participate in the worldwide fulfillment of the Great Commission through direct involvement in or support of personal witness and the planting of indigenous, self-perpetuating New Testament churches around the world by:
    - \* evidencing support of missions-related programs in the local church.
    - \* demonstrating participation in local church ministries.
    - \* evidencing to the student's pastor a desire to serve.

## **Educational Philosophy**

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

## Code of Ethics

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

### Truth

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

### Transparency

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

### Justice

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

### Charity

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

### Service

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

## Leadership

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

## Ministry

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

## Community

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

## Liberty

- We will uphold the unique position of the seminary as that position has been approved and articulated by the administration and board.
- Within the confines of the seminary's stated position, we will uphold the liberty of our fellow seminary personnel to express their views freely and without prejudice.

## Privacy

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

## Loyalty

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

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

## History

Northwestern Theological Seminary, a part of Northwestern Schools, was founded in Minneapolis in 1935 by Dr. William Bell Riley, a noted fundamentalist leader. In the decade after Dr. Riley's passing, financial pressures forced Northwestern's board of trustees to close the seminary. Students, seminary faculty, and other supporters urged Dr. Richard V. Clearwaters, pastor of Fourth Baptist Church of Minneapolis, to fill this vacuum in ministry through the establishment of a fundamental Baptist seminary. With the knowledge and encouragement of the administration of Northwestern Schools, this was done. Fourth Baptist Church agreed to provide accommodations for the fledgling school within its own facilities. Thus Central Baptist Theological Seminary of Minneapolis was born, opening on September 11, 1956, with a student body of thirty-one students from ten states and a faculty of seven.

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

Dr. Douglas R. McLachlan succeeded Dr. Clearwaters as pastor of Fourth Baptist Church in 1982 and succeeded him as president of Central Baptist Theological Seminary during the 1986-1987 school year. Dr. Ernest D. Pickering served as the seminary's third president from 1988 to 1993. Dr. McLachlan accepted the invitation to the pastorate of Fourth Baptist Church and presidency of Central Baptist Theological Seminary in 1994. He resigned as chairman of the departments of Bible, Pastoral Theology, and Graduate Studies at Northland Baptist Bible College and returned to Minneapolis. Under Dr. McLachlan's leadership, Fourth Baptist Church and Central Baptist Theological Seminary relocated to a facility in the suburb of Plymouth in 1998. In 2003, Dr. Kevin T. Bauder was elected to be Central Seminary's fourth president.

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

## Recognition

Fundamental, Bible-believing churches, colleges, and mission agencies from across the United States and many foreign countries have acknowledged the spiritual, academic, and professional contribution that Central Baptist Theological Seminary has made to the fundamental, independent Baptist effort for 50 years.

*Accreditation* – Central Baptist Theological Seminary of Minneapolis, Minnesota, is a member of the Transnational Association of Christian Colleges and Schools (TRACS) [P.O. Box 328, Forest, VA 24551; telephone: 434.525.9539; email: info@tracs.org] having been awarded Candidate status as a Category IV institution by the TRACS Accreditation Commission on November 29, 2005; this status is effective for a period of five years. TRACS is recognized by the United States Department of Education (USDE), the Council for Higher Education Accreditation (CHEA) and the International Network for Quality Assurance Agencies in Higher Education (INQAAHE).

*Membership* – American Association of Christian Colleges & Seminaries

*Approval* –

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

*Chartered* – By the State of Minnesota in 1957

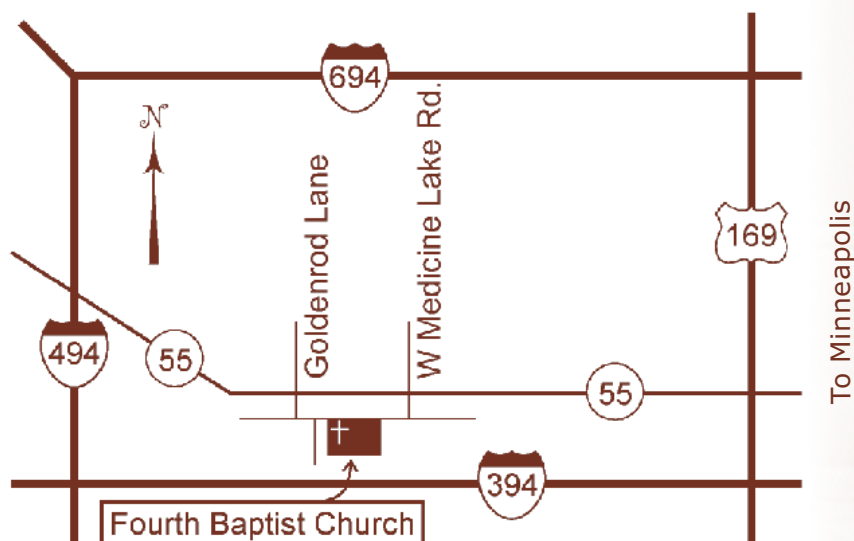
## Non-Discrimination

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

## Campus

Central Seminary is housed in the Fourth Baptist Church multi-plex. The seminary has its own classrooms, student lounge, conference room, and chapel. The library contains over 40,000 books, periodicals, and journals. It also contains a computer lab, laptop stations, and is equipped with wireless connection. The seminary shares the auditorium of Fourth Baptist Church for major events, as well as the Fellowship Hall and gymnasium of Fourth Baptist Christian School.

## Location



# FINANCIAL INFORMATION

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## Expenses

These figures are current as of July 1, 2008, and are subject to change.

Tuition per semester hour .....	\$300.00
Application fee.....	\$60.00
Activity fee .....	\$35.00
Library fee .....	\$50.00
Computer fee.....	\$55.00
Registration fee.....	\$40.00
Late Registration fee .....	\$85.00
NSF check fee.....	\$25.00
Late Payment fee .....	\$15.00
Diploma and Graduation .....	\$30.00
(Other required graduation charges that seniors must meet include such items as cap, gown, hood rental, and diploma cover.)	
Transcript fee .....	No charge
Continuation fee.....	\$900.00
Dissertation continuation.....	\$300.00

## Dissertation Fee

The student will be billed for 3 hours of tuition upon official approval of his dissertation prospectus. The balance of the dissertation fee (9 hours, for a total of 12 hours) will be billed over the next two terms, winter and spring. In case the student exceeds his scheduled graduation, he will be billed for one additional hour per term until the dissertation is completed. If a student follows the standard schedule, he should seek approval for his dissertation topic the year before he intends to graduate.

## Payments

When a student completes registration, the student is obligated to pay full tuition and fees. One third of the total cost of the course is due two months prior to the first meeting of the class. The second third is due one month prior to the first meeting of the class. The final payment is due the first day the class meets. A late payment fee will be assessed whenever a payment is missed. An additional late payment fee will be assessed every subsequent month the amount in question remains unpaid.

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

Students may pay their accounts by cash, personal check, VISA, MasterCard, or Discover.

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

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

## **Refunds**

When a student completes registration, the student is obligated to pay full tuition and fees for the semester. Registration closes the end of the 9th week prior to the seminar, leaving eight full weeks between registration and the seminar. Tuition will be refunded to students who withdraw from seminary or a course according to the following schedule:

Eight weeks prior .....	100% refund of tuition
Seven weeks prior .....	90% refund of tuition
Six weeks prior .....	75% refund of tuition
Five weeks prior .....	50% refund of tuition
Four weeks prior .....	30% refund of tuition
Three or fewer .....	0% refund of tuition

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

# ADMISSIONS INFORMATION

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## Admissions Policies

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

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

## General Admissions

- Applicants must possess a Master of Divinity degree or its equivalent (96 semester hours) from a recognized seminary. The Ph.D. program may be shortened for an applicant who has completed a Master of Theology degree.
- The applicant's GPA on all previous graduate work must be at least 3.0 (B) on a 4-point scale.
- The applicant must demonstrate a working knowledge of Greek and Hebrew.
- The applicant must submit satisfactory scores for the Graduate Record Examination. These scores may not be older than five years. Information on taking the GRE can be found at [www.ets.org](http://www.ets.org).
- In addition to completing the general application for the Ph.D. program, the applicant must also submit required reference forms and copies of all transcripts for academic work done since high school. Graduates of Central Seminary's M.Div. or Th.M. program will be given a shortened application.
- A graduate of a M.Div. program other than Central Seminary's may be required to take either written or oral entrance examinations at the seminary's discretion.
- Other academic, psychological, or spiritual examinations may be required at the discretion of the seminary.
- The applicant must demonstrate the ability to use the English language with skill and precision. Normally, an applicant will submit a thesis or extended research paper that he has written previously. Otherwise, the faculty may administer an examination in connection with the application.

## Admissions Procedures

### Obtaining Admissions Forms

- World Wide Web: The forms may be printed from the seminary website at [www.centalseminary.edu](http://www.centalseminary.edu) under *Admissions*.
- Email: The forms may be mailed to potential applicants who email a request to [admissions@centalseminary.edu](mailto:admissions@centalseminary.edu).
- Phone: The forms can be requested by calling the seminary at 763-417-8250 or 800-827-1043.

- Mail: The forms can be requested by writing the seminary at the following address:  
Postgraduate Admissions Office  
Central Baptist Theological Seminary  
900 Forestview Lane North  
Plymouth MN 55441-5934

When requesting information, please specify the area you are interested in studying (Theological Studies or Biblical Studies) and when you desire to begin classes (e.g. Fall 2009).

## **Application Contents**

- Application Shell
- Incoming Student Information form
- Requested addenda (salvation testimony, direction for ministry, etc.)
- Church Endorsement for the applicant's home church
- Official Transcripts for all schools attended since high school should be sent directly to Central Seminary. (If applicant attended schools in another country, those transcripts should be sent as well.)
- Reference forms for each of the following:
  - \* Pastor of the applicant
  - \* Educator of the applicant
  - \* Business friend of the applicant
  - \* Friend of the applicant

## **Application Deadlines**

The Ph.D. committee evaluates applications twice a year. Applicants should submit completed applications as early as possible. Students should apply for the fall term because a limited number of applications for the spring term will be evaluated.

- Fall Term (October)                      April 1
- Spring Term (April)                      October 1

## **Application Process**

The personnel in the admissions office will keep consistent communication with each applicant as application items are received.

Once all application items are received, the registrar will forward the application to the director of the Ph.D. program. He will review the application and make a recommendation to the committee to grant or deny the applicant initial acceptance into the program.

The committee will attempt to review applications within two weeks following the application deadline. The director of the Ph.D. program will write each applicant notifying him of the decision. If an applicant is granted initial acceptance into the program, the director of the Ph.D. program will schedule an interview with the applicant. After the interview, the committee will decide whether to grant acceptance into the program.

Central Seminary admits qualified applicants into the Ph.D. program who are personally committed to faith in Jesus Christ regardless of race, color, ethnic origin, age, or disability.

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

## **Prerequisites and Deficiencies**

Typically, the applicant's transcripts should reflect 18 semester hours of Greek and 12 semester hours of Hebrew prior to applying for the Ph.D. program.

The committee may admit a student, but require the student to enroll in extra courses to amend any deficiencies.

## **Transfer Credits**

Students may receive up to six hours of transfer credit from academic, postgraduate programs completed at recognized institutions. A grade of B- or better must be earned for this previous coursework. The work must also be comparable to that listed in the catalog of Central Seminary. Grades from transferred courses will not be used in computing the GPA.

Applicants who have completed the Th.M. degree may apply up to 24 hours of their Th.M. coursework toward the total requirements of the Ph.D. program, where that work is applicable. These courses must meet the academic minimums for Ph.D. work.

Applicants may not receive Ph.D. credit for work on a Th.M. thesis.

Normally, transfer credit will not be granted for work completed more than ten years before matriculation at Central Seminary. Questions on transfer of credit should be directed to the registrar.

The course Postgraduate Seminar in Hermeneutics (XX 901) must be taken at Central Seminary.

## **Readmission**

Students who withdraw from the seminary (officially or unofficially) will be required to reapply for admission if a period of more than one year transpires without enrollment. Students who complete one program and desire to enroll in another degree program must submit a new application to the new program. Any student who is readmitted to the seminary will be under the requirements specified in the catalog that is current at the time of readmission.

## **International Students**

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

- File all of the documents required of any new student. Transcripts of academic achievement submitted in a foreign language must be accompanied by a certified translation into English.
- Take the “Test of English as a Foreign Language” (TOEFL), a test which is administered by Education Testing Services (www.ets.org). TOEFL scores must accompany applications from candidates in non-English speaking countries.
- Achieve a score of 265 or higher (on the written exam) or 105 or higher (on the computerized exam). TOEFL scores more than two years old will not be accepted. Information regarding the certificate or tests may be obtained from American embassies and consulate offices of the United States Information Service or from TOEFL, P.O. Box 6154, Princeton, NJ 08541-6154. Applicants who have received a degree from a college or university in the United States within the previous five years may not need to submit a TOEFL score.
- Submit a financial guarantee that all incurred expenses while in attendance at Central Seminary will be underwritten. This financial guarantee must be from the source(s) that will actually provide the funds for study and living expenses. This can be accomplished by:
  - \* providing proof that the student is sponsored by a responsible Christian organization which will commit itself to guarantee the necessary support and round-trip transportation for the student and his dependents (if they are to accompany the student to the seminary).
  - \* demonstrating with a letter from a bank or savings institution that the student has on deposit sufficient funds to cover tuition, other school fees, living expenses for the student and family, and round-trip airfare.
  - \* providing the same proof from other individuals or organizations that wish to contribute to the student’s support that there are sufficient funds available to cover the student’s financial commitment. If the dependents are remaining in their home country, the seminary strongly recommends that appropriate financial arrangements be made to care for them during the entire time the student is away, in addition to the student’s expenses in the United States.
- Maintain a full program of studies per semester. Part-time employment is allowed when permission has been granted by the United States government. Employment must not interfere with the student’s studies.
- The processing of an application usually takes several weeks. Complete applications should be filed by March 1 for the fall term, and by September 1 for the spring term.

## Special Students

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

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

Individuals who are not currently enrolled in or have not completed a credible and comparable degree must complete the standard application process.

Both applications are available on the website and from the admissions office. See *Program Information* for further information.

## **New Student Orientation**

The week that fall classes begin contains many meetings and activities in which new students take part. During the two-day orientation, new students meet with the president to hear firsthand his heartbeat for the seminary. Students are also introduced to the faculty, tour the facilities, and complete final paperwork for enrollment. The director of the Ph.D. program walks the students through the program, the expectations of the committee, and the dissertation process. The final portion of orientation centers around research, writing guidelines, and library resources.

# ACADEMIC POLICIES

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## **Appeals**

Appeals on any matter of academic policy may be submitted in writing to the director of the Ph.D. program, who will present the appeal to the Ph.D. committee.

## **Absences and Tardies**

The Ph.D. program is a community of learning. The face-to-face interaction of students and professors with each other is at the heart of the program. Therefore, students are expected to attend class regularly, participate in class discussion, and complete course requirements. For a normal three-semester-hour course, each student will be excused for six hours of classroom absence. Each absence beyond this limit will lower the student's final grade average by four percentage points.

A student who arrives in class less than 15 minutes late, leaves class less than 15 minutes early, or absents himself during class time for less than 15 minutes will be considered tardy. Three tardies will be treated as an absence. A student who is tardy is responsible to notify the professor before class is dismissed.

Any nonattendance of greater than 15 minutes' duration will be treated as an absence.

Any exceptions to the above attendance policy can be granted only by faculty action. Students should submit typewritten requests for exceptions to the director of the Ph.D. program. Requests must list all absences and state the reason or reasons for each absence.

See *Withdrawal from Courses* for more information.

## **Academic Status**

Every new student is automatically placed on provisional status. During the fall term of his first and second years, each student will write a paper under the guidance of his advisor. The student will present and defend the paper before the entire faculty and his peers.

The student will earn a grade which will result in one of the following:

- Passing which results in the removal of the provisional status
- Passing which results in the student remaining on provisional status for a second term
- Failing which results in the student being placed on probation or possibly dismissed

## **Appealing Academic Status**

Every student has the right to appeal his academic status. The appeal should take the following steps: 1) The student should discuss his status with his advisor. 2) If the student is not satisfied, he may write an appeal to the director of the Ph.D. program. 3) If the student is not satisfied, he may write an appeal to the vice president of academic affairs. 4) If the student is not satisfied, he may write an appeal to the full faculty.

Approval: At whichever stage of appeal, the student will be notified of his status in the program, and he will be advised accordingly.

Denial: If the appeal is denied, the student will be notified as soon as possible, so he may appeal to the next step, or be advised accordingly. The faculty's decision is final.

## **Academic Probation and Dismissal**

Three scenarios determine whether a student may continue in the Ph.D. program:

- The major paper during his first term
- His cumulative grade point average
- Doctrinal or moral deviation

If a student is unable to produce a satisfactory paper during his first term, the Ph.D. committee may place the student on academic probation or dismiss him from the Ph.D. program. If the student is placed on academic probation, he must enroll in one class for the following term, and receive a B or better in the class to remain in the program. Otherwise, the Ph.D. committee may dismiss a student from the program.

If at any time after the student has completed twelve hours of study the student's GPA drops below 3.0, the student must move into the Master of Theology (Th.M.) program and apply his credits toward a Th.M. degree. If the student does not wish to pursue the Th.M. degree, he will be dismissed from the program.

In addition to academic dismissal, the seminary reserves the right to dismiss students whose public or private behavior violates the standards located in the Code of Ethics, or whose development of professional skills is not satisfactory. Under any of these circumstances, the student is ineligible for readmission.

## **Academic Load**

Six hours of coursework per term or twelve hours per year is considered full time in the Ph.D. program.

## **Registration**

The registration process is online at [www.centalseminary.edu](http://www.centalseminary.edu). under *Student Central*. The registration process is two-fold. First, students complete and submit the online registration form. Second, they pay the registration fee either by mailing in a check or calling the seminary with a credit card number. Both steps must be completed or the registration is not valid. Open registration generally occurs three months before each seminar. Course syllabi are sent to students upon registration. Late registrations will incur a late registration fee.

## **Independent Study**

Students may take a maximum of six credits independent study. Students will register for independent study courses at registration, but must have their advisor sign off on the request. The advisor and the student will agree on the requirements for the course. Because an independent study course does not meet, the requirements should amount to 135 hours of work.

## Course Extensions

In the case of research seminars, course extensions will not be granted.

## Grading

Ph.D. students are doing postgraduate work. Therefore, student assignments will be graded more rigorously than assignments completed as part of basic seminary education. No grade lower than B- will be credited to the student's work toward graduation.

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

Letter    Percentage    Grade Points

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

INC    Student Missing Work\*

NG    Professor Missing Grade\*

WP    Withdraw Pass\*

WF    Withdraw Fail\*

P/F-P    Pass\* (of a pass/fail course)

P/F-F    Fail\* (of a pass/fail course)

AU-S    Audit Satisfactory\*

AU-U    Audit Unsatisfactory\*

\*Does not factor into GPA

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

## Withdrawal from Courses

In order to withdraw from a course, students must notify the seminary office in writing. Students who cancel their registration at least eight weeks prior to the beginning of a Ph.D. seminar will not be charged tuition for the course (though the registration fee is non-refundable). Students who withdraw after that will be charged according to the refund schedule and will receive a WF as a grade. Once the seminar has begun, all students who withdraw from

the course will receive a WF. After the seminar, all students who withdraw from the course will receive an F.

## **Continuation in the Program**

The Ph.D. program is structured around four terms: Winter (January-April), Spring (April-July), Summer (July-October), and Fall (October-December). After beginning work in the Ph.D. program, the student must continue to take at least one course or seminar (3 hours credit) during three of the four terms in any given year, until work on the degree has been completed. Under no circumstance may a student fail to enroll in and complete a course two terms in a row. Failure to meet this continuation requirement will result in the charge of a continuation fee for the second term during which the student fails to enroll in and complete a course. If a student fails to register for and complete a course for a third successive term, he will be reviewed for removal from the program. Students who find it necessary to miss more than a single term of classes should consider appealing for a leave of absence. See *Leave of Absence* for more information.

## **Statute of Limitations**

Although it is designed to be completed within five years, the Ph.D. program must be completed within seven years after formal acceptance into the program.

Extension to this limit will be granted only in exceptional cases, upon recommendation of the director of the Ph.D. program, and upon a favorable vote of the Ph.D. committee. If the faculty votes to grant an extension, the student must pay a continuation fee for each term until he completes his degree or withdraws from the program.

## **Leave of Absence**

Students who must interrupt their Ph.D. studies may apply for a leave of absence by addressing an explanatory letter to the director of the Ph.D. program. The leave of absence allows the student to take a year away from the program without financial penalty. The student, however, remains under the statute of limitations. Leaves of absence must be granted by the Ph.D. committee and are intended for exceptional circumstances only.

## **Withdrawal from the Program**

Once a student has been accepted into the Ph.D. program, he is regarded as a student of the seminary and is bound by all of its policies. If at any time after acceptance the student desires to withdraw from the program, he must notify the director of the Ph.D. program in writing of his decision. Until written notice is received, the student is still under the seminary's policies, statute of limitations, and fees. The student is required to settle all financial accounts with the seminary upon withdrawal.

## **Graduation Requirements**

- The program must be completed within seven years.
- 36 hours must be completed in residency.
- A cumulative GPA of 3.0 (B) must be achieved.

- Two foreign language examinations must be adequately completed.
- Qualifying examinations must be adequately completed.
- Oral and written comprehensive exams must be adequately completed.
- A written doctoral dissertation must be defended before the faculty.

# PROGRAM INFORMATION

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## **Nature of the Program**

The Doctor of Philosophy (Ph.D.) program equips students for research and writing within the scholarly community as well as teaching in colleges and theological seminaries. Speaking broadly, Christian higher education is offered at three levels. The purpose of the Bible college is to train Christian workers. The mission of the seminary is to educate Christian leaders. The purpose of postgraduate studies is to equip Christian scholars. The Ph.D. is the recognized terminal degree that students take in most disciplines as preparation for a life of scholarship. Central Seminary offers this degree to prepare scholars for research, writing, and teaching within the biblical and theological disciplines.

The Ph.D. program at Central Seminary is explicitly academic and not professional in nature. The program does not aim to equip people for work as pastors, missionaries, or evangelists. Of course, the pastorate (for example) is not necessarily incompatible with scholarly pursuits, and some pastors do contribute to the world of scholarship. Therefore, we do not exclude pastors or other Christian workers from the Ph.D. program. But Christian workers whose only goal is to increase their stock of ministry skills should seek a different kind of program.

## **Purpose of the Program**

The purpose of the Doctor of Philosophy program is to train men to serve as scholars, authors, and educators who will equip spiritual leaders of New Testament churches.

## **Objectives of the Program**

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

- demonstrate sufficient mastery of the field.
- demonstrate pedagogical skill at the baccalaureate, graduate, and postgraduate levels.
- demonstrate competent research and writing skills.
- make a contribution to the society of the student's discipline.

## **Faculty Organization and Responsibilities**

The Ph.D. program has several divisions within the faculty. The following is a "User's Guide" to explain how the faculty divides responsibility for the Ph.D. students.

### **Doctor of Philosophy Committee**

The Ph.D. committee functions as a subset of the faculty. The members of the committee are comprised of all members of the Central Seminary faculty with an earned academic doctorate. The vice president of academic affairs will also sit on this committee as a voting member. The registrar will sit on the committee as an ex-officio member of the committee and will serve as secretary. The purpose of the Ph.D. committee is to streamline Ph.D. issues in order to make the program run smoothly. The committee is the first line of consultation and support for the director of the Ph.D. program. The following faculty members comprise the Ph.D. committee:

Dr. Jeff Straub, Director  
Dr. Thomas Zempel, Vice President of Academic Affairs  
Dr. Kevin Bauder  
Dr. Roy Beacham  
Dr. Gilbert Braithwaite  
Dr. Jon Pratt  
Mr. Eric White, Registrar (ex officio)

The Ph.D. committee will meet as needed to oversee the program. It will approve each student's abstract and proposal for the dissertation. When necessary, the committee will make recommendations to the faculty.

### Director of Ph.D. Program

The director of the Ph.D. program is appointed by the vice president of academic affairs in conjunction with the Ph.D. committee. He is charged with the day-to-day operations of the program, including administration of every aspect of the program.

### Dissertation Committee

The committee is made up of the advisor and one or two other professors appointed as readers by the director of the program in consultation with the student and his advisor. An outside reader, chosen by the director in consultation with the student and his advisor, may also be contacted. Both the advisor and the readers will ordinarily be members of the Central Seminary faculty—full-time, part-time, or adjunct. The outside reader will ordinarily be someone not connected with Central Seminary but a member of the academic or professional community in which the student is writing who is deemed to be suitably equipped to evaluate the project for content, argumentation, and conclusions.

### Advisor

The advisor will guide the student in the selection of the dissertation topic and supervise the preparation of the prospectus. Once the advisor is satisfied that the student has a valid topic and has written a well thought-out prospectus, then he will advise the student that the prospectus is ready for submission to the committee.

### Reader

It will be the duty of the readers to read and advise on the prospectus once it has been approved by the advisor. In every case, the committee is reading for content, argumentation, and conclusions, not necessarily for grammatical details.

## **Non-Degree Students**

A non-degree student may take up to 25 percent of the coursework required for a degree program either for credit or audit. In the Ph.D. program, 25 percent equals four courses or twelve credits. Auditors follow the audit policies in the catalog. Credits earned can be transferred into the Ph.D. program at a later date, assuming the successful completion of the standard application process. Once a Non-degree application is accepted, the student may

take courses for up to three years. Non-degree students are not eligible for Central Seminary's scholarships or awards.

## **Structure of the Program**

The Ph.D. program requires the successful completion of 60 hours of work. These hours involve sixteen courses, research language exams, qualifying exams, a teaching practicum, comprehensive exams, and dissertation.

Five courses are designed to give to each student a broader scope of interdisciplinary biblical and theological studies. Every student is required to take the faculty integrative seminar in hermeneutics (XX 901). He also takes one course of his choosing in each discipline other than his own. Finally, each student takes one required course in his discipline.

Of the sixteen courses, two are designed to assist the student in research and writing.

The remaining nine seminars give the student the opportunity to focus on his discipline. Five of these nine electives must be taken in the student's discipline.

The research languages include German and a second language, which is normally French.

The qualifying exams cover four topics:

- Cessationism
- Dispensationalism
- Baptist distinctives
- Biblical separation

Each student must complete a teaching practicum within his area of concentration.

The comprehensive exams include four written exams and an oral examination before the faculty.

As a last step in the Doctor of Philosophy program, the student will submit a dissertation of approximately 250 pages.

<b>Program Structure</b>	16 courses, plus 12 hours of post-coursework	<b>60 hours total</b>
<b>Core Seminar (1)</b>	Hermeneutics (XX 901)	3 hours
<b>Subcore Seminar (1)</b>	Required in Discipline	3 hours
<b>Non-discipline Electives (3)</b>	Elective Non-discipline 1	3 hours
Courses of student's choosing in each of the other three disciplines	Elective Non-discipline 2	3 hours
	Elective Non-discipline 3	3 hours
	Elective Non-discipline 3	3 hours
<b>Writing Seminars (2)</b>	Writing Seminar 1	3 hours
	Writing Seminar 2	3 hours
<b>Elective Seminars (9)</b>	Elective 1	3 hours
Also transfers, independent studies, and graduate seminars	Elective 2	3 hours
	Elective 3	3 hours
	Elective 4	3 hours
	Elective 5	3 hours
	Elective 6	3 hours
	Elective 7	3 hours
	Elective 8	3 hours
	Elective 9	3 hours
	<b>Post-Coursework</b>	Teaching Practicum
12 hours	Comprehensive Exams	0 hours
All in concentration	Dissertation Proposal	3 hours
	Dissertation Writing	6 hours
	Dissertation Defense	3 hours

## Course Structure

Courses in the Doctor of Philosophy program are primarily research seminars in structure. The requirements for each course are divided into three areas: pre-seminar requirements, seminar requirements, and post-seminar requirements. The expected, total work load for each three-credit course is 135 hours.

### Pre-Seminar Requirements

When a student registers for a course, the enrollment services office will send him the syllabus for the course. The pre-seminar assignments consist primarily of reading and written interaction. Students will also participate with one another and faculty members in online discussion forums. The average pre-seminar work amounts to fifty hours over eight weeks.

## Seminar Requirements

Each course meets in two segments. The first segment lasts for three days or 21 hours. All seminars will center upon classroom interaction between students and the professor. In addition, the professor may require various sorts of work to be completed during the week of the seminar. Unless otherwise specified, written examinations will not usually be administered.

## Post-Seminar Requirements

After the first segment, students pursue research and write academic papers. The work during the hiatus also amounts to fifty hours over eight weeks. During the two days, or fourteen hours, of the second course segment, each student presents his paper, responds to at least one other student's paper, and interacts with all the other papers.

## Guided Research Seminars

All Ph.D. students participate in two writing seminars. Students take one during the first term of their first and second year. In consultation with his advisor, each student will write a paper about 20-25 pages in length. Students may use these papers to explore potential dissertation topics or areas of interest within their disciplines. During the first segment of the seminar, the student will meet with his advisor to discuss his topic, research, and direction in writing.

During the second segment, all of the faculty and students will meet together to present and defend the papers. The faculty will use these papers to evaluate the status of students in the program.

The student will earn a grade which will result in one of the following:

- Passing which results in the removal of the provisional status
- Passing which results in the student remaining on provisional status for a second term
- Failing which results in the student being placed on probation or possibly dismissed

## Research Languages

All Ph.D. students must pass examinations covering two research languages, at least one of which must be German. The second language must be selected in consultation with the faculty, and may be matched to the student's area of interest. The student must pass one of the language exams before he has twenty-seven course hours remaining. The other must be passed before the student may register for his comprehensive exams.

Language exams are posted on the schedule, and students must notify the registrar of their intent to complete the exams. Students have two hours to complete the exam. They should bring their own writing utensils and paper. Students may use a paper dictionary during the exam, but not electronic dictionaries.

The exams are graded as pass or fail. A student may take an exam up to four times in order to pass.

## **Qualifying Exams**

A reading list will be given to each new student during orientation. These exams may be completed at any time during the student's program, but must be completed before the student may be admitted to candidacy. The exams are to be proctored, which can be arranged through the registrar's office. If a student is a graduate from another of Central Seminary's programs, and he has completed the qualifying exams, he need not retake them.

## **Teaching Practicum**

Each student must complete a teaching practicum. The practicum will consist of teaching a course at the institute, collegiate, or graduate level under the supervision of a Central Seminary faculty member. The student must complete the core course and at least two other courses within his area of concentration before he will be permitted to complete the practicum.

## **Comprehensive Exams**

All coursework and research language requirements must be fulfilled before the student may be permitted to take the Ph.D. comprehensive exams. A faculty member in the student's area of concentration will be assigned to advise the student in preparation for the exams.

The comprehensive exams are posted on the schedule, and students will register to take the exams.

The first stage of the Ph.D. comprehensive exams involves a battery of four written exams within the student's area of concentration. The student must complete all written exams over a period of no more than fourteen days. The purpose of these exams is to evaluate the student's competence within the area of emphasis. The written examinations will be graded by at least two members of the faculty.

After completing the written exams satisfactorily, the student must complete an oral comprehensive examination before a committee of the faculty. The oral exam also focuses upon the student's area of concentration and builds upon the written exams that the student has completed.

## **Candidacy**

A student is admitted into candidacy only after the following steps have been completed:

- All residence work in both required and elective seminars must be completed successfully. A grade of B- must be earned for all seminars that are to be credited to the Ph.D. program.
- The student must have successfully completed a teaching practicum.
- The student must have successfully passed both research language exams.
- The student must have successfully completed all of the qualifying exams.
- The student must have successfully passed both his written and oral comprehensive exams.
- The student's personal spiritual life must give evidence of maturity and the presence of the fruit of the Spirit.

## Dissertation

The dissertation demonstrates the student's ability to sustain a full-length line of research and argument. It is to make an original contribution by significantly advancing the academic conversation. The dissertation will be evaluated on the basis of its breadth of research, precision of thought, intellectual content, literary excellence, and compositional structure. The dissertation must be written in conformity with the current edition of Kate L. Turabian, *Guidelines for Research Papers, Theses, and Dissertations*. The dissertation must also conform to any in-house formal requirements.

The student should begin planning the dissertation very early in the Ph.D. program. If possible, courses should be selected that will prepare the student for the dissertation. Before submitting an application for approval of a dissertation topic, the student should seek counsel from the director of the Ph.D. program and a faculty advisor. The advisor will guide the student through the entire process involved in completing the dissertation. The advisor becomes the student's advocate in all matters relating to the dissertation committee or the faculty. The process includes the following steps.

### Approval of Topic

Application forms for approval of the Ph.D. dissertation topic are available from the seminary office. The form should be completed under the guidance of a faculty advisor and submitted to the seminary office for faculty approval no later than August 15 of the year the student intends to graduate. A committee of the faculty will be assigned to the dissertation after the topic is approved.

### Prospectus

The prospectus takes the form of a section-by-section summary of the anticipated dissertation. Its structure should reflect that of the dissertation, including chapter divisions and major sections. The prospectus should also include a comprehensive bibliography of the sources that the student has consulted in preparation for the dissertation. The prospectus should include less than 20 pages of text and should be written in strict academic form. The prospectus must be submitted to the seminary office for committee approval no later than October 31 of the year the student intends to graduate.

### Front Matter and Chapter

The first draft of the front matter and first chapter must be submitted to the seminary office no later than December 12 of the year the student intends to graduate. The draft should be in good form and should reflect precise use of the English language. From the student's point of view it should be a finished draft, even though the faculty is likely to require changes. An updated bibliography should be submitted.

### First Draft

A completed first draft of the dissertation must be submitted to the seminary office no later than January 16 of the year the student intends to graduate. A first draft is a completed paper or chapter, edited for grammar, spelling, and form. It is submitted to the student's advisor for the

first reading. The advisor will read for content and argument, noting minor grammar, spelling, or form issues. If the advisor notes an egregious lack of editing on the student's part, the advisor need not read the entire draft but may return it to the student to be cleaned up.

## Defense Draft

A defense draft must be submitted to the seminary office no later than March 6. A defense draft is a completed dissertation edited for grammar, spelling, and form, which in the opinion of the advisor is ready for submission to the student's dissertation committee. The paper may contain a few minor spelling, grammatical, or format errors, but is in essentially a correct and completed form. If all the members of the committee are satisfied that the paper has no major flaws in structure, argument, documentation, or form, the student is ready for his oral defense. If major flaws exist in the paper, the readers may ask the student's advisor to have the student address the problems noted. Once the whole committee is satisfied that the significant issues have been addressed and that the paper is in a suitable form for defense, the corrected defense draft is turned in to the respective program director and an oral defense is scheduled.

## Defense

Once the committee has approved the completed or corrected draft of the dissertation, the student is required to defend it verbally before the faculty. Defenses will normally be scheduled during March. Students who miss the deadline for defending their dissertations may not be permitted to graduate until the following year.

## Grading of the Dissertation

The student's committee will assign a grade to the dissertation based upon the written work in the corrected draft and the oral defense. The grade will assume that necessary alterations will be made before the final draft is submitted. If these changes are lacking, the grade may be altered or the student may be denied graduation. The grade will appear on the student's transcript, but not on the dissertation itself.

## Final Draft

After satisfactorily completing the oral examination, the candidate will complete any required changes to the dissertation. The changes may include matters of content, style, or form. The final draft must receive approval from the director of library services.

## Library Submission

After the final draft has been approved, the student must submit at least three copies to the seminary office no later than May 1. These will include two paper copies for Central Seminary's library, one of which will be bound. A third copy is to be burned onto a compact disc in .pdf format. All paper copies should be printed in non-water soluble type on acid-free paper with at least a 20 percent rag content. For a fee, students may also submit an additional copy (or copies) of the dissertation to be bound for their own use. The additional copy must meet the same print and paper requirements as the other copies.

# POSTGRADUATE COURSES

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All Ph.D. course numbers are 900 numbers. All courses are three (3) credit hours.

XX 901

Postgraduate Seminar in Hermeneutics

A faculty integrative seminar in historical and hermeneutical issues that traces the development of modern and postmodern hermeneutics from F. D. E. Schleiermacher onward, utilizing the disciplines of Old Testament, New Testament, Historical, and Systematic Theology as lenses through which to view the impact of the hermeneutical debate upon the Geisteswissenschaften.

## **Biblical Studies Discipline (BI, NT, OT)**

Bible Exposition

BI 921

Bible Difficulties

A forum for research and discussion of significant interpretive problems.

BI 922

Analysis of Old Testament Books

An independent study in which the student develops a detailed and analytical outline, the historical setting, and a summary of the argument and theme of each book.

BI 923

Analysis of New Testament Books

An independent study in which the student develops a detailed and analytical outline, the historical setting, and a summary of the argument and theme of each book.

New Testament

NT 900

Postgraduate Seminar in New Testament (Subcore)

An advanced survey of the field of New Testament studies. This course will include an examination of the historical backgrounds to the New Testament, primarily through the study of primary source material, a review of the history of the interpretation of the New Testament, focusing on critical studies, and an overview of the methods and conclusions of New Testament biblical theology.

NT 910

New Testament Biblical Theology and Exegesis I

A detailed examination of the major theological issues in the synoptic gospels, Luke-Acts, and Johannine literature through the exegesis and comparison of significant texts contained within these writings.

NT 915

#### New Testament Biblical Theology and Exegesis II

A detailed examination of the major theological issues in the Pauline epistles, Hebrews, James, Petrine epistles, and Jude through the exegesis and comparison of significant texts contained within these writings.

NT 920

#### The Use of Scripture in Scripture

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

### Old Testament

OT 900

#### Postgraduate Seminar in Old Testament (Subcore)

The core course in Old Testament will offer an overview of disciplines which are foundational to Old Testament studies in general and to advanced Old Testament studies particularly. The course will focus on those Old Testament disciplines which most closely precede Old Testament exegesis: the text of the Old Testament (Textual Criticism) and the interpretation of the Old Testament (Hermeneutics). These topics will be examined, analyzed, and discussed particularly as they relate to and have impact on biblical theology and on theological studies as a whole.

OT 910

#### Old Testament Prolegomena

The course in Old Testament Prolegomena will examine those areas of Old Testament studies which anticipate Old Testament exegesis. Topics may include advanced issues in Old Testament introduction, biblical and Ancient Near Eastern backgrounds, history, and languages, as well as studies in Old Testament biblical criticism. Detailed explorations into the literary, linguistic, and cultural milieu of the Old Testament will be of chief interest, along with an examination of the history of Old Testament interpretation and of more current methodologies in Old Testament critical studies.

OT 915

#### Old Testament Theological Inquiry

The course will examine those areas of Old Testament studies that derive from exegesis. Topics may include the investigation of Old Testament theological method, the analysis and discussion of themes and issues in Old Testament theology, and the evaluation of specific problematic or apologetic concerns in Old Testament theological studies.

OT 920

#### The Use of Scripture in Scripture

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

OT 921

Old Testament Textual Criticism

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

OT 922

Bible Lands Study Trip

Pre-excursion and post-excursion assignments complement the study, on location, of biblical sites, travel routes, battlefields, and other areas of biblical significance with the goal of acquainting the student with the historical, geographical, and cultural setting of the Bible.

OT 923

Advanced Hebrew Grammar and Syntax

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

OT 924

Advanced Hebrew Reading

Intensified reading in a variety of Old Testament literary genres.

OT 925

Advanced Hebrew Exegesis

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

OT 926

Aramaic

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

## **Theological Studies Discipline (HT, ST)**

### Historical Theology

HT 900

Postgraduate Seminar in Historical Theology (Subcore)

A seminar in historiographical and hermeneutical issues that traces the development of modern and postmodern hermeneutics from F. D. E. Schleiermacher onward, utilizing the writing of history as a lens through which to view the impact of the hermeneutical debate upon the Geisteswissenschaften. Includes a focus upon the present state of the hermeneutical problem as it applies to the fields of historical and systematic theology.

HT 910

Seminar in Twentieth Century Theology

A study and comparison of the key works of leading theologians during the Twentieth Century. Emphasis will be placed upon theological development with respect to the key questions that have concerned theologians for the past century.

HT 915

Seminar in Baptist Theology and Theologians

An investigation into representative Baptist theologians with special attention to the peculiarities which characterize each and to outstanding contributions that each has made to Baptist theology as a whole.

HT 920

Contemporary Evangelical Thought

An exploration of the ideas that have motivated and divided American evangelicals since the final quarter of the Nineteenth Century. Attention will be given to the development of American fundamentalism, the new evangelicalism, and the evangelical left.

HT 922

Medieval Theology

Explores the theology of a particular medieval theologian through an examination of his own writings and exposes the student to the secondary literature in the field. This course may be credited to Systematic Theology.

HT 930

Patristics

Explores the theology of a particular church father through an examination of his own writings and exposes the student to the secondary literature in the field. This course may be credited to Systematic Theology.

## Systematic Theology

ST 900

Postgraduate Seminar in Theological Method (Subcore)

A critical investigation of the sources from which theology has been developed within the Christian tradition and an evaluation of their bearing upon the work of theology today.

ST 910

Advanced Ecclesiology

A detailed study of ecclesiological proposals from the Orthodox, Catholic, and Protestant traditions, bringing those proposals into dialogue with the proposals that stem from Baptist, dispensationalist, and fundamentalist thought.

ST 915

Current Issues in Theology

A discussion in depth of the developing trends within both conservative and non-conservative theology.

ST 920

Contemporary Evangelical Thought

An exploration of the ideas that have motivated and divided American evangelicals since the final quarter of the Nineteenth Century. Attention will be given to the development of American fundamentalism, the new evangelicalism, and the evangelical left.

# ADMINISTRATIVE INFORMATION

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## Doctrinal Statement

### Section 1. Concerning the Scriptures

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

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

### Section 2. Concerning the True God

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

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

### Section 3. Concerning Creation

We believe that the Genesis account of creation is to be accepted literally and not figuratively (1). We believe that the six days of creation mentioned in Genesis chapter one were solar hour days (2). We believe that all animal and vegetable life was made directly and that they follow God's law in multiplying "after their kind" (3). We believe that the entire human race sprang from one man, Adam, and one woman, Eve, literal people who were created directly in God's image and after His likeness and did not evolve from any lower form of life (4).

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

### Section 4. Concerning the Fall of Man

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

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

## Section 5. Concerning the Lord Jesus Christ

We believe that the Lord Jesus Christ is both truly God and truly man (1). His literal human body was miraculously conceived by the power of the Holy Spirit, and He was born of a human mother who was a virgin (2). He was the God-Man with two natures, divine and human (3). He lived a sinless life on earth, died on the cross as a substitute for sinners and bearing the judgment of their sins, and was raised bodily from the tomb as a testimony to the sufficiency of His sacrifice and as a guarantee of His people's future resurrection (4). He now is in heaven as the great High Priest of His people (5). He will return for His people at the rapture of the Church, and later to the earth to reign following the tribulation period (6).

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

## Section 6. Concerning the Holy Spirit

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

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

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

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

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

## Section 7. Concerning Personal Godliness

We believe that the result of being filled with the Spirit is a life of personal godliness (1). The believer is to repudiate the world and its patterns of life and thought (2), and to present himself as a living sacrifice to God (3). Christians must guard against the notion that holiness is produced by obedience to rules and regulations, as well as the concept that life under grace permits us to indulge in the sins of the flesh. Life under grace does not allow the believer to live as he wishes (4). He is under a divine mandate to be holy (5). The teaching of Scripture regarding the Christian life is not merely positive in nature, but is also negative, warning the believer against sin. A fruitful Christian life is produced through daily fellowship with the Lord and the control of the Holy Spirit (6).

We stand against immorality as is so often condemned in God's Word. We believe that the marriage bond is holy and that there should be no sexual relationships between persons who are not married to one another (7). We believe that intercourse between persons of the same sex is contrary to nature and to the explicit teachings of Scripture and is to be condemned (8).

We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman. We believe that any form of homosexuality, lesbianism, transvestism, bisexuality, bestiality, incest, fornication, adultery, and pornography are sinful perversions of God's gift of sex. We believe that God disapproves of and forbids any attempt to alter one's gender (collectively, 9). We believe that the only legitimate marriage is the joining of one man and one woman (10).

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

## Section 8. Concerning Angels

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

We believe that at some time in the past a large number of angels, under the leadership of him who is called Satan, rebelled against God and were removed from His presence (2). They now roam the universe and are especially active on earth, opposing God and His purposes and ruling over the spiritual darkness of this world (3). Satan, also called the Devil, is a real person who has tremendous power and is the enemy of God's people. He is destined to be judged by Christ at His return and finally to be eternally incarcerated in the lake of fire (4).

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

## Section 9. Concerning Salvation

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

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

## Section 10. Concerning the Church

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

We believe that a local, visible church is an organized congregation of immersed believers (3), associated together by a common faith and fellowship in the gospel. Such a church is to be governed by the Word of God (4), and to observe the ordinances of baptism (the immersion of true believers only) and the Lord's Table (5). Its scriptural officers are male believers referred to in Scripture as bishops (pastors) and deacons. A church normally has one pastor under whose direction other pastors function (if there is more than one pastor). The qualifications and duties of a pastor are defined in the Epistles to Timothy and Titus (6).

A local church is autonomous, is not to be subject to the control of any outside persons or organizations, and has the power and right to confess its own faith and conduct its own affairs in accordance with the teachings of the New Testament. On all matters of membership, polity, government, discipline, and benevolence, the will of the local church is final (7).

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

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

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

## Section 11. Concerning the Lord's Day

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

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

## Section 12. Concerning Heresy, Apostasy, and Compromise

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

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

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

### Section 13. Concerning Civil Government and Religious Liberty

We believe that civil government is of divine appointment and is for the maintenance of good order in human society (1). Believers are to pray for, honor, and obey civil authorities (2) except where to do so would be to violate plain commands and principles of the Word of God (3). The Church and the State have separate spheres of authority and the State has no valid jurisdiction over the ministry of the Church (4). The State should not favor one ecclesiastical group over another, nor should the State impose taxes for the support of any form of religion. A free church in a free State is the Christian ideal.

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

### Section 14. Concerning Future Events

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

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

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

### **Statement on Biblical Manhood and Womanhood**

There is great uncertainty in our culture concerning the proper roles of men and women and the relationship between the two sexes. This ambivalence has influenced the church, and within evangelicalism there is a growing promotion of feminist egalitarianism and a neglect

or distortion of the biblical teaching on the subject. This has resulted in the reinterpretation of particular Scripture passages in order to make them conform to the spirit of the culture of our day.

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

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

- Both Adam and Eve were created in God's image, equal before God as persons and distinct in their manhood and womanhood.
- Distinctions in masculine and feminine roles are ordained by God as part of the created order, and should find an echo in every human heart.
- Adam's headship in marriage was established by God before the Fall, and was not a result of sin.
- The Fall introduced distortions into the relationships between men and women.
  - \* In the home, the husband's loving, humble headship tends to be replaced by domination or passivity; the wife's intelligent, willing submission tends to be replaced by usurpation or servility.
  - \* In the church, sin inclines men toward a worldly love of power or an abdication of spiritual responsibility, and inclines women to resist limitations on their roles or to neglect the use of their gifts in appropriate ministries.
- The Old Testament, as well as the New Testament, manifests the equally high value and dignity which God attached to the roles of both men and women. Both Old and New Testaments also affirm the principle of male headship in the family and in the covenant community.
- Redemption in Christ aims at removing the distortions introduced by the curse.
  - \* In the family, husbands should forsake harsh or selfish leadership and grow in love and care for their wives; wives should forsake resistance to their husbands' authority and grow in willing, joyful submission to their husbands' leadership.
  - \* In the church, redemption in Christ gives men and women an equal share in the blessings of salvation; nevertheless, some governing and teaching roles within the church are restricted to men.
- In all of life Christ is the supreme authority and guide for men and women, so that no earthly submission—domestic, religious, or civil—ever implies a mandate to follow a human authority into sin.
- In both men and women a heartfelt sense of call to ministry should never be used to set aside biblical criteria for particular ministries. Rather, biblical teaching should remain the authority for testing our subjective discernment of God's will.
- With half the world's population outside the reach of indigenous evangelism; with countless other lost people in those societies that have heard the gospel; with the stresses and miseries

of sickness, malnutrition, homelessness, illiteracy, ignorance, aging, addiction, crime, incarceration, neuroses, and loneliness, no man or woman who feels a passion from God to make His grace known in word and deed need ever live without a fulfilling ministry for the glory of Christ and the good of this fallen world.

- We are convinced that a denial or neglect of these principles will lead to increasingly destructive consequences in our families, our churches, and the culture at large.

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

## Seminary Personnel

### Board of Trustees

Members whose terms are served through the Board Meeting of 2009

Greg Adams	Kennedale	TX	Pastor
John Barch	Bradenton	FL	Retired
Alan Brown	Parsippany	NJ	Pastor
Ronald Groschel	Prior Lake	MN	Pastor
Jeff Lewis	Urbandale	IA	Businessman
Thomas Mitchell	Minneapolis	MN	Businessman
Craig Muri	Plymouth	MN	Pastor
Lynn Reemtsma	Maple Grove	MN	Businessman

Members whose terms are served through the Board Meeting of 2010

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Tim Graham	Pine Island	MN	Pastor
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Matthew Morrell	Wyoming	MN	Pastor
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Gerald Webber	Sebring	FL	Pastor

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Douglas McLachlan	Sebring	FL	Retired
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Don Wood	Belle Mead	NJ	Businessman

Two administrative deacons from Fourth Baptist Church

## Board Advisors

David Little	Grafton	OH	Mission Director
Marlon Mielke	Milltown	WI	Alumni President
William Senn	Westminster	CO	Pastor
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Matthew Morrell	Wyoming	MN	Vice-Chairman

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Gary Blessman	Crystal	MN	Treasurer
Deborah Forteza	New Hope	MN	Secretary

## Administration

Kevin Bauder	President
Gary Blessman	Vice President of Institutional Finance
Kimball Cummings, Jr.	WCTS General Manager
Ronald Gotzman	Vice President of Advancement
Thomas Zempel	Vice President of Academic Affairs

## Academic Staff

Deborah Forteza	Coordinator of Research & Communications
Patricia Passig	Cataloging Librarian
Eric White	Admissions and Registrar

## Support Staff

Debra Bauder	Research & Communications Assistant
Susan Blessman	Serials and Circulation
Joshua Boyd	Enrollment Services Representative
Linda Juvinall	Bookstore Manager
Linda Russell	Enrollment Services Representative

## Faculty Serving the Ph.D. Program

### Kevin T. Bauder

President, 2003-  
Professor of Systematic and Historical Theology, 1998-  
Chair of Systematic Theology, 1998-  
Director of Ph.D./Th.D. & Th.M. Studies, 2000-2007  
B.A., Faith Baptist Bible College  
M.Div., Th.M., Denver Baptist Theological Seminary  
D.Min., Trinity Evangelical Divinity School  
Ph.D., Dallas Theological Seminary

Dr. Bauder has served in pastoral or church planting ministries in Colorado, Iowa, and Texas. He is a chaplain in the Civil Air Patrol.

### Roy Beacham

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

Dr. Beacham has served on the pastoral staff of Fourth Baptist Church and has held visiting professorships in several states and foreign countries. He is also a police chaplain.

### Gilbert Braithwaite

Associate Professor of Bible and Theology, 2005-  
Chair of Bible Exposition, 2006-  
B.S., Washington State University  
Th.M., Th.D., Dallas Theological Seminary

Dr. Braithwaite served from 1987 to 2001 in the Army Reserve and Wisconsin National Guard as a military chaplain. He taught 16 years on both college and seminary levels at Faith Baptist Bible College and Theological Seminary, Ankeny, Iowa. He taught 13 years at Northland Baptist Bible College, Dunbar, Wisconsin.

### John Hartog III

Associate Professor of Theology and Old Testament, Adjunct  
Faith Baptist Bible College  
B.A., Calvary Bible College  
M.A., M.Div., Faith Baptist Theological Seminary  
Calvary Graduate School of Theology  
M.A., Ph.D. Studies, University of Minnesota  
Th.D., Central Baptist Theological Seminary, Minneapolis  
Ph.D. Studies, Iowa State University

When he is not teaching at Central Seminary, Dr. John Hartog serves as dean of Faith Baptist Theological Seminary and pastors Faith Baptist Church of Cambridge, Iowa.

### Paul A. Hartog

Associate Professor of New Testament and Patristics, Adjunct  
B.A., Calvary Bible College  
M.A., M.Div., Faith Baptist Theological Seminary  
M.A., Iowa State University  
Ph.D., Loyola University of Chicago

A full-time faculty member at Faith Baptist Bible College, Dr. Paul Hartog brings both pastoral experience and academic rigor into Central Seminary's Ph.D. program.

### Charles A. Hauser, Jr.

Dean Emeritus, 2006-  
Professor of Bible Exposition, 1986-2007  
Academic Dean, 1988-2006  
Registrar and Director of Admissions, 1986-1988  
B.B.A., University of Pittsburgh  
Th.M., Dallas Theological Seminary  
Th.D., Grace Theological Seminary

Dr. Hauser has held professorships and administrative posts in several institutions of higher learning. In addition to having been the dean at Central Seminary, he has served on the pastoral staff of Fourth Baptist Church..

### George Houghton

Associate Professor of Historical Theology, Adjunct  
B.A., Bethel College  
M.Div., Central Baptist Theological Seminary, Minneapolis  
Th.M., Th.D., Dallas Theological Seminary

Besides teaching courses in American church history, Dr. George Houghton is the academic vice president at Faith Baptist Bible College and Seminary in Ankeny, Iowa.

## Myron Houghton

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Diploma, Moody Bible Institute  
B.A., Pillsbury Baptist Bible College  
B.D., Grand Rapids Baptist Seminary  
Th.M., Grace Theological Seminary  
Ph.D., Dallas Theological Seminary  
M.L.A., Southern Methodist University  
M.A., St. Thomas Theological Seminary  
Th.D., Concordia Seminary  
Certificate, St. Stephen's Course of Studies in Orthodox Theology

Dr. Myron Houghton chairs the department of systematic theology at Faith Baptist Theological Seminary in Ankeny, Iowa.

## Jonathan R. Pratt

Part-time Professor in New Testament, 2006-  
Adjunct Professor, 1990-93, 2000-2006  
Associate Pastor at Eden Baptist Church, 2000-  
B.A., Pillsbury Baptist Bible College  
M.Div., Th.M., Central Baptist Theological Seminary  
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Dr. Pratt serves as a pastor on the staff of Eden Baptist Church in Savage, Minnesota. He teaches at both the graduate and postgraduate levels.

## Jeffrey P. Straub

Associate Professor of Historical & Systematic Theology, 2004-  
Chair of Historical Theology, 2006-  
Director of Ph.D./Th.D. & Th.M. Studies, 2007-  
B.A., M.A., Bob Jones University  
M.Div., Th.M., Detroit Baptist Theological Seminary  
Ph.D., Southern Baptist Theological Seminary

Dr. Straub has served as adjunct professor at Calvary Baptist Seminary in Moscow, the Ukraine, and Romania, at Piedmont Baptist College, and at LIFTS Institute, Kitchener, Ontario. He has been a senior pastor and church planter in Canada and a missionary among the Ojibway Indians in Wanipigow, Manitoba. He has had several articles published in the Detroit Baptist Seminary Journal, as well as in *Frontline*.

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