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This catalog is intended to be a fair representation of our programs. However, the seminary reserves the right to modify or change the curriculum, admission standards, course content, degree requirements, regulations, tuition, or fees at any time without prior notice. The information in this catalog is not to be regarded as a binding contract between the student and the school.

Those wishing to see the latest annual financial report of the institution should contact the Business Office at the address or phone number listed below.

Faith Baptist Theological Seminary
1900 NW Fourth St
Ankeny, Iowa 50023

Admissions: 1.888.FAITH.4.U
Phone: 515-964-0601
Web: faith.edu/admissions/seminary

GENERAL INFORMATION

ACADEMIC CALENDAR

| Fall Semester | 2013–2014 | 2014–2015 | 2015–2016 |
|----------------------|------------------------------|------------------------------|------------------------------|
| August Modules* | August 12–16 August 19–23 | August 11–15 August 18–22 | August 10–14 August 17–21 |
| Orientation | August 27 | August 26 | August 25 |
| Classes Begin | August 28 | August 27 | August 26 |
| Labor Day** | September 2 | September 1 | September 7 |
| Module Week* | September 23–27 | September 22–26 | September 21–25 |
| Module Week* | Oct 28–Nov 1 | Oct 27–Oct 31 | Oct 26–Oct 30 |
| Bible Conference** | November 4–8 | November 3–7 | November 2–6 |
| Thanksgiving Break** | Nov 28–Dec 1 | November 27–30 | November 26–29 |
| Finals Week | December 11–13 | December 10–12 | December 9–11 |
| December Modules* | December 16–20 | December 15–19 | December 14–18 |

Spring Semester

| | | | |
|-----------------------|-------------------------------------|-------------------------------------|------------------------------------|
| January Modules* | January 6–10 | January 5–9 | January 4–8 |
| Classes Begin | January 15 | January 14 | January 13 |
| Module Week* | March 3–7 | March 2–6 | Feb 29–Mar 4 |
| Spring Break** | March 8–16 | March 7–15 | March 5–13 |
| Module Week* | March 10–14 | March 9–13 | March 7–11 |
| Missions Conference** | March 31–April 4 | March 30–April 3 | Feb 29–March 4 |
| Module Week* | April 7–11 | April 6–10 | April 4–8 |
| Walton Lecture Series | April 23–25 | April 22–24 | April 20–22 |
| Finals Week | May 5–8 | May 4–7 | May 2–5 |
| Baccalaureate | May 8 | May 7 | May 5 |
| Commencement | May 9 | May 8 | May 6 |
| May Modules* | May 12–16 May 19–23 May 26–30 | May 11–15 May 18–22 May 25–29 | May 9–13 May 16–20 May 23–27 |

*Contact the seminary for a copy of the module schedule or visit faith.edu/admissions/seminary/modules.

**No classes

ASSESSMENT CALENDAR

September

First-year students–Bible cognitive exam

March/April

Second-year students–Mid-course evaluation

Graduating students–Seminary cultural assessment, language exams,
Bible cognitive exam

May

M.Div. graduates–Exit interview

ACCREDITATION AND RECOGNITION

Faith Baptist Theological Seminary is accredited by the Higher Learning Commission of the North Central Association of Colleges and Schools.

30 North LaSalle Street
Suit 2400
Chicago, Illinois 60602-2504
ncahlc.org

This regional accreditation enables students to transfer credits to other postgraduate institutions.

Faith is also accredited by the Association for Biblical Higher Education.

5575 S. Semoran Blvd., Suite 26
Orlando, Florida 32822-7281
abhe.org

Faith also qualifies for benefits from the Veterans Administration and for the preparation of military chaplains.

HISTORY OF THE SEMINARY

Faith Baptist Theological Seminary began as a graduate program in 1982. At that time, Faith Baptist Bible College replaced its Bachelor of Theology program with the Master of Arts in Pastoral Studies program under the direction of Dr. Robert Domokos. Within a few years, additional M.A. programs in Biblical and Theological Studies were added. Several of the Faith faculty members came to the further conviction that Iowa needed a fundamentalist seminary with a full Master of Divinity program. In 1985 a faculty committee drew up plans and curriculum for such a school, and the Board of Directors in their January 1986 meeting authorized the school to proceed with those plans.

The seminary immediately began publishing the *Faith Pulpit* in January 1986, and the seminary opened for classes in the fall of 1986. That same year, the school merged with Denver Baptist Bible College and Theological Seminary, and ten Denver students were among the thirty in the first classes of FBTS.

Dr. Robert G. Delnay served as the first dean of the seminary (1986–1990, 1995–1997) and Dr. Elvin K. Mattison as the second dean (1990–1993). Dr. George Houghton served as interim dean during two periods (1993–1995, 1997). In January of 1998 Dr. John Hartog III, a graduate of the seminary, was appointed dean and served until 2005. Dr. Ernie Schmidt became the acting dean in 2005 and the dean in 2008. In 2013 Dr. Douglas Brown became the dean.

MISSION AND GOALS

Mission Statement

The mission of Faith Baptist Theological Seminary is to provide an advanced Biblical, theological, and ministerial education at the graduate level with the goal of preparing Bible expositors to serve effectively in Christian ministry through leadership positions within Baptist fundamentalism.

Convictions

Faith Baptist Theological Seminary holds the historical doctrines that come from an inspired and inerrant Bible literally interpreted. It is a fundamentalist school, attempting to base everything on the plain statements of the Bible, affirming both traditional dispensational premillennialism and separatism. It holds to Baptist polity, including congregational church government, local church offices of pastor and deacon, the importance of the local church, believer's baptism by immersion as a prerequisite for local church membership, and the importance of worldwide, indigenous missions. It is noncharismatic, believing that sign gifts, such as tongues, were temporary and have passed away. It presses the claims of a sovereign Lord who deserves our devotion, our walk of faith, our daily quiet time with Him, our distaste for the world, and our evidence of the Spirit's fruit in our lives.

Seminary Goals

1. All graduates should evidence a commitment to the Lord and to His work by

- a. demonstrating to the faculty and to the students' pastors a close relationship with God;
- b. exhibiting to the faculty and to the students' pastors exemplary Christian character; and
- c. serving faithfully and effectively within a local church during the time of seminary enrollment.

2. All graduates should evidence awareness of the history and current status of Baptist fundamentalism and should demonstrate an appreciation for its distinctives by

- a. completing a course in the history of fundamentalism; and
- b. developing discernment and resolute doctrinal convictions as evidenced in course assignments.

3. M.Div. graduates should evidence an ability to serve effectively in vocational Christian ministry by

- a. completing prescribed courses in church ministry;
- b. successfully completing a ministry internship;
- c. providing satisfactory essay answers on the ministry assessment exam;
- d. exhibiting sensitivity to others and to their needs throughout their seminary training; and
- e. providing satisfactory answers during the senior oral exam.

4. M.Div. graduates should evidence an advanced knowledge of the Bible by

- a. completing prescribed courses in Biblical studies and in the Biblical languages;
- b. demonstrating increased competency on the cognitive assessment exam; and
- c. providing satisfactory answers during the senior oral exam.

5. M.Div. graduates should evidence an advanced knowledge of the systematic truths of the Bible and the history of Christianity by

- a. completing prescribed courses in systematic theology and church history;
- b. demonstrating increased competency on the cognitive assessment exam; and
- c. providing satisfactory answers during the senior oral exam.

6. Male M.Div. graduates should evidence an ability to communicate effectively the meaning of scripture by

- a. completing prescribed courses in homiletics; and
- b. preaching an exemplary senior sermon in seminary chapel that is logical in design, expository in nature, and compelling in delivery.

Philosophy of Education

Faith Baptist Theological Seminary recognizes the truths of God as absolute. Therefore, through the educational process, the faculty members recognize it to be their responsibility, as Christian leaders under the ministry of the Holy Spirit, both to impart truth and to train students to discern truth. This process involves helping students recognize the importance of a close walk with the Lord and a regular study of God's Word. It includes training in the proper principles of interpretation and study of the languages in which the Scriptures were originally written.

We also believe that one of the best things we can do for future Christian leaders is to impart wisdom and understanding, and we plan our courses to that end. We believe that Christian leaders should be men and women of integrity, and we purpose in class and out of class that all studies and all personal contact encourage that kind of character. We believe that Christian leaders should have a personal acquaintance with Jesus Christ, and we hold that this knowledge transcends all other knowledge.

DOCTRINAL AND POSITIONAL STATEMENTS

Doctrinal Statement

Students are required to sign a statement of assent to this doctrinal statement during the process of matriculation and at graduation.

The Bible

We believe in the verbal, plenary inspiration by God of the original manuscripts of the Old and New Testament Scriptures, and that they are inerrant and infallible in all matters.

The Trinity

We believe the one true and living God is one in essence, possessing three eternal, personal distinctions which are revealed to us as Father, Son, and Holy Spirit, equal in every divine perfection, yet executing distinct but harmonious offices.

Jesus Christ

We believe that Jesus Christ was conceived by the Holy Spirit and born of the virgin Mary; that He is One Person possessing two natures and thus is true God and true man; that He lived a sinless life and gave Himself as a perfect substitutionary sacrifice for the sins of all men; that He arose bodily from the grave, ascended into Heaven where He is seated on the right hand of God interceding for His people and will return to the earth in keeping with His promises.

The Holy Spirit

We believe that the Holy Spirit is the third Person of the Triune Godhead; that He has been and will continue to be active throughout eternity; that, in gracious dealing with mankind, He has inspired the writing of the Scriptures; that He is in the world today convincing men of sin, of righteousness, and of judgment; that He is calling out a people for God among the Jews and Gentiles; that He regenerates those who believe, places them into the Body of Christ, indwells them and produces in them the fruit of the Spirit; and that He calls individuals to Christian service and empowers and directs them in that service.

Creation

We accept the Genesis account as being an historical record of creation and believe that the universe with all that is in it was created by God, not produced by some process of evolution.

The Spirit Realm

We believe that God created an innumerable company of sinless beings known as angels; that many of these continue in their holy state and are the ministers of God; that Lucifer (now known as Satan or the Devil) and many others rebelled against God; that these fallen angels, though defeated in the cross of Christ, still continue to oppose God and His work; that they will ultimately be judged by God and cast into the Lake of Fire to suffer everlasting punishment, which is their righteous due.

Man

We believe that man was originally created in the image and after the likeness of God; that through uncoerced disobedience Adam fell from his original state, became totally depraved in nature, was separated from God and came under condemnation and the sentence of death; that because of the unity of the human race and the natural headship of Adam, all men (Jesus Christ only excepted) are born with sin natures and have come under the same consequences of sin.

Salvation

We believe that salvation is all of grace through the substitutionary work of Jesus Christ Who paid the full redemptive price, fully satisfied God's righteous demands by suffering the death penalty for man's guilt and imputed to man His righteousness reconciling him to God; that salvation is made effective to man only upon his exercise of personal faith in Jesus Christ, which faith is not a meritorious work but possible only by the grace of God. We believe that salvation includes justification, regeneration, adoption in to the family of God, sanctification (positional, progressive, and final) and glorification; that one who is truly born again will, by the grace of God persevere and be kept saved forever.

Sanctification

We believe that every saved person is positionally in Christ, completely set apart for God; that in experience the saved person retains his sin nature, which is not eradicated in this life, and thus his present state is no more perfect than his daily experience; that there is a progressive sanctification wherein the saved person is to grow in grace and into Christlikeness by the unhindered power of the Holy Spirit; that when Christ appears the saved person will be fully sanctified so that his state will conform to his standing.

We believe that progressive sanctification involves separation not only from ungodly living but also from ungodly teaching; that though we love all men and seek their salvation, there are areas in which we cannot have fellowship with unbelievers; that, in areas of ecclesiastical fellowship, it may be necessary to separate even from our brethren in Christ, if they in turn maintain fellowship with unbelievers.

Dispensations

We believe that the dispensations are not ways of salvation, which has always been by grace through faith, but are stewardships by which God administers His purpose on earth through man under varying responsibilities; that changes in dispensational dealings depend upon changed situations in which man is found in relation to God due to man's failures and God's judgments; that, though several dispensations cover the entire history of mankind, only three of these are the subject of extended revelation in Scripture; that these three (Mosaic Law, Grace, and millennial Kingdom) are distinct and are not to be intermingled or confused.

The Church

We believe the Church which is Christ's body is composed of all true believers (those who have been born again through a personal acceptance of Christ as Savior) from Pentecost to the rapture; that this Church was brought into being on the day of Pentecost by the Holy Spirit's baptizing into one body all who were believers at that time; that on the day of Pentecost and since that time others have been and are being added to this church; that at the rapture this Church will be complete and will be caught up to be united with Christ as His Bride never to be separated from Him.

We believe that local churches are gatherings of professing believers in given communities, organized for the purposes of united worship, fellowship, administration of the ordinances (baptism and Lord's Supper), edification, discipline and effective promotion of the work of Christ throughout the world; that such local churches should be limited in membership to those who are born again, desire to follow Christ in obedience and have been immersed; that Christ is the supreme Head and every member has direct access to Him and is responsible to seek His will; that the only offices recognized in such New Testament churches are those of pastor (bishop, presbyter, elder) and deacon; that government is democratic with every member responsible to vote in keeping with his understanding of the will of Christ; that each local church is responsible directly to Christ and not to some other local church or organization; that there is value in fellowship and cooperation with other local churches of like convictions.

Civil Government

We believe that civil government was instituted by God and is still His means of maintaining peace and order among men; that believers here on earth are responsible in the area of civil government and should participate in it to promote and preserve good order in human society; that civil governments and churches (and fellowships of churches) are distinct from each other, must be organizationally separated from each other and neither must seek to control the other.

Things to Come

We believe that the Scriptures foretell certain events among which are the following:

Rapture of the Church. We believe that Jesus Christ will return to the atmosphere of this earth; that the dead in Christ will rise first, then believers who are still living will be caught up together with them to meet the Lord in the air and to ever be with the Lord; that the rapture is the next event on the revealed calendar and that no prophecy need be fulfilled before this occurs.

Tribulation. We believe that the rapture of the Church will be followed on earth by Israel's seventieth week; that, though there will be salvation, this will be a time of great judgments, the latter part being known as the Great Tribulation.

Second Coming. We believe that following the tribulation, Christ will return to the earth with His glorified saints to establish the millennial Kingdom; that during the 1,000 years of peace and prosperity Satan will be bound and Christ will reign with a rod of iron; that at the end of the Millennium Satan will be released for a short time, deceive many and lead them in final rebellion, but be destroyed with his armies.

Eternal State. We believe that the unsaved men of all ages will be resurrected and together with the evil angels will be finally judged and condemned to everlasting conscious punishment in hell; that all saved of all ages in glorified bodies will enjoy everlasting blessing in the presence of God.

Historic Position Statement

In its earliest days, the school was a nondenominational Bible institute. However, in 1945 the school aligned itself with the American Council of Christian Churches, and in 1953 it added the word "Baptist" to its name. It began offering degrees in 1960 and at that time declared itself a Bible college. In 1986 a graduate school was added.

For more than half a century, the school has held a fundamental, separatist, dispensational Baptist position. It has been known for its conservative stand throughout this period of time and has not wavered from it. The school has always held to the fundamentals of the faith: the inspiration, infallibility, and inerrancy of the Scripture; and the virgin birth, deity, substitutionary death, bodily resurrection, and visible, imminent return of Christ. The school has always been known for teaching personal separation from the world in dress code, music, and personal entertainment. Since the 1950s, the school has taught secondary ecclesiastical separation, has unashamedly identified itself as Baptist, and has willingly stood for the historic Baptist position. It has been the intent of the school to provide an anchor for those who agree with this stand. At the same time, the school's first allegiance has been to Christ and the Bible and not to ecclesiastical organizations or fellowships. It has also been reaffirmed by the Board, the administration, and the faculty that the objective of the school is to train men and women for leadership positions in Christian service in keeping with its declaration as a Bible college and seminary.

As times and trends have changed, the school has sought to maintain a consistent conservative position. Position papers by the faculty reflect the stand of the school on various issues. Among these are reaffirmation of the traditional view of dispensationalism which has consistently been taught at this school, assertion that God has a specific will for each believer, rejection of Lordship salvation, affirmation of a noncharismatic position, and an emphasis on God-honoring, conservative music.

The Board of Directors of FBBC&TS has affirmed the historical position of the school as our continuing commitment. It is our earnest desire to maintain our historical purpose and tradition and to continue to train students to be leaders in fundamentalist Christianity. We intend to stand for the great principles of Bible-believing Christianity, our separatist Baptist heritage, and the authority of the inerrant Word of God. While many educational institutions are softening their stand and broadening their fellowship to be more inclusive, we intend to militantly honor Christ and the purity of the Church, even if we must do so independently. We praise God for the help and support of our many friends who also hold to these principles. Many independent Baptist churches and individuals have expressed an interest in Faith because of our strong stand for Biblical truth. We invite these brethren to stand with us in these critical times. We believe in the power of God, but we also know that He uses faithful men and women as they stand together to fulfill His will. In keeping with this perspective, the Board has extended membership to men who agree with this position and are members of fundamental, separatist, Baptist churches.

Music Philosophy

This statement is the institutional philosophy of FBBC&TS. It is not intended to be a model for any individual, church, or organization.

We believe that music is a gift from God to be used for His glory (Colossians 1:16). Music is important in our culture, in the church, and in the believer's life. It is a language with which we can communicate with God and with each other. Music influences us in many ways: physically, mentally, emotionally, and spiritually (1 Sam. 16:23).

As a language for the Christian, music should express that which is pure and wholesome. Since there are over 500 references to music in Scripture, we conclude that God considers music to be an important aspect of the Christian life about which we should make wise, discerning choices.

We believe that a godly Christian testimony necessitates a guard against music that might dishonor the name of God or lessen the Christian's influence in the world. We desire to honor God in our music philosophy and practice as we seek to prepare men and women to serve the Lord in local, fundamental Baptist churches.

Our policies stem from Biblical principles upon which the institution is founded. We are seeking to instill in the lives of our young people a passion for that which is excellent as commanded in the Scriptures (Philippians 1:9, 10). We believe that music expresses morality and is not amoral. The Bible is clear that we are to be different from the world, set apart unto the Lord, and living a Christ-like life (Romans 12:1, 2; Philippians 2:5; 1 John 2:15–17). We believe that a Christian's music should be an expression of this separation.

Great music through the years has been based upon an appropriate, skillful organization of melody, harmony, and rhythm. This organization is not merely the product of a particular cultural preference but is rooted in the natural order of created things, reflecting the image of God in man (Genesis 1:27; 1 Corinthians 14:33, 40). We believe good music is based primarily upon appealing melody, is enhanced by harmony, and is supported by appropriate rhythm. There is a wide variety of acceptable styles available to the believer in both sacred and secular realms. Our music emphasis is directed to help students acquire a taste for God-honoring music about which there is no question. In this way, we hope to encourage students to grow and expand their knowledge and understanding of music and to honor God in the use of music both in practice and performance.

We further believe that music is a vital part of the life of our student body, and it is our desire to help them in this area to be fully equipped for the ministry. Most importantly, we want to help our students conform to the image of Christ and to be an accurate reflection of Him. This is a primary goal of all our Christian education programs.

To achieve the above, we believe basic guidelines are needed for making decisions about the choice of music which students listen to or perform. The following are in keeping with that principle:

1. In the area of vocal music, special attention should be given to insure that the text is appropriate to a godly testimony. This includes both content and literary style (Colossians 3:16; Ephesians 4:29, 5:4).
2. Performance techniques should reinforce the message of the song and should avoid sensuality or the glorification of the performer (1 Corinthians 1:31).
3. While enrolled at Faith, students should refrain from listening to or performing rock, rap, country and western, new age, and jazz, as well as any "Christian" music that borrows these styles (1 John 2:15).
4. Songs or styles, which are strongly identified with unbiblical movements or worldly practices, should be avoided (Romans 12:1, 2). We do not wish to lead students toward music which is questionable or which might violate believers' consciences. However, we do wish to "follow after the things which make for peace and things where with one may edify another" (Romans 14:15–19).

Definition and Direction Statement

Faith Baptist Bible College and Theological Seminary exists as a fundamentalist Baptist institution of Christian higher education to disciple vocational Christian workers and leaders for local churches throughout the world.

1. Faith Exists as a Bible College.

In 1893, at the Chicago World's Fair, William H. Jordan heard Evangelist D. L. Moody speak about the importance of training Christian workers for the ministry. Deeply impressed by Moody's comments, Jordan developed a burden to establish a school to carry on that vision. Years later, Dr. Jordan started a small, nondenominational Bible school known as the Omaha Bible Institute (OBI) in Omaha, Nebraska. Classes began at OBI in the summer of 1921, and they continued for many years with Dr. Jordan as President of the institute. In the mid-1950s, under the leadership of Dr. John L. Patten, the institute aggressively sought the approval and support of Baptists, and so it changed its name to Omaha Baptist Bible Institute (OBBI). During the late 1950s the curricula expanded, and

In 1960, its name changed to Omaha Baptist Bible College (OBBC). The college soon outgrew its Omaha facilities, and in 1965 the Board of Directors decided to relocate the college's campus to Ankeny, Iowa. This move was accomplished during the summer of 1967, and Faith Baptist Bible College (FBBC) opened for classes that October. The history of the Ankeny campus evidences faith in God for the supply of funds to build the campus buildings. Over the years, the Lord has blessed Faith with beautiful facilities that enhance its ministry as a Bible college.

Meanwhile, Denver Baptist Bible College had been established in 1952 by Dr. Sam Bradford, pastor of Beth Eden Baptist Church in Denver, Colorado. Denver added a seminary program in 1972. Faith and Denver had much in common, and the Boards of both schools decided that a merger was advisable. This was carried out during the summer of 1986.

The mission of FBBC is to provide an intensive biblical, vocational, and general education on the college level with the goal of preparing students to minister effectively in Christian service through leadership positions in and through fundamental Baptist churches and other organizations of like convictions.

As a Bible college, Faith purposes that its students evidence a comprehensive working knowledge of the Bible and of the great systematic truths of Scripture. We insist that all of our four-year graduates complete a Bible major. At Faith, we firmly believe that this Bible major is at the heart of the college curriculum and that it should be taught by the core of the college faculty. We believe in the sufficiency of Christ and of the Scriptures for Christian living, ministry, and a worldview. We stress the need for a biblical and doctrinal ministry instead of mere personal and relational wholeness. We celebrate the gospel of Christ as the great message of the Bible, and so we desire to share this good news with the lost and invite them to make a personal decision to trust Christ as Savior. We hold to traditional dispensationalism and to a non-charismatic position. We interpret the Bible literally, and we believe that God created the heavens and the earth and all that is in them in six days (Exodus 20:11). We value our daily chapels and annual Bible conferences because they provide additional opportunities to enhance the Biblical education of our students.

We believe that the Bible is inspired by God and inerrant, and so we seek to indoctrinate our students in its truth because the Bible is divine in its origin and truthful in its content.

2. Faith Exists as a Theological Seminary.

In 1982 FBBC expanded its five-year Th.B. program into the Master of Arts (M.A.) degree in pastoral studies. Then in January of 1986, the Board of Directors established Faith Baptist Theological Seminary (FBTS), transferring the graduate program from the College to the Seminary. The school added two more M.A. programs, in biblical studies and in theological studies. During these early days of the Seminary, the Board of Directors began talks with Denver Baptist Bible College and Seminary to merge the two schools. The merger took place during the summer of 1986, and in the fall of that year, the Seminary began with thirty students in its three M.A. programs and in its three-year Master of Divinity (M.Div.) degree program.

The mission of FBTS is to provide an advanced biblical, theological, and ministerial education at the graduate level with the goal of preparing Bible expositors to serve effectively in Christian ministry through leadership positions within Baptist fundamentalism.

FBTS recognizes the truths of God as absolute. Therefore, through the educational process, the faculty members recognize it to be their responsibility, as Christian leaders under the ministry of the Holy Spirit, both to impart truth and to train students to discern truth from error. This includes training in the proper principles of hermeneutics, in the study of the languages in which the Scriptures were originally written, and in the major systems of Christian theologies. We delight in compelling, expositional preaching; and we desire our graduates to preach with conviction from the Bible. We believe in the primacy of the ministry of the Word, and we desire our graduates to evidence this same priority. We view the M.Div. degree program as our primary programmatic offering since it is the professional degree program for ministry. We have designed our M.Div. program to train people to lead by personal example and the teaching and preaching of the Bible. Without detracting from our M.Div. program, the faculty and Board of directors reaffirms its inceptive desire to add the Th.M., D.Min., and Th.D. degree programs in the future.

3. FBBC&TS Exists as an Institution of Higher Education.

As an institution of higher education, we have built a faculty that is composed of highly qualified professors who are actively developing and assessing academic programs and policies. We champion academic freedom on the part of our professors so that they might teach, research, and publish within the parameters of the institution's doctrinal, professional, and positional standards. We appreciate our library which is suitable for our instructional needs and is growing in its ability to facilitate theological research. As an institution of higher education we insist on the transmission of Western culture and critical thinking skills that are characteristic of broadly educated people. Our curriculum, however, is not one wherein the Bible is taught apart from the liberal arts. Instead, we seek to integrate the Scriptures into every academic pursuit so that we might inculcate a truly Biblical world-view. We desire that our graduates should evaluate the changing mores of their cultures in light of the immutable truth of Scripture, and so we teach music, literature, history, science, communication, and mathematics toward this end. We also value the contribution of technology to the teaching and learning process.

As an institution of higher education, we seek compliance with accepted standards of institutional integrity, and we value outside, objective assessments by accrediting agencies at both the undergraduate and graduate levels.

We have invested millions of dollars to develop a fine residential campus complete with classrooms for face-to-face instruction, with a library suitable for our purposes, with a cafeteria and bookstore, with residence halls, athletic facilities, and a student center, etc. At the same time, we desire to see strategic planning and resource allocations focus more and more on ways to further enhance the educational experiences of our students.

4. FBBC&TS Exists as an Institution of Christian Higher Education.

As a Christian institution, we believe in the truth of the Christian gospel, that Jesus Christ died vicariously and that He rose from the dead. We also believe in the exclusivity of this Christian gospel; and so we, together with our graduates, aspire to do the work of evangelism.

As a Christian institution, we not only seek compliance with accepted standards of institutional integrity as revealed in the 66 books of the Bible, we go beyond this, and we desire to display Christian virtue in all personal and institutional dealings. We also hold that Christian faith, rather than mere human reason or experience, leads to understanding because the fear of the Lord is the beginning of wisdom.

5. FBBC&TS Exists as a Baptist Institution of Christian Higher Education.

As a Baptist institution, we believe in the primacy of Scripture over creeds and the formulations of councils. We consider the New Testament, especially the Epistles, to be foundational for faith and practice. We hold to the two ordinances: communion as a memorial of Christ's death and believer's baptism by single immersion as a public testimony to the truth of the gospel. We believe in the New Testament origin of the Church and so we distinguish between the Church and the nation of Israel. In our dealings with our constituencies, we stress the centrality of local churches in God's plan for this Age in contrast with His work through para-church institutions and agencies such as our own. We do believe, however, in the independence of our institution from external control. We champion the separation of church and state, the priesthood of the believer, saved church membership, individual soul liberty, local church autonomy, congregational government, and the two church offices of pastor and deacons. As a historic regular Baptist institution, we seek to indoctrinate our students so that they will live and teach these Baptist distinctives.

6. FBBC&TS Exists as a Fundamentalist Baptist Institution of Christian Higher Education.

As an institution, we expect nothing less than complete allegiance to our doctrinal statement, historic position statement, music philosophy statement and other position papers. This expectation extends to the Board of Directors, to the administrators, to the members of the faculty, and to the staff personnel. We are not a fundamental institution that merely believes in the fundamentals of the faith; we are a fundamentalist institution that earnestly contends for the fundamentals of the faith as they were articulated by the apostles: the inspiration of Scripture and its inerrancy, the virgin birth and deity of Christ, His substitutionary death and physical resurrection, and His literal return to the earth.

We value traditional expressions of worship and music in our chapel services, and we try to inculcate this *value* in our students as they develop biblical convictions concerning worship and ministry. We reject pragmatism as a philosophical basis for ministry. We refuse to cooperate in ecumenical endeavors with apostates and with believers who work with apostates.

We want to avoid activities that appeal to the old sin nature, that conceal the presence of Christ in the life of the believer, and that compromise the Christian testimony of the individual and of the institution. So, we yearn for the abundant life in Christ, for a life of submission to the will of God, for a life that is awakened to righteousness, for a life of holiness and reverence. Therefore, we are careful about what we wear (clothing being modest and appropriate), what we see and hear, what we do with our bodies and our minds, and how we spend our time. We do not want to be conformed to this world, but we want to be transformed by the renewing of our minds. We do not seek to produce our own self-righteousness, but we desire that Christ may be at home in our hearts.

Our fundamentalist position should not give rise to an attitude of belligerence or pride. Instead, we seek to glorify God for He alone is worthy of praise. Our fundamentalism stems from our fear of God, our submission to Christ, our commitment to the truth, and our love for people.

7. FBBC&TS Exists as a Fundamentalist Baptist Institution of Christian Higher Education to Disciple.

Jesus Christ commanded His followers to make disciples of all the nations (Matthew 28:19), and we take His great commission seriously. Faith exists, therefore, as an institution for advanced discipleship. For this reason, we are convinced that Board members, administrators, faculty members, and staff personnel should all model authentic Christian lives before our students. We must all lead as servants, and we must all show what it means to take up our crosses and make sacrifices daily. Students should see Christ in us as they see His transformational power and His virtues. They should desire to know Christ as we know Him. They should follow us even as we follow Christ.

Every building on campus should be a place for discipleship, and every event on the calendar should be an occasion for discipleship. Discipleship should take place in the classroom, in the cafeteria, in the gym, on the athletic field, in the residence halls, in ministry team vans, and during music lessons. Discipleship should take place before, during, and after chapel. As administrators, faculty members, and staff personnel serve in the local churches in the area, they should see how they might seize those opportunities to enhance the Christian service experiences of the students who are working with them.

When we select faculty members, we do not only look at their academic credentials and professional standing, we also look for their passion to train disciples. We expect faculty members to spend time with students outside the classroom so that the educational experiences of our students are not merely cognitive but profoundly affective. We not only want to fill the minds of our students with knowledge, we want them to follow Christ.

At Faith we purpose to provide a campus environment that, like a greenhouse, is conducive for Christian growth. We want to nurture maturity, biblical discernment, personal responsibility, self-discipline, social graces, and good decision-making skills. We have developed a student handbook that governs much of student life, but we do not want to trust in the handbook to produce disciples of Jesus. Instead, as students faithfully follow the handbook, this results in an institutional culture that should encourage Christian growth. For this reason, our philosophy of student discipline is mainly corrective and formative and restorative (i.e., utilitarian and restitutive) rather than punitive (i.e., retributive). Without a handbook, we might encourage our students to adopt a relativist world-view and to live according to the will of unregenerate humanity (1 Peter 4:3); but, on the other hand, with a heavy-handed approach to student discipline, we might encourage our students toward a legalistic view of sanctification. We know that many of our students are young and impressionable, and so we want to disciple them by providing them with discipline, direction, and opportunities for decision-making within the boundaries of the institutional standards.

It is our desire that our graduates would apply the unchanging truth of the Bible to the specific situations that they will face during the rest of their lives, with the intended purpose that the prudent principles of Faith's standards of conduct will provide them with good examples of how this is done.

We firmly believe that discipleship takes place as the mentor models the life of Christ before the disciple. For this reason, although we are open to the possibility that a limited number of courses and certificates might one day be offered through online instruction, we resist the possibility that we should offer entire degrees exclusively through online instruction. Disciples must spend some face-to-face time with their mentors, and this is the pedagogical opinion of the faculty and Board of Directors.

8. FBBC&TS Exists as a Fundamental Baptist Institution of Christian Higher Education to Disciple Vocational Christian Workers and Leaders.

Faith stands committed to pressing the claims of Christ upon our students. We want our students to consider vocational Christian service, and we view such a calling as a sacred trust and a high honor. Annually, members of the Board of Directors, the administration, the faculty, and the staff reaffirm their support for the school's objective, as mentioned in the "Historic Position Statement," to train men and women for leadership roles in Christian service within fundamentalism. This is in keeping with our nature as a Bible college and seminary. The College requires a Bible major for all of its four-year graduates, and a second major in an area of vocational ministry (e.g., pastoral studies, missions, local church ministries, sacred music, Christian school education, etc.). All of these other majors are ministry majors because we exist to train vocational Christian workers and leaders.

Without a doubt, church ministry is multi-faceted, and it requires both vocational and volunteer workers; therefore, FBBC&TS prepares people for both vocational and volunteer (or lay) ministry. However, Faith exists to prepare vocational leaders and workers. For example, the Christian School Program graduates teachers who are eligible for licensure to teach in the public schools of Iowa, and some of our graduates are led by God to teach in the public schools. We rejoice with them that they are following God's leading in their lives, but we do not exist to train students to teach in the public schools.

The fact that some of our graduates teach in public schools testifies to the credibility of our program and to the submission of our graduates to the will of God for them. While it is true that many of our students have no intention of entering vocational ministry, we know that we can still be of great assistance to them because a Bible education is beneficial for everyone. It is valuable for those who want to serve Christ full-time and for those who do not want to enter vocational Christian service. Some students come to Faith not knowing God's will for their lives. But after studying the Scriptures in classes, sitting through daily chapels, and attending Bible conference or missions conference, they discover God's will for their lives. In this way, too, Faith's Bible education is beneficial. However, even though Faith can be beneficial for future lay workers, the school exists to train vocational workers and leaders. By holding fast to its reason for existence, Faith actually enhances its ability to assist those who attend for reasons other than its main purpose. When the Bible and theology core curriculum and the ministry majors are strengthened, this provides benefit for all who attend.

FBBC&TS does not merely exist to enroll students; we exist to train and educate them. If we existed to enroll students, we might indiscriminately add new degree programs simply to grow our enrollment without any regard for our mission as a Bible college and seminary. We will resist this temptation. We might be bigger if we had broader course offerings, but we want to be faithful to our mission more than we want to have a large enrollment. We exist to train students to become vocational Christian workers and leaders, and so the more students we have, the more we will be able to train and educate. Student tuition payments help to meet our financial need so that we might fulfill our mission as a Bible college and seminary; viewed in this way, tuition funds are a means to an end and not the end in itself. We believe that as we are faithful to our purpose, God will send us students that we might train them. We believe that God is able to take care of us and that we can have a premier Bible college and seminary without being the largest college and graduate school. We may not be the biggest, but we do want to be among the very best at training Christian workers and leaders.

9. FBBC&TS Exists as a Fundamentalist Baptist Institution of Christian Higher Education to Disciple Vocational Christian Workers and Leaders for Local Churches.

As Baptists, we believe that the local church is at the center of God's program for this Age. Therefore, we exist to train and educate workers and leaders who will primarily serve in and through local churches. This means that while the Bible and theology courses are at the core of the College's curricula, next to them stand the courses that teach the leaders for the churches (pastoral studies and missions). Next come the courses that prepare assistants to the leaders (local church ministries, sacred music, and secretarial studies). Next come the courses that train graduates to serve in ministries that are sponsored by local churches (i.e., Christian school education in the areas of elementary education, music education, and secondary English education).

The faculty and members of the Board have concluded that before new programs are added, the institution should first review and strengthen its existing programs, beginning at its core (Bible and Theology). As an institution we look forward to adding new degree programs, and we have determined that before any new major is added it must first meet the following criteria: (1) Does this major correspond to the required Bible major? (2) Will the addition of this major and the hiring of the requisite new faculty diminish the prominence of the Bible and theology core faculty? (3) Does this major prepare graduates for vocational Christian service in or through local churches?

Because Faith exists to disciple vocational Christian workers for local churches, we require ministry apprenticeships of all of our B.S., B.A., M.A. in pastoral studies, and M.Div. graduates. We also require all of our resident students, except for first semester ones, to participate in Christian service opportunities in local churches throughout central Iowa.

In addition, we rejoice that our board members, administrators, faculty members, and staff personnel become involved members in their local churches. We require our employees to be involved in local church ministry because we know that this involvement enhances the discipleship process that we have with our students. Faculty members who are deeply involved in the ministries of their local churches, especially in local churches that are similar in philosophy to that of Faith, can work with their students in the practical aspects of local church ministry. This joint effort of ministry, faculty working with students, is an integral part of the discipleship process because when service in the churches coincides with lectures in the classrooms, it makes for a more profound and lasting discipleship experience. In addition, faculty members who, for example, are pastors, or who lead ladies' Bible studies, or who are involved with evangelistic outreaches in the churches will teach at Faith with a greater degree of realism and practicality. This is a good thing, and we value it highly.

10. FBBC&TS Exists as a Fundamentalist Baptist Institution of Christian Higher Education to Disciple Vocational Christian Workers and Leaders for Local Churches throughout the World.

Faith's motto is "With the Word to the World," and we are known as a missions-minded institution. Our graduates are serving Christ in many different countries. Currently, a large number of our students participate in cross-cultural ministry experiences (e.g., in our ARRBIA! program, in missionary apprenticeship programs, in ESL ministries, etc.). We envision the day when every college student will be required to obtain a passport before matriculation and is also required to participate in at least one cross-cultural ministry experience as part of his or her collegiate training. We look forward to the day when the school will be able to offer a summer language institute since language is an essential component of a culture, and cross-cultural ministry is enhanced with second language acquisition. We may be a small college, but we have a wide view of the world, and we would like for this growing reality to become one of our distinguishing characteristics. We insist that our graduates be communicators. Therefore, we expect our graduates to be able to write, to speak, and to be able to use technology in communication. We value the "writing across the curriculum" program and similar programs in speech communication and technology application in the college.

LOCATION AND FACILITIES

Faith Baptist Theological Seminary is located in the heart of Iowa, ten miles north of Des Moines, Iowa's capital. With a population of more than 300,000, the greater Des Moines area provides abundant opportunities for employment, recreation, sightseeing, and shopping. The many independent, fundamental Baptist churches in the area provide a significant variety of ministry and Christian service opportunities.

The seminary enjoys a good relationship with the Ankeny community, its leaders, and businesses. With a population of more than 45,000, Ankeny is noted for its many community services and recreational facilities.

The 52-acre campus provides an attractive setting for the seminary. The colonial architecture, spacious lawns, wide walkways, athletic fields, and pond all contribute to the aesthetic beauty of the functional facilities God has provided.

Jordan Hall

Jordan Hall houses the president's office and the offices of Academic Services, Business and Finance, Admissions, Advancement, Communications, and Registrar.

John L. Patten Library

The library contains more than 70,000 carefully selected volumes. Also housed in the library is the David Nettleton Memorial Collection, containing the personal library of Dr. David Nettleton, who served as president of our college from 1965 to 1980. A tape library of his sermons and other memorabilia from his life and ministry are a legacy of his years of service.

Benson Hall

This building contains the seminary dean's office, the seminary commons room, several seminary classrooms, the homiletics lab, the seminary chapel, and the dining hall.

Nettleton Center

With seating capacity in excess of 1,500, this building provides space for college chapel and special events such as concerts, conferences, drama presentations, and commencement exercises. The gymnasium is equipped with regulation-size basketball and volleyball courts, bleachers, and lockers. This building also houses the student center and coffee shop, fitness center, Faith Bookstore, Student Life Department, and several classrooms.

Housing

FBTS provides housing for single students in two 100-student residence halls. Additional apartment housing is available for married students.

Special Facilities and Services

Faith Baptist Theological Seminary desires to assist handicapped students who may need special facilities and services. Specific information can be obtained by contacting the Student Life Office.

Computer Services

Public access computers are located in the Library and the computer lab. All students staying in the residence halls and apartments are provided with an Ethernet connection to connect a personal computer to the Faith network.

Faith Baptist Theological Seminary desires to help students manifest conduct that is appropriate for believers in Jesus Christ. For this reason, the institution reserves the right to prohibit the use and possession of certain electronic devices while a student is in residence at FBTS. The institution also reserves the right to limit and direct the use of other electronic devices. Details are available in the Student Handbook.

Campus Safety

FBTS is committed to providing a safe and secure campus for all members of the Faith community. In compliance with the federal Clery Act, the crime statistics for Faith Baptist Bible College and Theological Seminary are available on our web site at faith.edu/about-faith/campus-services or by written request to Campus Services at 1900 NW Fourth Street, Ankeny, Iowa 50023.

PERSONNEL

ADMINISTRATION



James D. Maxwell, III, D.Min.
President

Education: B.A., Faith Baptist Bible College; M.Div., Grand Rapids Theological Seminary; D.Min., Baptist Bible Seminary, Clarks Summit, Pennsylvania.

Ministry: Pastor, Mount Ayr Regular Baptist Church, Mount Ayr, Iowa, 1965–1970; Pastor, Lakeview Baptist Church, Lakeview, Michigan, 1971–1977; Pastor, Delhi Baptist Church, Jerseyville, Illinois, 1977–1982; Senior Pastor, Union Grove Baptist Church, Union Grove, Wisconsin, 1982–1987; State Representative, Wisconsin Association of Regular Baptist Churches, 1988–1997; Senior Pastor, Calvary Baptist Church, Menomonee Falls, Wisconsin, 1997–2007; President, Faith Baptist Bible College and Theological Seminary, 2007–.



Douglas Brown, Ph.D.
Seminary Dean, Biblical Studies Department Chair, Director of the Master of Arts in Biblical Studies Program

Education: B.A., Faith Baptist Bible College; M.A., Faith Baptist Theological Seminary; M.Div., Central Baptist Seminary of Minneapolis; Ph.D., Trinity Evangelical Divinity School.

Ministry: Assistant Pastor, Calvary Baptist Church, Grinnell, Iowa, 1992–93; Youth Pastor, Berean Baptist Church, Brooklyn Park, MN, 1993–95; Assistant Pastor, First Baptist Church, Arlington Heights, Illinois, 1995–99; New Testament Fellow, Trinity Evangelical Divinity School, 1997–99; Faculty, teaching Local Church Ministry subjects, Greek, Faith Baptist Bible College, 1999–2004; Adjunct Faculty, Faith Baptist Theological Seminary, 1999–2004; Associate Pastor, Faith Baptist Church, Cambridge, Iowa, 2000–, Adjunct Faculty, Faith Baptist Bible College, 2004–; Faculty, Faith Baptist Theological Seminary, 2004–; Associate Dean, Faith Baptist Theological Seminary, 2006–2013; Seminary Dean, Faith Baptist Theological Seminary, 2013–.



Paul Hartog, Ph.D.
Vice President for Academic Services and Dean of the College

Education: Calvary Bible College; B.A., Faith Baptist Bible College; M.A., M.Div., Faith Baptist Theological Seminary; Cert. of Nonprofit Mgmt., M.A., Iowa State University; Th.M., St. Andrews Theological College; Ph.D., Loyola University of Chicago.

Ministry: Assistant Pastor, Slater Baptist Church, Slater, Iowa, 1991–94; Adjunct faculty, Faith Baptist Bible College, 1992; Research Assistant, Loyola University, 1994–96; Reference Assistant and Library Instructor, Cudahy Library, Chicago, 1996–98; Teaching Fellow, Loyola University, 1996–97; Lecturer, Loyola University, 1997–2001; Associate Pastor, Bible Baptist Church, Romeoville, Illinois, 1998–2001; Visiting Faculty, Faith Baptist Theological Seminary, 1999–2001; Faculty, Faith Baptist Bible College, 2001–; Adjunct Faculty, Faith Baptist Theological Seminary, 2001–; Assistant Pastor, Maranatha Baptist Church, Grimes, Iowa, 2005–2013; Vice President for Academic Services and Dean of the College, 2013–.



Dan Bjokne, M.Div.
Vice President for Business and Campus Operations and CFO

Education: B.S., Mankato State College; M.S., University of Minnesota, M.Div.; Central Baptist Theological Seminary of Minneapolis.

Business and Ministry Experience: Superintendent, Fourth Baptist Christian School, Minneapolis, Minnesota, 1982–1990; Assistant school administrator and children's pastor, Tri-City Baptist Church, Tempe, Arizona, 1990–1996; Business manager, Pillsbury Baptist Bible College, Owatonna, Minnesota, 1996–2004; Business administrator and missions coordinator, P&B Foundation, Charlotte, North Carolina, 2004–2011; Vice President for Business and Campus Operations and CFO, 2011–.



Gene Matlock, B.S.
Vice President for Advancement and Church Relations

Education: B.S., Faith Baptist Bible College

Ministry: Assistant pastor, First Baptist Church, Faribault, Minnesota, 1984–1987; Pastor, Suburban Heights Baptist Church, Burnsville, Minnesota, 1987–1994; Christian Education Specialist, Regular Baptist Press, 1989–2007; Assistant pastor, Lebanon Baptist Church, Roswell, Georgia, 2007–2011; Vice President for Advancement and Church Relations, Faith Baptist Bible College and Theological Seminary, 2012–.



Don Anderson, Th.M.
Director of Communications

Education: B.A., Th.B., Faith Baptist Bible College; M.Div., Th.M., Grace Theological Seminary

Ministry: Director of several local church educational ministries; Faculty, Faith Baptist Bible College, 1978–1984; Vacation Bible School editor, Regular Baptist Press, 1984–1998; Director of Training Seminars, Regular Baptist Press, 1988–2007; Assistant to the GARBC National Representative, 2000–2007; Faculty and Director of Communications, Faith Baptist Bible College, 2008–; Adjunct Faculty, Faith Baptist Theological Seminary, 2008–.



David R. Boylan, Ph.D.
Special Counsel to the President

Education: B.S., University of Kansas, Graduate work, Newark College of Engineering; Ph.D., Iowa State University.

Academic Employment Experience: Faculty, Iowa State University, 1948–92; Associate Director of the Engineering Research Institute, Iowa State University, 1959–1966; Director of the Engineering Research Institute, Iowa State University, 1966–1970; Dean of the College of Engineering, Iowa State University, 1970–1988; Interim President, Faith Baptist Bible College and Theological Seminary, 1993–1994; Counselor to the President, Faith Baptist Bible College and Theological Seminary, 1994–; Faculty, Faith Baptist Bible College, 1992–.



David Stout
Registrar

Education: A.A., Des Moines Area Community College; B.S., Faith Baptist Bible College.

Ministry: Print Shop Manager, 1969–73; Assistant Business Manager, 1973–79; Registrar, Faith Baptist Bible College, 1979–82; Disaster Preparedness Educator, Iowa Air National Guard, 1982–94; Financial Coordinator/Teacher Aide, Grandview Park Baptist School, Des Moines, Iowa, 1994–97; Registrar, Faith Baptist Bible College and Theological Seminary, 1997–.



Andy Stearns, Th.M.
Associate Registrar

Education: B.S., Faith Baptist Bible College;; M.A., Faith Baptist Theological Seminary; M.Div., Faith Baptist Theological Seminary; Th.M. Central Baptist Theological Seminary.

Ministry: Teaching Assistant, Faith Baptist Theological Seminary, 2005–2011; Adjunct Faculty, Faith Baptist Bible College and Theological Seminary, 2011–; Associate Registrar, 2013–.

RESIDENT FACULTY



Daniel Brown, D.Min.

Professor

Education: B.S., Faith Baptist Bible College; Th.M., M.Div., Detroit Baptist Seminary; D.Min., Westminster Theological Seminary.

Ministry: Youth Pastor, Blissfield Baptist Church, Blissfield, Michigan, 1981–83; Assistant Pastor, Southwest Calvary Baptist Church, Houston, Texas,

1983–84; Faculty, Denver Baptist Bible College and Theological Seminary, Denver, Colorado, 1984–1986; Senior Pastor, Kendall Park Baptist Church, Kendall Park, New Jersey, 1986–2004; Faculty, Central Baptist Seminary, Plymouth, Minnesota, 2004–2012; Adjunct Faculty, Faith Baptist Bible College, 2013–; Adjunct Faculty, Faith Baptist Theological Seminary, 2012–2013; ; Faculty, Faith Baptist Theological Seminary, 2013–.



Douglas Brown, Ph.D.

**Seminary Dean, Professor, Biblical Studies Department Chair,
Director of the Master of Arts in Biblical Studies Program**

Education: B.A., Faith Baptist Bible College; M.A., Faith Baptist Theological Seminary; M.Div., Central Baptist Seminary of Minneapolis; Ph.D., Trinity Evangelical Divinity School.

Ministry: Assistant Pastor, Calvary Baptist Church, Grinnell, Iowa, 1992–93; Youth Pastor, Berean Baptist Church, Brooklyn Park, MN, 1993–95; Assistant Pastor, First Baptist Church, Arlington Heights, Illinois, 1995–99; New Testament Fellow, Trinity Evangelical Divinity School, 1997–99; Faculty, teaching Local Church Ministry subjects, Greek, Faith Baptist Bible College, 1999–2004; Adjunct Faculty, Faith Baptist Theological Seminary, 1999–2004; Associate Pastor, Faith Baptist Church, Cambridge, Iowa, 2000–, Adjunct Faculty, Faith Baptist Bible College, 2004–; Faculty, Faith Baptist Theological Seminary, 2004–; Associate Dean, Faith Baptist Theological Seminary, 2006–2013; Seminary Dean, Faith Baptist Theological Seminary, 2013–.



John Hartog II, D.Min., Th.D.

Senior Professor, Director of the M.A. in Religion Program

Education: A.A., Northwestern Junior College; Moody Bible Institute; B.A., Wheaton College; Middlebury College of Languages; M.S.L.S., East Texas State University; Th.M., Dallas Theological Seminary; Th.D., Grace Theological Seminary; D.Min., Central Baptist Theological Seminary.

Ministry: Literature and pastoral ministry, Dallas and Lipscomb, Texas, 1964–67; Librarian and Instructor, Montana Institute of the Bible, 1967–68; Head Librarian and Instructor, Faith Baptist Bible College, 1968–70; Cataloging Librarian, Grace Theological Seminary, 1972–73; Academic Dean, Montana Institute of the Bible, 1973–77; Head Librarian, Faculty, Faith Baptist Bible College, 1977–84; Head Librarian, Faculty, Calvary Bible College, 1984–89; Academic Dean, Calvary Bible College, 1987–89; Acting Librarian, Faith Baptist Bible College and Theological Seminary, 1990–93; Senior Pastor, Maranatha Baptist Church, Grimes Iowa, 1995–2006; Faculty, Faith Baptist Bible College, 1968–70, 1977–84, 1989–; Vice President for Business and Campus Operations, Faith Baptist Bible College and Theological Seminary, 2006–2011; Faculty, Faith Baptist Theological Seminary, 1989–; Head Librarian, Faith Baptist Bible College and Theological Seminary, 2011–;



Myron Houghton, Ph.D., Th.D.

**Senior Professor, Systematic Theology Department Chair,
Director of the Master of Arts Theological Studies Program**

Education: Diploma, Moody Bible Institute; B.A., Pillsbury 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.

Ministry: Several interim pastoral ministries; Faculty, Denver Baptist Bible College and Theological Seminary, Denver, Colorado, 1971–1983; Faculty, Faith Baptist Bible College, 1983–1986; Adjunct Faculty, Faith Baptist Bible College, 1986–2002; Faculty, Faith Baptist Theological Seminary, 1986–.

ADJUNCT FACULTY



Don Anderson, Th.M.
Adjunct Faculty

Education: B.A., Th.B., Faith Baptist Bible College; M.Div., Th.M., Grace Theological Seminary

Ministry: Director of several local church educational ministries; Faculty, Faith Baptist Bible College, 1978–1984; Vacation Bible School editor, Regular Baptist Press, 1984–1998; Director of Training Seminars, Regular Baptist Press, 1988–2007; Assistant to the GARBC National Representative, 2000–2007; Faculty and Director of Communications, Faith Baptist Bible College, 2008–; Adjunct Faculty, Faith Baptist Theological Seminary, 2008–.



Dan Bjokne, M.Div.
Adjunct Faculty

Education: B.S., Mankato State College; M.S., University of Minnesota, M.Div.; Central Baptist Theological Seminary of Minneapolis.

Business and Ministry Experience: Superintendent, Fourth Baptist Christian School, Minneapolis, Minnesota, 1982–1990; Assistant School Administrator and Children's Pastor, Tri-City Baptist Church, Tempe, Arizona, 1990–1996; Business Manager, Pillsbury Baptist Bible College, Owatonna, Minnesota, 1996–2004; Business Administrator and Missions Coordinator, P&B Foundation, Charlotte, North Carolina, 2004–2011; Vice President for Business and Campus Operations and CFO, 2011–; Adjunct Faculty, Faith Baptist Theological Seminary, 2011–.

ADJUNCT FACULTY



Paul Hartog, Ph.D.
Adjunct Faculty

Education: Calvary Bible College; B.A., Faith Baptist Bible College; M.A., M.Div., Faith Baptist Theological Seminary; Cert. of Nonprofit Mgmt., M.A., Iowa State University; Th.M., St. Andrews Theological College; Ph.D., Loyola University of Chicago.

Ministry: Assistant Pastor, Slater Baptist Church, Slater, Iowa, 1991–94; Adjunct faculty, Faith Baptist Bible College, 1992; Research Assistant, Loyola University, 1994–96; Reference Assistant and Library Instructor, Cudahy Library, Chicago, 1996–98; Teaching Fellow, Loyola University, 1996–97; Lecturer, Loyola University, 1997–2001; Associate Pastor, Bible Baptist Church, Romeoville, Illinois, 1998–2001; Visiting Faculty, Faith Baptist Theological Seminary, 1999–2001; Faculty, Faith Baptist Bible College, 2001–; Adjunct Faculty, Faith Baptist Theological Seminary, 2001–; Assistant Pastor, Maranatha Baptist Church, Grimes, Iowa, 2005–2013; Vice President for Academic Services and Dean of the College, 2013–.



George Houghton, Th.D.
Adjunct Senior Professor

Education: B.A., Bethel College; B.D., Central Conservative Baptist Theological Seminary; Th.M. and Th.D., Dallas Theological Seminary.

Ministry: Instructor, Faith Baptist Bible Institute, St. Paul, Minnesota, 1965–1966; Faculty, Dallas Theological Seminary, 1967–73; Faculty, Faith Baptist Bible College, 1973–2009, Head Librarian, Faith Baptist Bible College, 1973–1977; Academic Dean, Faith Baptist Bible College, 1982–1986; Associate Pastor, Urbandale Baptist Church, Urbandale, Iowa, 1979–1986; Vice President for Academic Services, Faith Baptist Bible College and Theological Seminary, 1986–2009; Adjunct Faculty, Faith Baptist Theological Seminary, 1986–;



Tim Little, Th.M.
Adjunct Faculty

Education: B.R.E., Practical Bible College; M.A., M.Div., Faith Baptist Theological Seminary; Th.M., Central Baptist Theological Seminary; Ph.D, Baptist Bible Seminary (in progress).

Ministry: Assistant Bookstore Manager, Faith Baptist Bible College, 2001–2004, Bookstore Manager, Faith Baptist Bible College, 2010–; Adjunct Faculty, Faith Baptist Theological Seminary, 2004–.



Jeffery G. Newman, D.Min.
Adjunct Faculty

Education: B.A., Faith Baptist Bible College; M.A. and M.Div., Faith Baptist Theological Seminary; D.Min., Westminster Theological Seminary.

Ministry: Admissions Coordinator, Faith Baptist Bible College, 1989–92; Director of Admissions and Financial Aid, Faith Baptist Bible College, 1992–95; Faculty, Faith Baptist Bible College, 1994–; Adjunct Faculty, Faith Baptist Theological Seminary, 1996–; Vice President for Academic Services and Dean of the College, 2011–2013.



Andy Stearns, Th.M.
Adjunct Faculty

Education: B.S., Faith Baptist Bible College,; M.A., Faith Baptist Theological Seminary; M.Div., Faith Baptist Theological Seminary; Th.M. Central Baptist Theological Seminary.

Ministry: Teaching Assistant, Faith Baptist Theological Seminary, 2005–2011; Adjunct Faculty, Faith Baptist Bible College and Theological Seminary, 2011–; Associate Registrar, 2013–.

VISITING FACULTY

Roy Beacham, Th.D.

Visiting Professor of Old Testament

Education: B.A., Pillsbury Baptist Bible College; M.Div. and Th.M., Central Baptist Theological Seminary; Th.D., Grace Theological Seminary; graduate studies, Institute of Holy Land Studies, Jerusalem.

Ministry: Pastoral staff, Fourth Baptist Church, Plymouth, Minnesota, 1975–1983; Faculty, Central Baptist Theological Seminary, Plymouth, Minnesota, 1976–; Visiting Faculty, Faith Baptist Theological Seminary, 2011–.

Robert G. Delnay, Th.D.

Visiting Distinguished Professor of Bible Exposition and Historical Theology

Education: B.A., Michigan State University; B.D., Northern Baptist Theological Seminary; Th.M., Grace Theological Seminary; Th.D., Dallas Theological Seminary.

Ministry: Pastor, Community Baptist Church, Andalusia, Illinois, 1950–1952, Instructor, Columbia Bible College, 1953–1957; Unevangelized Fields Mission missionary to Haiti, 1957–1959; Faculty, Ecole Evangelique de la Biblia, 1958–1959; Faculty, Central Baptist Theological Seminary, 1962–1966; Faculty, Denver Baptist Bible College, 1966–1967; Pastor, Whitewater Baptist Church, Whitewater, Wisconsin, 1967–1968; Faculty, Piedmont Bible College, 1968–1980; Academic Vice President, Piedmont Bible College, 1990–1995; Faculty, Baptist Bible School of Theology, 1982–1986, Adjunct Faculty, 1986–1990, Faith Baptist Bible College; Faculty, Dean, Faith Baptist Theological Seminary, 1986–1990, 1995–1997; Faculty, Clearwater Christian College, 1997–2013; Visiting Faculty, Faith Baptist Theological Seminary, 1995–.

Fred Moritz, D.Min.

Visiting Professor of Missions

Education: B.A., Pillsbury Baptist Bible College; M.Div., Central Baptist Theological Seminary, Plymouth, MN; D.Min., Bob Jones University.

Ministry: Pastor, Golden Hill Baptist Church, Rochester, MN, 1963–1967; Pastor, First Baptist Church, Oregon, Illinois, 1967–1971; Pastor, Oak Grove Baptist Church, Bartonville, Illinois, 1971–1972; Pastor, Thompson Road Baptist Church, Indianapolis, Indiana, 1973–1979; Adjunct Faculty, Indiana Baptist College, 1974–1979; Evangelist, 1979–1981; Assistant to the General Director, Baptist World Mission, 1981–1984; Visiting Faculty, Pillsbury Baptist Bible College, 1983; Executive Director, Baptist World Mission, 1985–; Adjunct Professor, Calvary Baptist Theological Seminary, Lansdale, Pennsylvania, 1994–; Adjunct faculty, Bob Jones University, 1994–; Visiting faculty, Clearwater Christian College, 1995; Adjunct faculty, Northland Baptist Bible College, 1995–1999; Visiting faculty, Grace Baptist Theological Seminary, Yangon, Myanmar, 1998; Adjunct faculty, Baptist College of Ministry, Menomonee Falls, Wisconsin, 2000–; Adjunct faculty, Maranatha Baptist Bible College, 2003–; Adjunct faculty, Maranatha Baptist Seminary, 2009–; Visiting faculty, Faith Baptist Theological Seminary, 2004–.

Ken Rathbun, Ph.D.

Visiting Professor

Education: B.A., Faith Baptist Bible College; M.A., and M.Div., Faith Baptist Theological Seminary; M.A. in the History of Religions, University of Iowa; Ph.D., University of the West Indies.

Ministry: Missionary teacher with Baptist Mid-Missions and the academic dean of Fairview Baptist Bible College in Westmoreland, Jamaica; church planter in Montego Bay, Jamaica; taught or preached in Australia, Brazil, England, Guyana, India, Liberia, New Zealand, Scotland, and Thailand; Visiting faculty, Faith Baptist Theological Seminary.

Ernie Schmidt, D.Min.

Visiting Professor of Homiletics

Education: B.A., Pillsbury Baptist Bible College; M.Div., D.Min., Central Baptist Theological Seminary of Minneapolis.

Ministry: Pastor, Chisago Lakes Baptist Church, Chisago City, Minnesota, 1967–1971; Faculty, Chair of Pastorology, Pillsbury Baptist Bible College, 1971–1973; Pastor, Grace Baptist Church, Owatonna, Minnesota, 1973–1975; Missionary Pastor, Bozeman Baptist Church, Bozeman, Montana, 1975–1976; Pastor, Parkers Lake Baptist Church, Plymouth, Minnesota, 1976–1979; Faculty, Northland Baptist Bible College, 1979–1987; Pastor, Sterling Baptist Church, Sterling, Alaska, 1987–1990; Faculty, Chair of Pastorology, Pillsbury Baptist Bible College, 1990–1994; Faculty, Dean of Bible Department, Coordinator of Graduate Studies, Northland Baptist Bible College, 1994–1998; Pastor, Chisago Lakes Baptist Church, Chisago City, Minnesota, 1998–2002; Faculty, Faith Baptist Theological Seminary, 2002–; Associate Seminary Dean, Faith Baptist Theological Seminary, 2003–2005; Acting Seminary Dean, Faith Baptist Theological Seminary, 2005–2008; Senior Pastor, Community Baptist Church, Ankeny, Iowa, 2006–2011; Seminary Dean, 2008–2013; Visiting Faculty, Faith Baptist Theological Seminary, 2013–.

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ACADEMIC PROGRAMS

Faith Baptist Theological Seminary offers four Masters of Arts programs and the Master of Divinity program to meet the different ministry preparation needs of students.

- Master of Arts in Religion (pp. 43–44)
- Master of Arts in Biblical Studies (pp. 45–46)
- Master of Arts in Practical Theology (pp. 47–49)
- Master of Arts in Theological Studies (pp. 50–52)
- Master of Divinity (pp. 53–56)

The **Master of Arts programs** are designed to provide graduate level Biblical and theological training for a variety of Christian workers. Some programs can be completed in as little as 18 months.

- To the **missionary on furlough**, these programs offer spiritual and mental refreshment as well as academic challenges.
- To the **pastor**, they offer a time of study in which he can consolidate his thinking and improve his ability to serve a church.
- To the **Christian teacher**, they offer an opportunity for disciplined reflection in a setting designed to encourage study, thinking, and earnest conversation.
- To the **lay person**, they offer the benefits of careful study of both the Old and New Testaments to impact his or her daily life and ministry by building knowledge, discernment, and the ability to apply God's Word.

The following core courses are in every Master of Arts program:

| | | |
|----------|------------------------------------|--------|
| B-RE 811 | Old Testament Seminar | 3 hrs. |
| B-RE 812 | New Testament Seminar | 3 hrs. |
| B-RE 841 | Introduction to Biblical Exegesis* | 3 hrs. |
| T-HI 831 | History of Fundamentalism | 2 hrs. |
| T-HI 856 | Contemporary Christianity | 2 hrs. |
| T-SY 841 | Theology Seminar | 3 hrs. |
| T-SY 882 | Theological Research | 1 hr. |

*Students may substitute Hermeneutics if they have completed one year of Greek or Hebrew grammar in college or seminary.

The **Master of Divinity program** is the standard seminary program for preparing individuals to serve Him as pastors, missionaries, teachers, and other leaders in vocational church ministry.

MASTER OF ARTS IN RELIGION

Dr. John Hartog II, Director

Advantages

The Master of Arts in Religion (M.A.R.) degree allows students to personalize their own program by choosing several elective classes from ministry courses as well as Bible and theology courses.

Program Goals

Upon successful completion of the M.A.R. degree, students should be able to

- demonstrate a foundational knowledge of Biblical and theological studies at the graduate level;
- display an awareness of contemporary research on Biblical and theological studies;
- exercise specialized ministry skills for communicating and ministering the Word of God;
- manifest a greater commitment to the Lord;
- hold Biblical, theological, and practical convictions that reflect FBTS's values and position; and
- accomplish research at the graduate level.

Admission Requirements

The M.A.R. program is intended for liberal arts college graduates who do not have a strong academic background in Bible and theology. This program is designed to give students a better understanding of the Scriptures to aid them in their service for the Lord as lay leaders in their local churches. Students are permitted to transfer a maximum of 6 acceptable graduate credits into the M.A.R. program.

Graduation Requirements

A candidate in the M.A.R. program must have completed 32 hours of graduate study (including all requirements pertaining to the degree) with a cumulative grade point average of at least 3.0. In addition to completing all classroom work and degree program requirements, the candidate must have evidenced solidarity of Christian character to the satisfaction of the faculty.

M.A.R. by Modules

Students may complete the M.A.R. in residence, or they may complete the degree without relocating to the Ankeny area by attending only modular courses. Students who complete the degree by modules must take at least 3 modules that are taught by members of the resident faculty. After completing 9 credits, module students must apply to a degree program and be assigned a resident faculty advisor. Students who fail to apply to the degree program will not be allowed to put any additional credits toward the degree. Therefore, students should apply to the degree program when or before they reach the nine-credit limit. At least 26 credits must be taken on campus.

Curriculum

| | | |
|----------|------------------------------------|----------------|
| B-RE 811 | Old Testament Seminar | 3 hrs. |
| B-RE 812 | New Testament Seminar | 3 hrs. |
| B-RE 841 | Introduction to Biblical Exegesis* | 3 hrs. |
| T-HI 831 | History of Fundamentalism | 2 hrs. |
| T-HI 856 | Contemporary Christianity | 2 hrs. |
| T-SY 841 | Theology Seminar | 3 hrs. |
| T-SY 882 | Theological Research | 1 hr. |
| | Electives | 15 hrs. |
| | | 32 hrs. |

*Students may substitute Hermeneutics if they have completed one year of Greek or Hebrew grammar in college or seminary.

MASTER OF ARTS IN BIBLICAL STUDIES

Dr. Douglas Brown, Director

This major is designed for teachers, missionaries, and church workers holding Bible college degrees who sense the need for a year of spiritual and mental refreshment and a deeper study of the Scriptures.

Advantages

- It increases students' knowledge of the Bible.
- It enhances their ability to use the study tools so they can do exegesis in both Testaments.
- It raises their confidence in their ability to do research and to trust the validity of their findings.
- It increases their ability to teach at the upper levels.

Program Goals

Upon successful completion of the M.A. in Biblical Studies degree, students should be able to

- demonstrate an increased knowledge of the content of the Bible;
- demonstrate an increased knowledge of the historical and cultural backgrounds of the Bible;
- display a love for the Scriptures and a confidence that they are true;
- exposit both the Old Testament and New Testament using appropriate resources;
- conduct acceptable research in the field of Biblical studies at the master's level by accurately summarizing, appropriately organizing, and insightfully critiquing the conclusions of others; and
- teach the Bible effectively to people.

Admission Requirements

A minimum of 30 semester hours of Bible and theology at the undergraduate level, or their equivalent, is required before admission will be granted to the M.A. in Biblical Studies program. A grade point average of 3.0 or higher is expected in one's undergraduate work. Students are permitted to transfer a maximum of 12 acceptable graduate credits into this program.

Graduation Requirements

A candidate in the M.A. in Biblical Studies program must have completed all courses with a cumulative grade point average of at least 3.0 and must have completed all requirements pertaining to the degree program. This program requires 36 hours of graduate study, at least 18 of which must be in Biblical Studies. In addition to completing all classroom work and degree program requirements, the candidate must have evidenced ability in ministry, solidarity of Christian character, and definiteness of purpose to the satisfaction of the faculty.

M.A. by Modules

Students may complete the M.A. in Biblical Studies in residence, or they may complete the degree without relocating to the Ankeny area by attending only modular courses. Students who complete the degree by modules must take at least 3 modules that are taught by members of the resident faculty. After completing 9 credits, module students must apply to the degree program and be assigned a resident faculty advisor. Students who fail to apply to the degree program will not be allowed to put any additional credits toward the degree. Therefore, students should apply to the degree program when or before they reach the nine-credit limit. At least 24 credits must be taken on campus.

Curriculum

| | | |
|----------|------------------------------------|----------------|
| B-RE 802 | Hermeneutics | 2 hrs. |
| B-RE 811 | Old Testament Seminar | 3 hrs. |
| B-RE 812 | New Testament Seminar | 3 hrs. |
| B-RE 841 | Introduction to Biblical Exegesis* | 3 hrs. |
| T-HI 831 | History of Fundamentalism | 2 hrs. |
| T-SY 841 | Theology Seminar** | 3 hrs. |
| T-HI 856 | Contemporary Christianity | 2 hrs. |
| T-SY 882 | Theological Research | 1 hr. |
| | Electives (7 in Biblical Studies) | 17 hrs. |
| | | 36 hrs. |

*This course is not required for those with at least one year of Greek or Hebrew grammar in college or seminary. In such cases, an additional Biblical Studies elective is substituted.

**Not required if taking T-SY 811, 812, 821, and 822.

Required courses make up 11 hours of Biblical Studies. Therefore, 7 hours must be chosen from other courses in the Biblical Studies Department to bring the major field credits to 18.

MASTER OF ARTS IN PRACTICAL THEOLOGY

Dr. Daniel Brown, Director

This major offers advanced work for graduates of accredited Bible colleges. The purpose of the program is to build upon the education of those who have already taken a college major in Pastoral Studies, Biblical Counseling, Missions, and related Biblical subjects. It stresses the importance of the application of material gained on the undergraduate level.

Advantages

- It relates theology to practical theology in an integrative program primarily within the context of the local church.
- It helps the student develop professional skills for ministry and relate the Christian faith to the problems of society.
- It develops within students a higher level of competency in the ministry than that which is normally attained on the undergraduate level.
- It strengthens the personal disciplines needed in discharging ministerial responsibilities.
- It develops the abilities of the student to communicate the message of God by word and by life.

Program Goals

Upon successful completion of the M.A. in Practical Theology degree, students should be able to

- minister with a servant's heart;
- understand both academically and experientially the scope of practical ministry;
- grasp the information and tools necessary to have an effective Biblical Counseling ministry;
- demonstrate and understanding of the administrative skills needed for office effectiveness and corporate ministry organization;
- develop expository skills that incorporate various facets of their seminary training; and
- communicate the message of the Bible in a variety of ministry situations with skill and effectiveness.

Admission Requirements

A minimum of 30 semester hours of Bible and theology at the undergraduate level, or their equivalent, is required before admission will be granted to the M.A. in the Practical Theology program. A grade point average of 3.0 or higher is expected in one's undergraduate work. Students are permitted to transfer a maximum of 12 acceptable graduate credits into this program.

Students pursuing pastoral ministry should have had at least 2 semesters of homiletics and an apprenticeship as a part of their undergraduate experience. This requirement may be waived, at the discretion of the seminary faculty, for those who have at least one year of full-time pastoral experience.

Graduation Requirements

A candidate in the M.A. in Practical Theology program must have completed all courses with a cumulative grade point average of at least 3.0 and must have completed all requirements pertaining to the degree program. This program requires 36 hours of graduate study, at least 18 of which must be in the major field. In addition to completing all classroom work and degree program requirements, the candidate must have evidenced ability in ministry, solidarity of Christian character, and definiteness of purpose to the satisfaction of the faculty.

M.A. by Modules

Students may complete the M.A. in Practical Theology in residence, or they may complete the degree without relocating to the Ankeny area by attending only modular courses. Students who complete the degree by modules must take at least 3 modules that are taught by members of the resident faculty. After completing 9 credits, module students must apply to the degree program and be assigned a resident faculty advisor. Students who fail to apply to the degree program will not be allowed to put any additional credits toward the degree. Therefore, students should apply to the degree program when or before they reach the nine-credit limit. At least 24 credits must be taken on campus.

Practical Theology Major Curriculum

| | | |
|----------|--------------------------------------|----------------|
| B-RE 811 | Old Testament Seminar | 3 hrs. |
| B-RE 812 | New Testament Seminar | 3 hrs. |
| B-RE 841 | Introduction to Biblical Exegesis* | 3 hrs. |
| M-PT 800 | Ministry Internship | 2 hrs. |
| M-PT 812 | Pastoral Theology | 2 hrs. |
| T-HI 831 | History of Fundamentalism | 2 hrs. |
| T-HI 856 | Contemporary Christianity | 2 hrs. |
| T-SY 841 | Theology Seminar** | 3 hrs. |
| T-SY 882 | Theological Research | 1 hr. |
| | Electives (14 in Practical Theology) | 15 hrs. |
| | | 36 hrs. |

*Students may substitute Hermeneutics if they have completed one year of Greek or Hebrew grammar in college or seminary.

**Not required if taking T-SY 811, 812, 821, and 822.

Required courses make up 4 hours of Practical Theology. Therefore, at least 14 hours must be chosen from other courses in the Practical Theology Department to bring the major field credits to 18.

MASTER OF ARTS IN THEOLOGICAL STUDIES

Dr. Myron J. Houghton, Director

This major has been designed so that the person who has a basic grasp of Bible doctrine may build on that foundation and gain a greater understanding of and appreciation for the greatness of God and His revelation to man. This program examines theology from the viewpoints of what the Bible teaches, a doctrine's historical development, the various denominational formulations of that doctrine, and the various emphases and viewpoints currently held.

Advantages

- It increases students' understanding of major theological doctrines—their Biblical basis, historical development, and confessional configuration, providing a fundamentalist Baptist frame of reference from which to evaluate these doctrines.
- It strengthens students' awareness of the literature available in the various fields of theological study.
- It provides an exegetical foundation by a careful examination of key Biblical texts so as to create strong doctrinal convictions.
- It develops students' insight on the current theological scene with an increased appreciation for our theological heritage
- It enables students to research at the graduate level.

Program Goals

Upon successful completion of the M.A. in Theological Studies degree, students should be able to

- demonstrate an understanding of major theological doctrines—their Biblical basis, historical development, and confessional configuration;
- evaluate doctrine from a fundamentalist Baptist frame of reference;
- understand the literature available in the various fields of theological study;
- hold strong doctrinal convictions based on an exegetical foundation by a careful examination of key Biblical texts;
- grasp the current theological scene with an increased appreciation for our theological heritage; and
- Accomplish research at the graduate level.

Admission Requirements

A minimum of 30 semester hours of Bible and theology at the undergraduate level, or their equivalent, is required before admission will be granted to the M.A. in Theological Studies program. A grade point average of 3.0 or higher is expected in one's undergraduate work. Students are permitted to transfer a maximum of 12 acceptable graduate credits into this program.

Graduation Requirements

A candidate in the M.A. in Theological Studies program must have completed all courses with a cumulative grade point average of at least 3.0 and must have completed all requirements pertaining to the degree program. This program requires 36 hours of graduate study, at least 18 of which must be in Theological Studies. In addition to completing all classroom work and degree program requirements, the candidate must have evidenced ability in ministry, solidarity of Christian character, and definiteness of purpose to the satisfaction of the faculty.

M.A. by Modules

Students may complete the M.A. in Theological Studies in residence, or they may complete the degree without relocating to the Ankeny area by attending only modular courses. Students who complete the degree by modules must take at least 3 modules that are taught by members of the resident faculty. After completing 9 credits, module students must apply to the degree program and be assigned a resident faculty advisor. Students who fail to apply to the degree program will not be allowed to put any additional credits toward the degree. Therefore, students should apply to the degree program when or before they reach the nine-credit limit. At least 24 credits must be taken on campus.

Curriculum

| | | |
|----------|---------------------------------------|----------------|
| B-RE 811 | Old Testament Seminar | 3 hrs. |
| B-RE 812 | New Testament Seminar | 3 hrs. |
| B-RE 841 | Introduction to Biblical Exegesis* | 3 hrs. |
| T-HI 831 | History of Fundamentalism | 2 hrs. |
| T-HI 856 | Contemporary Christianity | 2 hrs. |
| T-SY 841 | Theology Seminar** | 3 hrs. |
| T-SY 882 | Theological Research | 1 hr. |
| | Electives (10 in Theological Studies) | 19 hrs. |
| | | 36 hrs. |

*Students may substitute Hermeneutics if they have completed one year of Greek or Hebrew grammar in college or seminary.

**Not required if taking T-SY 811, 812, 821, and 822.

Required courses make up 8 hours of theology. Therefore, at least 10 hours must be chosen from other course in the Theological Studies Department to bring the major field credits to 18.

MASTER OF DIVINITY

Dr. Douglas Brown, Dean

The Master of Divinity (M.Div.) degree program is the standard seminary program for preparing God-called individuals to serve Him as pastors, missionaries, teachers, and other leaders in vocational church ministry.

Advantages

- It gives students a basic foundation in their understanding of Scripture.
- It helps students develop personal convictions regarding the doctrinal teaching of the Word of God.
- It encourages students to mature in their daily walk with the Lord and to increase in their love for the Scriptures.
- It helps students develop qualities of Christian character, leadership, and worldwide vision.
- It equips them to be able expositors of Scripture.
- It develops within them a love for people, especially those to whom they shall minister.

Goals

Upon successful completion of the Master of Divinity degree, students should

1. evidence a commitment to the Lord and to His work by
 - a. demonstrating to the faculty and to the students' pastors a close relationship with God;
 - b. exhibiting to the faculty and to the students' pastors exemplary Christian character, and
 - c. serving faithfully and effectively within a local church during the time of seminary enrollment.
2. evidence awareness of the history and current status of Baptist fundamentalism and demonstrate an appreciation for its distinctives by
 - a. completing courses in the history of fundamentalism and contemporary Christianity; and
 - b. developing discernment and resolute doctrinal convictions as evidenced in course assignments.

3. evidence an ability to serve effectively in vocational Christian ministry by
 - a. completing prescribed courses in church ministry;
 - b. successfully completing a ministry internship;
 - c. providing satisfactory essay answers on the ministry assessment exam;
 - d. exhibiting sensitivity to others and to their needs throughout their seminary training; and
 - e. providing satisfactory answers during the senior oral exam.
4. evidence an advanced knowledge of the Bible by
 - a. completing prescribed courses in Biblical studies and in the Biblical languages;
 - b. demonstrating increased competency on the cognitive assessment exam; and
 - c. providing satisfactory answers during the senior oral exam.
5. evidence an advanced knowledge of the systematic truths of the Bible and the history of Christianity by
 - a. completing prescribed courses in systematic theology and church history;
 - b. demonstrating increased competency on the cognitive assessment exam; and
 - c. providing satisfactory answers during the senior oral exam.
6. evidence an ability to communicate effectively the meaning of scripture by
 - a. completing prescribed courses in homiletics or pedagogy; and
 - b. preaching an exemplary senior sermon in seminary chapel that is logical in design, expository in nature, and compelling in delivery (for men only).

Admission Requirements

This program admits students with diverse college backgrounds. University, liberal arts college, and Bible college graduates are all encouraged to apply. Students are permitted to transfer a maximum of 60 acceptable graduate credits into the M.Div. program.

Graduation Requirements

Candidates must have completed at least 36 credits while in residence and at least 96 total semester credits (including all requirements pertaining to the degree) with a cumulative grade point average of 2.0. In addition to completing all classroom work, candidates must have evidenced ability in ministry, solidarity of Christian character, definiteness of purpose, and firm doctrinal convictions to the satisfaction of the faculty. Candidates should provide such evidence during their senior interviews, which are based on the accumulated contents of their assessment portfolios.

Contents of the Student Assessment Portfolio

- **Christian Service Evaluations.** Pastors will evaluate the Christian service experiences of students every year.
- **Student Perceptions and Ministry Aspirations Assessment.** This assessment is completed during the annual Assessment Day of the students' first and final years. The Student Perceptions Assessment deals with seminary culture issues and provides data for institutional decision makers. This part of the assessment is taken anonymously, and it is not placed in the students' portfolios. The Ministry Aspiration Assessment gives some indication concerning student affective competencies, and it is placed in the students' portfolios.
- **Ministry Case Study Exam.** All second-year students take this test during the annual Assessment Day. It assesses behavioral aptitudes, and its answers are placed in the students' portfolios.
- **Ministry Internship Assessment.** All M.Div. students complete the requisite ministry internship/apprenticeship after the conclusion of their fourth semester of study. The chair of the Pastoral Studies Department oversees the internships. The host pastor generates a letter of evaluation, which is included in the portfolios.
- **Senior Sermon.** Seniors preach a sermon in seminary chapel during the fall or spring of their senior year. These sermons are video recorded, and the professor of homiletics fills out an evaluation form. This component assesses the specific behavioral aptitude of homiletic skill. The video recordings and evaluations are placed in the students' portfolios.
- **Theology Paper.** Students will choose one of their theology papers to be placed in their portfolios.
- **Biblical Languages Exams.** M.Div. seniors complete the Biblical languages exam on Assessment Day. This assessment tool tests the specific cognitive ability of language acumen. Scores are placed in the portfolios.
- **Cognitive Exam.** M.Div. seniors complete the cognitive exam during their final semester on the annual Assessment Day. The exam assesses cognitive ability in the areas of Biblical, pastoral, and theological studies. Scores are then compared with the scores the students achieved at matriculation.

Curriculum

Junior Year (First Year)

| | | |
|----------|-------------------------------------|----------------|
| B-AN 815 | Greek Grammar I* | 2 hrs. |
| B-AN 816 | Greek Grammar II* | 2 hrs. |
| B-RE 811 | Old Testament Seminar | 3 hrs. |
| B-RE 812 | New Testament Seminar | 3 hrs. |
| M-PT 831 | Church Evangelism | 2 hrs. |
| M-PT 845 | Introduction to Biblical Counseling | 2 hrs. |
| T-HI 821 | Church History I | 2 hrs. |
| T-HI 822 | Church History II | 2 hrs. |
| T-HI 831 | History of Fundamentalism | 2 hrs. |
| T-HI 856 | Contemporary Christianity | 2 hrs. |
| T-SY 811 | Systematic Theology I | 3 hrs. |
| T-SY 812 | Systematic Theology II | 3 hrs. |
| T-SY 882 | Theological Research | 1 hr. |
| | Electives** | 3 hrs. |
| | | 32 hrs. |

*Those who have had Greek Grammar I and II may take Greek Exegesis I and II in their first year or two-hour electives.

**Those who have not previously had a course in the history of Baptist faith and practice are required to include T-HI 857 in their M.Div. program.

Middler Year (Second Year)

| | | |
|----------|------------------------------|----------------|
| B-AN 812 | First Corinthians | 2 hrs. |
| B-AN 814 | Pastoral Epistles | 2 hrs. |
| B-AN 817 | Greek Exegesis I* | 2 hrs. |
| B-AN 818 | Greek Exegesis II* | 2 hrs. |
| B-AN 825 | Hebrew Grammar I | 3 hrs. |
| B-AN 826 | Hebrew Grammar II | 3 hrs. |
| B-AN 882 | Hermeneutics | 2 hrs. |
| M-PT 801 | Homiletics I | 3 hrs. |
| M-PT 802 | Homiletics II | 3 hrs. |
| M-PT 806 | Ministry Internship I | 1 hr. |
| M-PT 811 | Theology of Missions** | 2 hrs. |
| M-PT 835 | Church Administration I | 2 hr. |
| | Biblical Counseling Elective | 2 hrs. |
| | Electives | 3 hrs. |
| | | 32 hrs. |

* Those who have had Greek Exegesis I and II may take two-hour electives.

** Or Theological Issues in Missions (M-PT 810)

Senior Year (Third Year)

| | | |
|----------|-------------------------|--------|
| B-AN 821 | Greek Exegesis III | 2 hrs. |
| B-AN 822 | Greek Exegesis IV | 2 hrs. |
| B-AN 855 | Hebrew Exegesis I | 2 hrs. |
| B-AN 856 | Hebrew Exegesis II | 2 hrs. |
| M-PT 807 | Ministry Internship II | 1 hr. |
| M-PT 803 | Preaching Seminar I | 2 hrs. |
| M-PT 804 | Preaching Seminar II | 2 hrs. |
| M-PT 812 | Pastoral Theology | 2 hrs. |
| M-PT 832 | Church Planting | 2 hrs. |
| T-SY 821 | Systematic Theology III | 3 hrs. |
| T-SY 822 | Systematic Theology IV | 3 hrs. |
| | Electives* | 9 hrs. |

32 hrs.

*Those who have not previously had a course in the History of Baptist faith and practice are required to include T-HI 857 in their M.Div. program.

MODULES

Modules are one-week classes that cover in a concentrated form the material normally given in a semester.

Advantages

- Since course requirements and deadlines are not limited to the module week, students are able to complete an amount of work comparable to that of a traditional, semester-length course, within parameters adaptable to their daily schedules.
- Since modular courses meet for only one week, Christian workers and lay persons may further their education without having to resign from their ministries or careers and without relocating to the Ankeny area.
- Since the seminary suspends regular courses during module weeks, resident students can also take advantage of the module offerings.
- Since both resident and visiting faculty members teach modules, the seminary's faculty is enhanced and students' educational experiences are broadened.

Schedule

Modular courses are offered on a regular basis throughout the year; contact the seminary for a copy of its published module brochure or visit faith.edu/admissions/seminary. Usually modules are offered according to the following schedule:

- Two weeks before the start of the fall semester in August
- One week in September
- One week in October
- One week after the fall semester in December
- One week before the spring semester in January
- Two weeks in March
- One week in April
- Three weeks after the end of the spring semester in May

Because of the nature of modules, missing classes will jeopardize receiving credit for the course.

Requirements for Graduation

Students may complete the M.A.R. or M.A. degrees by modules. Part of the M.Div. curriculum requirements are offered only in traditional, semester-length courses, but some of the curriculum requirements may be completed in module format. Students who complete the M.A.R. or M.A. by modules must take at least 3 modules that are taught by members of the resident faculty. After completing 9 credits, module students must apply to a degree program and be assigned a resident faculty advisor. Students who fail to apply to a degree program will not be allowed to put additional credits toward any degree program. Therefore, students should apply to a degree program when or before they reach the nine-credit limit.

COURSE DESCRIPTIONS

BIBLICAL STUDIES

B-AN 811 Romans

A concentrated study enabling students to trace the major theme of Romans throughout the book, to explain the views of the major Christian denominations on various doctrinal issues in the book, and to summarize the content of each chapter in the book. 3 credit hours.

B-AN 812 First Corinthians

An analytical study of Paul's first epistle to the Corinthians, examining his responses to the various issues raised within the Corinthian context. This course underscores the Greco-Roman milieu of the issues faced in chapters 1–11 and investigates concrete applications to contemporary church life. 2 credit hours.

B-AN 814 Pastoral Epistles

An exposition of the epistles to Timothy and Titus along with an introduction to each book. Emphasis is placed on the Biblical instructions concerning doctrine and the organization, leadership, and practical functions of the local church. 2 credit hours.

B-AN 815, 816 Greek Grammar I, II

A study of the basics of New Testament Greek, enabling students to sight-read certain portions of the New Testament Scriptures. 2 credit hours each.

B-AN 817 Greek Exegesis I

A review of basic grammar, morphology, vocabulary, and syntax. Students translate the book of Philippians. Prerequisite: One year of Greek grammar. 2 credit hours.

B-AN 818 Greek Exegesis II

Practice of syntactical diagrammatical analysis with a view toward sermon or lesson preparation. Students translate sections from Colossians, and Philemon. Prerequisite: Greek Grammar II. 2 credit hours.

B-AN 819 Greek Exegesis III

A review of grammar, vocabulary, syntax, diagramming, and textual criticism. Students translate from the Gospel of Mark. Prerequisite: One year of Greek grammar. 2 credit hours.

B-AN 820 Greek Exegesis IV

A review of grammar, vocabulary, syntax, diagramming, and textual criticism. Students translate the Petrine epistles. Prerequisite: One year of Greek grammar. 2 credit hours.

B-AN 821 Greek Exegesis V

A review of Greek grammar and vocabulary, the translation of major portions of the Apostle Paul's Thessalonian and Galatian correspondence, and intensive work in theological exegesis. The latter focuses on Pauline soteriology, eschatology, and theological ethics. Prerequisite: One year of Greek grammar. 2 credit hours.

B-AN 825, 826 Hebrew Grammar I, II

An introduction to the elements of Biblical Hebrew script, phonology, morphology, syntax, and vocabulary, including the translation and analysis of selected Biblical phrases and texts. 3 credit hours each.

B-AN 827 The Passion Week of Jesus

An examination of the Gospel writers' accounts of Jesus' passion week. Special attention is given to chronology and harmonization, as well as the theological perspectives of the Gospel writers. 2 credit hours.

B-AN 847 Hebrews

An analytical study of the epistle to the Hebrews with special attention given to the theme, authorship, and problem passages in the book. 2 credit hours.

B-AN 848 John

A study of the basic content of the Gospel of John, giving special attention to its themes and theology. Attention will also be given to authorship, background, and John's relationship to the Synoptics. 2 credit hours.

B-AN 849 Psalms

An examination of the psalter involving an understanding of their historic, messianic, didactic, prophetic, and Jewish elements . 2 credit hours.

B-AN 850 The Synoptic Gospels

A study of Matthew, Mark, and Luke with special attention given to the background of each Gospel, major historical issues in the life of Jesus, the distinctive theological emphases in each Gospel, and modern approaches to the Synoptic Gospels. 2 credit hours.

B-AN 851 Second Corinthians

A study of 2 Corinthians with a view to understanding God's message to the church at Corinth and to local churches today. 2 credit hours.

B-AN 855 Hebrew Exegesis I

A review of grammar, morphology, vocabulary, and syntax. Students translate the books of Jonah and Ruth. Prerequisite: One year of Hebrew grammar. 2 credit hours.

B-AN 856 Hebrew Exegesis II

Readings from various genre of the Hebrew Old Testament. Genres include narrative, case and apodictic law, poetry, proverbs, love songs, and prophecy. Prerequisite: One year of Hebrew grammar. 2 credit hours.

B-AN 857 Hebrew Exegesis III

A review of grammar, morphology, vocabulary, and syntax. Students translate the a book from the Pentateuch. Prerequisite: One year of Hebrew Grammar. 2 credit hours.

B-AN 874 Ecclesiastes

A study of the book of Ecclesiastes with a focus on the distinction between the man-centered and God-centered approaches to life. 2 credit hours.

B-RE 807 Exploring the Lands of the Bible

A study trip to the Biblical lands of Israel and Jordan. Course requirements include readings, written reports, and a travel journal. 3 credit hours.

B-RE 809 Geography and Archaeology of Israel

An overview of the geography of the land of Israel together with a study of the history, methodology, and major finds of Biblical archaeology. 3 credit hours.

B-RE 811 Old Testament Seminar

An overview of the bibliography, lower criticism, history, geography, archaeology, higher criticism, authorship, accuracy, content, and theology of the Old Testament. 3 credit hours.

B-RE 812 New Testament Seminar

An overview of the bibliography, lower criticism, history, geography, archaeology, higher criticism, authorship, accuracy, content, and theology of the New Testament. 3 credit hours.

B-RE 813 New Testament Theology

This course introduces the field of New Testament theology, emphasizing preliminary issues of Biblical theology such as its definition, history, and methodology. In addition, several Biblical theological themes will be researched and developed. 2 credit hours

B-RE 814 Resurrection

An investigation into resurrection theology and events. Both Old Testament and New Testament studies will be included in developing the prophetic and historical perspective of resurrection. Special attention will also be given to understanding the historicity of Christ's resurrection, its significance for the faith, and the coordination of the resurrection appearances of Christ. 2 credit hours.

B-RE 841 Introduction to Biblical Exegesis

An introduction to the Greek and Hebrew study helps, providing an opportunity to exegete selected passages from both Testaments and to discuss the basic challenges of Bible translation. Previous knowledge of the Biblical languages is not required. 3 credit hours.

B-RE 882 Hermeneutics

An exploration of the interpretive process by focusing on the practice of exegesis from text to sermon. Special attention will also be given to making legitimate applications and to current trends and issues in the field of hermeneutics. 2 credit hours.

THEOLOGICAL STUDIES

T-SY 811 Systematic Theology I: Prolegomena and Bibliology

An examination and evaluation of introductory matters in the study of systematic theology, followed by a detailed and focused study of the doctrine of the Bible, including such topics as inspiration, revelation, inerrancy, and illumination. Important theological viewpoints are examined and evaluated. 3 credit hours.

T-SY 812 Systematic Theology II: Theology Proper, Christology, and Pneumatology

A detailed study of the doctrine of God, including such topics as the Trinity and God's attributes, followed by a careful examination of important issues in the doctrine of Christ such as our Lord's divinity, humanity, kenosis, and incarnation. The course will conclude with a study on the Holy Spirit, emphasizing and evaluating important issues such as the permanence of spiritual gifts, the Biblical teaching concerning the baptism of the Holy Spirit, and the work of the Spirit in the life of every believer today. 3 credit hours.

T-SY 816 Lutheran Theology

A consideration of Lutheran theology as it is found in The Book of Concord and in traditional Lutheran theology books. Emphasis is placed on the centrality of justification, the distinction between law and gospel, and sacramental theology, evaluating each of these concepts from a dispensational, fundamental Baptist view. 3 credit hours. Offered on a rotating basis.

T-SY 821 Systematic Theology III: Angelology, Anthropology, Hamartiology, and Soteriology

A presentation of the Biblical view of angels, both good and bad, followed by a study of the doctrines of man, sin, and salvation. Includes such theological issues as the relationship of Adam to the human race, the imputation of Adam's sin, and the nature and extent of depravity. Also covers the various issues of salvation, such as the nature and extent of Christ's atonement, the meaning of foreknowledge and predestination, the distinction between justification, regeneration, and sanctification; and the nature of a believer's security. 3 credit hours.

T-SY 822 Systematic Theology IV: Ecclesiology and Eschatology

An examination and evaluation of major theological issues related to doctrines of the church including the nature and origin of the church, Baptist polity and distinctives, the plurality of elders, the organization of the church, and the ordinances of the church. This study will be followed by an examination of future events, including personal as well as corporate eschatology. Major views on the relationship of the church to the tribulation, the nature of Christ's kingdom, the number of resurrections, and the nature of the judgment seat of Christ will be examined and evaluated. 3 credit hours.

T-SY 841 Theology Seminar

An overview of the basic issues in each area of theology for students who have no formal background in theological studies while at the same time helping students who have such a background to develop a system of doctrine organized around the "grace alone, faith alone" motif. 3 credit hours.

T-SY 851 Dispensational Theology

An examination of dispensational theology with special attention to Charles Ryrie's *Dispensationalism* and Lewis Sperry Chafer's *Systematic Theology*, especially in light of recent theological reformulations. 3 credit hours. Offered on a rotating basis.

T-SY 852 Advanced Bibliology

A detailed study of the various doctrines of the Bible including revelation, inspiration, inerrancy, canonicity, preservation, and illumination. 3 credit hours. Offered on a rotating basis.

T-SY 854 Advanced Christology

A detailed study of the various problems related to the person of Christ including Impeccability and the hypostatic union. 3 credit hours. Offered on a rotating basis.

T-SY 855 Wesleyan Theology

An examination of Wesleyan and Arminian theology as seen in their representative standard theological works. 3 credit hours. Offered on a rotating basis.

T-SY 856 Advanced Theology Proper

A detailed study of the problems related to the doctrine of God the Father, including the nature of the Trinity, God's attributes, and His creative activity. 3 credit hours. Offered on a rotating basis.

T-SY 857 Roman Catholic Theology

A study of traditional and contemporary Roman Catholic theology, noting its theologians and their writings, official documents of the Church, and developments and changes within the Church's theology. 3 credit hours. Offered on a rotating basis.

T-SY 858 Advanced Pneumatology

A detailed study of the various problems related to the person of the Holy Spirit including the charismatic movement and spiritual gifts. 3 credit hours. Offered on a rotating basis.

T-SY 860 Advanced Soteriology

A detailed study of the various problems related to the doctrine of salvation including election and eternal security. 3 credit hours. Offered on a rotating basis.

T-SY 863 Law and Grace

An examination of the Biblical teaching concerning law and grace as well as a study of its various interpretations within the theological spectrum. 3 credit hours.

T-SY 864 Bioethics

An introduction to the key terms, ethical standards, and moral theories related to bioethics. Students examine a number of clinical cases and contemporary controversies and their connection with Biblical and philosophical ethical theories. Special emphasis will be given to the dilemmas surrounding the doctor-patient relationship, medical research on humans, reproductive technologies, genetics, end-of-life issues, and the allocation of scarce medical resources. 2 credit hours.

T-SY 867 Baptist Theology

A survey of Baptist theology examining specific doctrinal topics that have drawn attention from Baptist theologians, pastors, educators, and writers. Many of these topics relate to Baptist ecclesiology. 3 credit hours. Offered on a rotating basis.

T-SY 869 Reformed Theology

A study of Reformed theology as found in the major Reformed confessions and in traditional Reformed theology books. Emphasis is placed on the five points of Calvinism, covenantal theology, and the nature, origin, and government of the church, evaluating each of these areas from a dispensational, fundamental Baptist viewpoint. 3 credit hours. Offered on a rotating basis.

T-SY 872 Orthodox Theology

An exploration of the early history of Christianity, especially the doctrinal formulations of the first seven general church councils. The historical development of a church organization is considered followed by an examination of the role of Constantinople in relation to Rome. The major Orthodox groups in America today are also examined. Orthodox theology, practice, and spirituality are major areas of focus, including the role of tradition and icons, and a discussion of *theosis*, economy, and *filioque*. 3 credit hours. Offered on a rotating basis.

T-SY 873 Pentecostal Theology

The historical background and development of the Pentecostal movement in America, focusing on Classical Pentecostalism (including "Oneness" Pentecostalism), the Charismatic Movement, and the "Third Wave" Vineyard Fellowship. Concentrates theologically on the Biblical teaching concerning Spirit baptism and spiritual gifts and discusses sanctification, divine healing, and eternal security. 3 credit hours. Offered on a rotating basis.

T-SY 876 Advanced Anthropology

A detailed study of selected issues concerning the doctrine of mankind, including freedom of the will and the relationship of Adam to the human race. 3 credit hours. Offered on a rotating basis.

T-SY 877 Advanced Eschatology

A detailed study of various issues concerning eschatology, including the various rapture theories and the Judgment Seat of Christ. 3 credit hours. Offered on a rotating basis.

T-SY 880 Advanced Ecclesiology

A detailed study of the problems related to the doctrine of the church, including the universal and local church. 3 credit hours. Offered on a rotating basis.

T-SY 882 Theological Research

A survey of the tools and resources involved in theological research. This course is a foundation for all seminary projects. 1 credit hour.

HISTORICAL STUDIES

T-HI 809 Christianity and the Roman Empire

A survey of the growth and development of Christianity within the Roman Empire from the book of Acts to the decline of Rome. Topics will include the Roman persecutions of Christians, church-state relations, Christian interaction with Greco-Roman culture, Christian responses to pagan philosophy, Christian involvement in the military, and the "Constantinian Turn." 3 credit hours.

T-HI 818 Baptist/Church History Tour

A study trip to England and Scotland with a focus on church and Baptist history. Course requirements include readings, written reports, and a travel journal. 3 credit hours.

T-HI 821 Church History I

A survey of the major developments in churches from apostolic times through the Medieval Period, giving special attention to documents of pivotal interest to those developments, the drifts from Biblical simplicity, and the separatist groups that tried to restore it. 2 credit hours.

T-HI 822 Church History II

A continuation of Church History I from the Reformation to the coming of modernism, giving special attention to the parallel development of Protestant and Baptist traditions. 2 credit hours.

T-HI 831 History of Fundamentalism

A survey of the Fundamentalist movement in America from its inception to the present day. Special attention is given to the denominational controversies. 2 credit hours.

T-HI 832 Contemporary Christianity

An analysis of current Christendom that gives attention to liberal, orthodox, charismatic, and ecumenical movements and trends. 2 credit hours.

T-HI 857 History of Baptist Faith and Practice

A survey of Biblicist movements from the earliest times with special attention given to the rise of Baptist principles and churches. The course also recounts the struggle for independence from the sacramental tradition and offers a Biblical view of church order. 2 credit hours.

PRACTICAL THEOLOGY

M-PT 800 M.A. Ministry Internship

Required of all students who anticipate graduating from the Master of Arts in Practical Theology program. The student will work under a pastor in a local church as approved by the department. The supervising pastor submits an evaluation of the student's ministry, and the student keeps records and completes assignments for both the pastor and the instructor of the course. 2 credit hours.

M-PT 801 Homiletics I

A study of the principles of expository preaching including sermon structure, effective communication, the use of proper exegetical tools, and understanding of the audience. It emphasizes practice in the development, preparation, and delivery of the expository sermon. 3 credit hours.

M-PT 802 Homiletics II

A study of the Biblical concept of expository preaching including the theory of preaching, types of sermons, the use of voice in delivery, and the construction and delivery of the sermon. It emphasizes practice in the development, preparation, and delivery of the expository sermon. Prerequisite: Homiletics I. 3 credit hours.

M-PT 803, 804 Preaching Seminar I, II

A study of the art and science of preaching. Various aspects of preaching such as preparation, delivery, variety of styles, great pulpit masters, and the history of preaching will be covered on a rotating schedule. 2 credit hours each.

M-PT 806, 807 M.Div. Ministry Internship I, II

Required of all students who anticipate graduating from the Master of Divinity program. This internship is a partnering program with area local churches in which the student will have a supervised ministry program for twelve months beginning in the spring semester, continuing through the summer, and concluding at the end of the fall semester. This internship provides ministry opportunities in preaching (for men), teaching, administration, leadership, and evangelism. Students meet one hour each week with the seminary professor. 1 credit hour each semester.

M-PT 810 Theological Issues in Missions

An analysis of theological problems facing missionaries together with possible solutions. Special consideration will be given to the uniqueness of Jesus Christ in a pluralistic world, the eternal destiny of the heathen, Biblical absolutism and cultural relativism, signs and wonders, and charismatic issues. 2 credit hours.

M-PT 811 Theology of Missions

A Biblical study of the missionary enterprise, the missionary vocation, and the authority and scope of the New Testament in missionary endeavors. 2 credit hours.

M-PT 812 Pastoral Theology

A study of the Biblical concept of the pastoral office, including the pastor's call, qualifications, duties, and the relation of the pastor to the total church program. 2 credit hours.

M-PT 831 Church Evangelism

A study of the theology and practice of the local church's evangelism and discipleship ministries. 2 credit hours.

M-PT 832 Church Planting

A study of the theology and practice of starting new churches within the American cultural context and of bringing churches to functional independence. 2 credit hours.

M-PT 835 Church Administration I

A study of the theology and practice of the organization, administration, and supervision of the total church ministry with special emphasis on the roles of pastors and deacons. 2 credit hours.

M-PT 837 Ministry of Teaching

A study of Jesus' teaching ministry from the Gospel accounts. Systematically attempts to draw from them an upper-level pedagogy the student can use. 2 credit hours.

M-PT 838 Church Administration II

A study in the operational structure of a local church, including the covenant, articles of faith, constitution, business meetings, and budgets. Emphasis will be given to the pastor's role in leading a church through administrative issues.

2 credit hours.

M-PT 845 Introduction to Biblical Counseling

A study of the basic principles and essential features of Biblical counseling in contrast to other counseling methodologies. Includes a detailed study of the actual process of Biblical counseling and a consideration of key Biblical teachings on relationships, families, and singleness. 2 credit hours.

M-PT 861 Developing a Local Church Education Program

An examination of the Biblical teaching about a church's educational ministry focusing on how to develop plans for a comprehensive educational program and how to effectively lead it. Attention will be given to the crucial questions relating to the people, programs, and problems in today's church educational ministries. 2 credit hours.

M-PT 864 Contemporary Issues in Youth Ministry

A Biblical evaluation of the current teen culture including theological, moral, and ethical issues faced by youth workers. 2 credit hours.

M-PT 872 Counseling Problems and Case Studies

A study of selected key issues and current problems from a Biblical perspective with an emphasis on the process of counseling through the use of case studies presented by both the professor and students. Prerequisite: Introduction to Biblical Counseling. 2 credit hours.

M-PT 873 Counseling the Suffering

A study of the Biblical teaching concerning crisis and suffering with a focus on the development of a Biblical model for ministering to people in those situations. The course will include a variety of case studies to help apply the Biblical content to students' lives and ministries. 2 credit hours.

M-PT 874 Marriage Counseling Problems and Case Studies

A study of selected key issues and current problems in marriage counseling from a Biblical counseling perspective. Topics include dating, pre-engagement and premarital counseling, husband and wife roles and relationships, and parenting. Emphasis is placed on the process of premarital and marriage counseling through the use of case studies presented by both the professor and students. Prerequisite: Introduction to Biblical Counseling. 2 credit hours.

M-PT 882 Finances in Ministry

A study of the Biblical and practical principles for finances. The course includes such topics as budgeting, saving, investing, housing, insurance, and retirement. 1 credit hour.

M-PT 883 Devotional Use of Scripture in Ministry

A study of the devotional approach to the Bible in ministry. The course covers the meaning, purpose, and practice of meditation and Bible study based on Biblical models, commands, and instructions. The course also emphasizes reading from major devotional classics. 1 credit hour.

M-PT 884 Prayer in Ministry

A study of the place of prayer in a pastor's personal and ministerial life. The course examines the Biblical teaching about prayer and explores different facets of prayer in the ministry. The course will include reading from classic books on prayer. 1 credit hour.

STANDARDS

STANDARDS OF CONDUCT

Faith Baptist Theological Seminary seeks to maintain high academic and spiritual standards. In light of this goal, the Seminary expects its students to submit cheerfully to its established standards of conduct.

Each student who is taking at least two regular courses (i.e., nonmodular courses) is expected to attend seminary chapel each day (10:00 a.m.–10:40 a.m.) that he or she has a class. These students are also required to attend the annual Bible conference, missions conference, assessment day, seminary baccalaureate, and graduation ceremony. Students are strongly encouraged to attend the seminary fellowship activities and the special events in the college such as concerts and festivals.

We view the use of alcoholic beverages, tobacco, or nonprescription drugs as incompatible with the Christian experience. The seminary expects its students to refrain from theater attendance, rock music (secular or religious), dancing, pornography, immorality, homosexuality, and gambling. Students should observe Biblical principles of conduct at all times.

Each student should also give careful consideration to personal grooming and dress that reflects appropriateness and professionalism.

For Men: Business casual is acceptable for all courses and modules. Dress for Sunday church services and all formal seminary events consists of slacks, a dress shirt, tie, and suit or sport coat. In deference to some within our constituency, classroom dress permits mustaches but not beards. Beards are permitted during modules, although they are not permitted for formal seminary events. Hair length should be off the collar, off the eyebrows, and off the ears. Sideburns should be neat and not lower than the middle of the ear.

For Women: Women may wear pants during December, January, and February and all modules.

Classroom dress for women consists of modest dresses or blouses, skirts, and nylons. A modified business casual style of dress is permitted for modules, off-campus modules, and midweek church services. During these times, women are not required to wear nylons, and men may wear slacks and a collared shirt.

Jeans are not appropriate dress for men or women in the seminary classroom.

Attendance at Faith Baptist Theological Seminary is a privilege and not a right. All students are expected to conform to the standards and regulations established by the Administration. Furthermore, the seminary may request the withdrawal of any student who does not manifest the spirit of the institution, whether or not the student has transgressed specific regulations. (Refer to the conduct standards of the College Student Handbook.) Students are annually required to read through the printed seminary standards and sign a statement of assent.

GENERAL ADMISSION REQUIREMENTS

Faith Baptist Theological Seminary admits qualified students regardless of sex, race, color, national or ethnic origin, or physical handicap, who are personally committed to faith in Jesus Christ. The applicant must have proven Christian character and must be in agreement with the doctrinal statement of Faith Baptist Theological Seminary.

A bachelor's degree from an approved college with evidence of potential for work on the graduate level is required. At the discretion of the faculty, the applicant may be required to complete deficiencies in his/her undergraduate program. All first year M.Div. students are required to take the matriculation exam near the beginning of their studies at FBTS.

An essential part of one's undergraduate program should be courses in general education. These courses normally include classes in English grammar and composition, speech, sociology, history, science, literature, mathematics, psychology, fine arts, and philosophy. Such courses in general education are intended to impart common knowledge, intellectual concepts, and attitudes that are possessed by all educated people.

The completion of all application forms and the submission of the required application credentials are necessary. Because the institutional mission involves preparing persons for leadership ministry positions, applications from those that have been divorced or are married to someone who has been divorced will not be processed.

International students: Faith is authorized under Federal law to admit nonimmigrant alien students. Contact the Admissions Office for details of the admissions procedure. The seminary offers financial assistance to international students based on availability of funds.

See individual programs for specific admission requirements (pp. 41–55).

ACADEMIC STANDARDS

Nine credit hours per semester is considered full-time. (For financial aid purposes, a full-time course load includes all credits taken from January–June or July–December.)

Definition of a Credit Hour

The basic one credit semester hour consists of the equivalent of 13 contact hours (55 minutes of instructional time). These sessions may consist of recitation, lecture, discussion, seminar, laboratory, or other elements. In addition, the expectation is that a minimum of 30 hours (60 minutes per hour) of student work outside of the class time are required for each unit of credit awarded.

In establishing a minimum standard for student work outside of the class time, it is expected that upper level or specialized undergraduate courses will in many cases exceed the minimum standard. Seminary classes will in most cases far surpass the minimum standard. Each course's student learning objectives, as outlined in the syllabus, provide fundamental direction for the course content and student assignments.

Semester-Long Courses

A semester credit hour is earned for each 55-minute session of classroom instruction during the thirteen weeks of the semester with the normal expectation of a minimum of two hours of outside study for each hour of class. Typically, a three semester credit hour course meets for three 55-minute sessions per week for 13 weeks resulting in approximately 43 hours of face-to-face class time (39 sessions), and a minimum of 92 hours of work outside the classroom. These 135 hours include a regular class schedule during finals week.

Module Courses

The yearly seminary calendar includes several module courses. Module courses typically run for thirteen-week sessions comprised of one week of concentrated, face-to-face class time and a blend of pre-class and post-class work. One semester hour of credit will be awarded for the equivalent of a minimum of 45 hours of student academic activity that includes direct faculty instruction and student work outside the classroom.

GENERAL GRADUATION REQUIREMENTS

- The candidate for graduation must give evidence of Christian character and effectiveness in ministry by involvement in ministries that demonstrate to the satisfaction of the faculty potential for future lay or vocational ministry.
- The candidate must also accept the doctrinal statement and the historic position of Faith Baptist Theological Seminary, holding to separatist and Baptist convictions as understood by the seminary.
- All financial obligations must be met prior to conferral of the degree.
- The candidate must be approved for graduation by the faculty and Board of Directors.

- The candidate must have successfully completed all requirements necessary for one's degree program, maintaining the required grade point average for graduation.
- While a resident student, the candidate must have a satisfactory record of chapel attendance and Christian service.

Additional graduation requirements are listed under each program. Those graduating *cum laude* must have attained a cumulative grade point average of 3.75. Those graduating *magna cum laude* must have attained a cumulative grade point average of 3.85. Those graduating *summa cum laude* must have attained a cumulative grade point average 3.95.

GRADING SYSTEM

| | | | | | |
|---|-----|-----------|----|-----|------------|
| A | (4) | Excellent | F | (0) | Failing |
| B | (3) | Good | Au | (0) | Audit |
| C | (2) | Fair | I | (0) | Incomplete |
| D | (1) | Poor | W | (0) | Withdrew |

AWARDS AND HONORS

M.A.R. Scholastic Award

Awarded to the senior with the highest grade point average in the Master of Arts in Religion program.

M.A. Scholastic Award

Awarded to the senior with the highest grade point average in the Master of Arts program.

Seminary Scholastic Award

Awarded to the senior with the highest grade point average in the Master of Divinity program.

Dean's Award

Awarded to the student who has shown exemplary Christian character, a sensitivity to others and their needs, a servant's attitude, and integrity. This student exhibits, in the minds of the Seminary dean and faculty, many of those qualities which should characterize the mature Christian leader.

Excellence in Biblical Languages Award

Awarded to the senior student who achieved the highest score on the annual Biblical languages exam. The exam entails the sight-reading translation of selected Greek and Hebrew texts without the aid of lexicons or other linguistic tools.

Turk Award for Preaching

Awarded to the senior student who best demonstrated the qualities needed for fervent Biblical preaching. The seminary professor of pastoral theology determines the winner of this award. The award is given in honor of the ministry of Dr. Ralph Turk, a former seminary professor of pastoral theology, beloved mentor, and long-time pastor. The gift book is made possible by the generosity of Mrs. Jean Head (Turk).

Anderson Award for Church Ministry

Awarded to the senior student who, in the opinion of the seminary faculty, demonstrated exemplary faithfulness and ministry in his or her local church while in seminary. The award is given in honor of Mr. Robert Anderson, a faithful layman and helpful deacon at North Court Baptist Church in Ottumwa, Iowa. The cash award is made possible by the generosity of the Anderson Family.

P.H.T. (Putting Honey Through)

Presented to the spouse of a graduate in recognition of love, determination, patience, and endurance demonstrated in order that the spouse may attain a seminary degree.

FINANCIAL INFORMATION

2013–2014 TUITION AND FEES

| Regular Charges | Cost | Code | Assessed |
|--|-------------|-------------|--------------------------|
| Tuition 1–13 hours | \$329 | 3 | credit hour |
| 14–18 hours | 4,600 | 3 | semester |
| 2013-2014 module | 329 | 3 | credit hour |
| 2013-2014 conference audit | 100 | 3 | per class |
| | | | |
| Student Benefit Fee (6 hours or more) | 238 | 1 | semester |
| Student Benefit Fee (fewer than 6 hours) | 114 | 1 | semester |
| | | | |
| Music Fees (in addition to tuition) | | | |
| Music Classes (voice and piano) | \$521 | 3 | semester |
| Lessons (piano, voice, instrumental) | 543 | 3 | semester |
| Lessons (organ) | 564 | 3 | semester |
| | | | |
| Other Fees | | | |
| Application | \$25 | 2 | at time of application |
| Reapplication | 15 | 2 | at time of reapplication |
| Matriculation & Orientation | 50 | 2 | new students only |
| Late Registration | 25 | 2 | per semester |
| Late Report (new students) | 50 | 1 | new students only |
| Dorm Damage Deposit | 150 | 4 | new students only |
| Room | 1,477 | 1 | semester |
| Board | 1,644 | 5 | semester |
| Married Student Housing | 4515 to 656 | 1 | monthly |
| Vehicle Registration (on-campus single) | 40 | 1 | semester |
| Vehicle Registration (off-campus) | 25 | 1 | semester |
| Motorcycle Registration | 20 | 1 | semester |

| Other Fees | Cost | Code | Assessed |
|---|-------------|-------------|------------------------|
| Health Insurance (8-21-2013 to 8-20-2014) | | | |
| Student only | 1,417 | 1 | year |
| Spouse | 5,272 | 1 | year |
| Child(ren) | 3,344 | 1 | year |
| Graduation | 90 | 2 | last semester |
| Diploma Replacement Fee | 25 | 2 | at time of replacement |
| Diploma Date Change Fee | 50 | 2 | when applicable |

Legend Code

- 1 Nonrefundable after registration
- 2 Nonrefundable
- 3 See explanation of fees—tuition
- 4 See explanation of fees—dorm deposit
- 5 See explanation of fees—board charges

Students are often able to qualify for financial assistance to significantly reduce their seminary expenses. Additional information is given in the "Student Aid and Scholarship Programs" section of this catalog or may be obtained from the Financial Aid Office.

Down payment: returning students must make a down payment of \$500 for the fall semester by August 1 to confirm their fall enrollment. New students must make a down payment of \$1,000 by August 1. The down payment will be applied in full to their student account for the fall semester. See Payment Plans on page 87 for further information.

Explanation of Fees

An **application fee** is required of all applicants. This fee covers the cost of screening the applicant and generating the required records. It is nonrefundable.

The **board fee** pays for 19 meals per week. All dormitory students are required to pay a board fee. Meals begin with the noon meal on the first day of orientation and end with the noon meal on the Friday of final exam week. Meals are not served on Sunday evening and during the Thanksgiving, Christmas, or Spring breaks. Special meal plans are not available. Refunds will not be given for meals missed. The board fee is refundable at 80% of the weekly prorated amount to the student who follows proper withdrawal procedures.

A **vehicle registration fee** is required for those students on or off campus who have vehicles. It is nonrefundable.

A **dorm damage deposit** is charged the first semester of residency to the student living in the dorm. The deposit will be refunded, less any deductions for damaged property, after the student graduates or has permanently withdrawn from school.

A **graduation fee** is assessed during a student's final semester before graduation. The fee covers commencement activities and provides the cap and gown. It is nonrefundable after April 1.

Insurance coverage is required for each full-time student either through the insurance provided by the student's employment or through the student insurance offered by the seminary. Seminary insurance coverage is for a twelve-month period beginning at registration.

A **late registration fee** is assessed if the student does not register for regular classes during the scheduled time unless specific permission has been given. It is nonrefundable.

Married student housing rent is paid to the Accounting Office. All utilities are furnished except electricity. Apartment-sized appliances are furnished. Limited storage may be available. Information regarding availability of housing may be obtained from the Housing Office.

A **matriculation fee** is charged only to new students. This fee establishes the reporting, recording, and maintenance of the students' grades. It is nonrefundable.

Music fees provide individual instruction from the Music Department faculty. They are refundable on the same basis as the tuition fees.

A **reapplication fee** is required of all students enrolling after not attending for one or more semesters. It covers the administrative costs of reinstatement. It is nonrefundable.

A **dorm room reservation deposit** is required to hold a room. This deposit will be credited to the student's account at registration. Returning students must pay this fee by August 1.

The **room fee** covers the cost of a room for a full semester. Occupancy begins without additional charges on the first day of orientation and ends the Saturday of final exam week. It is nonrefundable.

A **schedule alteration fee** is assessed whenever a student requests a change of schedule after the registration process. It is assessed each time the student requests a change. It is nonrefundable.

The **student benefit fee** is charged to all students. Payment of this fee covers health services, seminary fellowships, yearbook, and admission to most athletic events. It is nonrefundable.

A **tuition deposit** is required of all new students. This fee confirms the student's intention of coming to school that semester. This deposit will be credited to the student's account at registration. New students who are accepted prior to May 1 will pay the deposit by June 1. Students applying after June 1 are required to send this deposit with their application. This deposit will be refunded for those students not accepted. This fee is nonrefundable after June 1 for the fall semester and after December 15 for the spring semester, except in the case of serious illness preventing attendance.

A **tuition fee** is established on three levels to meet the requirements of different classifications of students. The full-time student may take 14–18 hours without incurring additional charges over the base of 14 hours. The student taking more than 18 hours receives a reduced rate per credit hour. The student taking fewer than 14 hours is charged at a slightly higher rate. Audited and module hours will be billed at a reduced credit hour rate. This fee covers some of the expenses incurred during the educational process. Gifts from churches and individuals enable Faith to hold the tuition fee at a minimum. During the nine-day drop/add period, 100% of the tuition fee is refundable. There will be no refund for classes dropped after the drop/add period. For information on refund policies for complete withdrawal, see the "Refunds and Repayments Policy" on page 94.

All other fees are nonrefundable. Transcripts are free but will not be issued unless the student's account is paid in full.

Other Expenses

Other costs may be incurred which should be included in a student's planning for seminary expenses. Such expenses include books and supplies, personal expenses (such as clothing, laundry, recreation, or personal items), incidental medical expenses, and transportation costs.

Change in Registration

The drop/add period consists of nine class days, beginning the first day of classes for the semester. In order to change a schedule during the drop/add period, the following procedure is to be observed:

1. Completion of the "Application for Change of Course" form obtained from the Registrar's Office;
2. Approval by the advisor and the registrar.

A full refund is given for any subject dropped (including applied music courses) within the first nine class days, except when the student's total semester credit hours remain within the 14–18 hour range. This refund policy includes individual piano, organ, and voice lessons. After nine class days, there will be no adjustment in tuition charges for dropped classes, unless the student completely withdraws from the Seminary. A module student has the first two hours of a course to drop the course without any financial charges. The first two hours constitute the module drop/add period. The student needs to drop the course immediately in the Registrar's office. After dropping the course for credit, the student may elect to take the course for audit.

At the conclusion of the drop/add period, students may not change the status of a course from credit to audit or from audit to credit. Their only alternative is to withdraw from the class. If the withdrawal is within the first six weeks of class, the withdrawal is recorded as W; if the withdrawal occurs after six weeks of class, it is recorded as WP if the student is passing or WF if the student is failing.

Withdrawal

Students may voluntarily withdraw from school for any reason. An involuntary withdrawal is an action initiated by the seminary resulting in the termination of a student's enrollment in school. In this situation, the student's withdrawal begins on the date of the action or the date set when the case has been adjudicated. The withdrawal process is initiated in the Student Life Department. Refunds are given as soon as possible after the withdrawal process is completed (usually within one week). Dorm damage deposits are sent by March for those who withdraw during the fall semester and by July for those who withdraw during the spring semester. Any appeal of these policies should be directed to the Vice President for Business and Campus Operations.

Payment Plans

All charges are due and payable at registration. Payment due will be the semester charges minus financial aid through scholarships, grants, or loans. This arrangement is the least expensive and most cost-effective plan for the student. However, because some students are not able to pay all charges at once, monthly payments for the remaining balance after financial aid has been subtracted will be made through an electronic system. An annual participation fee of \$25 is charged. There is no additional service or interest charge. The prior semester's account must be paid in full before the next semester. The Vice President for Business and Campus Operations must approve exceptions before another semester's registration.

Part-time Students

Students taking fewer than six credit hours should pay all charges for the semester at registration. Any exceptions must be approved by the Vice President for Business and Finance.

Summer School Students

Students agree to pay all charges for the summer term in full on the first day of their summer school class. The Vice President for Business and Finance must approve all exceptions.

Module Students

Individuals who are taking one-week modules are to pay charges for the class on the Monday of the module week.

Delinquent Accounts

Unsettled accounts will result in the withholding of degrees, diplomas, and official transcripts until payment has been made in full. Unpaid accounts will be subject to the collection procedures of the college.

Stewardship

The cost of the quality education offered by Faith Baptist Theological Seminary is not completely supported by tuition or other charges paid by the students.

Additional funds from outside sources are necessary. Friends may assist Faith financially through:

- Gifts of money
- Matching gift from employer
- Church support
- Bequest through a will
- Deposit agreement
- Gift of securities
- Gift of equipment or saleable property
- Life insurance gifts
- Life income estate
- Annuities
- Trusts

Life income estate allows a donor to deed property to the seminary and retain complete use of it while the donor or donors are living. At the death of the surviving beneficiary, the property passes directly to the seminary.

Annuities and trusts provide a guaranteed income for life to the donor or donors; the remainder is given to the seminary at the death of the surviving beneficiary.

Free estate planning assistance is available upon request. Additional information may be obtained by writing or calling the Vice President for Advancement.

STUDENT FINANCIAL AID AND SCHOLARSHIP PROGRAMS

General Information

Faith Baptist Theological Seminary offers a broad program of financial aid to students who are accepted for admission and who demonstrate a need for such help. Most financial aid is based on need as determined by the completion of the Free Application for Federal Student Aid (FAFSA). This application is available at fafsa.ed.gov. Our Title IV code as requested on the FAFSA is 007121. The application can be submitted to the processor after January 1 of the academic school year for which aid is requested. Faith Baptist Theological Seminary must have the correct, complete application information by the last day of the student's enrollment in an academic year.

Faith Baptist Theological Seminary accepts the premise that the primary responsibility for financing a seminary education rests with students and their families. Financial aid in the form of grants, scholarships, and loans is considered supplementary to what students and their families can provide. Students requiring assistance are expected to carry some of the financial responsibility in the form of personal savings, summer earnings, part-time employment, or a combination of these self-helps. Financial aid may be applied for annually. An award letter is sent to prospective students who have been accepted for admission to Faith Baptist Theological Seminary and who qualify for financial aid. The type and amount of aid are stated in that document.

In order to qualify for federal financial aid, a student is required to

1. be a U.S. citizen or eligible noncitizen;
2. be enrolled as a regular student working toward a degree in an eligible program;
3. maintain satisfactory academic progress (GPA requirements range from 2.0 to 3.3 for most scholarships); and
4. have financial need.

Consult the Financial Aid Office for information about specific scholarships. If a student receives state or federal aid, the total of all aid (including institutional and outside scholarships) may not exceed the student's unmet need. Unmet need is determined by Cost of Attendance less the Expected Family Contribution (EFC), a number determined by the FAFSA. If a student receives only institutional aid, the student may not receive more than the cost of attendance. Institutional aid is available only to full-time students.

Student Rights

1. You have the right to know what financial aid programs are available at the school.
2. You have the right to know the deadlines for submitting applications for each of the financial aid programs available.
3. You have the right to know how financial aid will be distributed, how decisions on the distribution are made, and the basis for these decisions.
4. You have the right to know how your financial need was determined. This includes how costs for tuition and fees, room and board, travel, books and supplies, personal and miscellaneous expenses are considered in your budget.
5. You have the right to know what resources (such as parental contribution, other financial aid, or your assets) were considered in the calculation of your need.
6. You have the right to know how much of your financial need, as determined by the institution, has been met.
7. You have the right to request an explanation of the various programs in your student aid package.
8. You have the right to know the school's refund policy.

Student Responsibilities

1. You must complete all application forms accurately and submit them on time to the proper place.
2. You must provide correct information.
3. You must return all additional documentation, verification, corrections, and/or new information requested by either the Financial Aid Office or the agency to which you submitted your application.
4. You are responsible for reading and understanding all forms that you are asked to sign and for keeping copies of them.
5. You must accept responsibility for all agreements that you sign.

INSTITUTIONAL SCHOLARSHIPS AND GRANTS

Bernard and Eleanor Bancroft Missionary scholarship

Recipient must have successfully completed at least one semester of study at Faith. The student must plan to be a missionary, evidence proven Christian character and conduct, and meet all other eligibility requirements.

Charles Nichols Memorial Scholarship

Recipient must plan to enter full-time ministry and must have distinguished himself in fruitful Christian ministry or have demonstrated promise for future ministry.

Christian Thomsen Grant

Recipient must demonstrate need, show an interest in missions, and meet all other eligibility requirements.

Dale and Shirley Capon Missionary and Pastoral Studies Scholarship

Recipient must be a married male student who has completed at least two years of study at Faith and is pursuing pastoral or missionary studies. Student must evidence proven Christian character, expect to enter a pastoral or missions ministry, and meet all other eligibility requirements.

David Nettleton Christian Leadership Scholarship

Recipient must have successfully completed at least one semester at Faith and have demonstrated exceptional leadership ability. Student must seek to enter some aspect of Christian ministry, evidence Christian character and conduct, and meet all other eligibility requirements.

Davis and Reba Brown Memorial Scholarship

Recipient must have successfully completed at least one semester of study at Faith. Student must demonstrate an exceptional burden and interest in home missions and/or church planting, evidence proven Christian character and conduct, and meet all other eligibility requirements.

Earl and Shirley Dannenberg MK Student Scholarship

Recipient must be a son or daughter of a missionary. New students, students who have not attended Faith for five years or more, or upperclassmen anticipating a missions ministry are eligible. Student must evidence proven Christian character and conduct and meet all other eligibility requirements.

Esther Gee Scholarship

Recipient must be a food service employee in good standing, demonstrate good potential for completing a degree at Faith, evidence proven Christian character and conduct, and meet all other eligibility requirements.

Far Eastern Missionary Scholarship

Recipient must be committed to missions and be most likely to go to Asia, preferably under Baptist Mid-Missions. Student must have successfully completed at least one semester of study at Faith and meet all other eligibility requirements.

Frank and Gladys Samson Scholarship

Recipient must be a member in good standing of Temple Baptist Church in Lincoln, Nebraska, evidence proven Christian character and conduct, and meet all other eligibility requirements.

Grade Point Scholarship

Recipient must evidence proven Christian character and conduct, be enrolled as a full-time student, declare a pastoral major, and meet all other eligibility requirements.

Great Scriptures Scholarship

This scholarship is awarded to students who quote perfectly one of the designated portions of Scripture and meet all other eligibility requirements. Student may receive credit for one passage per semester as long as scholarship funds are available. Contact the Student Development Office for a list of the Scripture portions.

Harold E. and Theodosia Gripp Grant

Recipient must demonstrate need, evidence proven Christian character and conduct, and meet all other eligibility requirements.

Herbert Brudtkuhl Scholarship

Recipient must be a maintenance, custodial, or security employee in good standing who has worked at least 200 hours during the previous 12 months. Student must evidence proven Christian character and conduct, be working toward a degree at Faith, and meet all other eligibility requirements.

Husband and Father's Legacy Christian Service Grant

Recipient must have completed at least two years of study at Faith and be a married male student who has children under the age of ten; plans to be a missionary, evangelist, pastor, or youth pastor; evidences proven Christian character and conduct; and meets all other eligibility requirements.

Irma Schwarck Scholarship

Recipient must demonstrate potential for a specialized Christian ministry, evidence proven Christian character and conduct, and meet all other eligibility requirements.

Irwin A. Weyhe Missionary Ministries Scholarship

Recipient must be a student who has successfully completed at least one year of study at Faith, is seeking to enter a missionary ministry, and meets all other eligibility requirements.

John L. and Betty J. Hofmeister Scholarship

Recipient must evidence proven Christian character and conduct, have successfully completed at least one year of study at Faith, and meet all other eligibility requirements.

John L. Patten Scholarship

Recipient must plan to enter a specialized Christian ministry, evidence proven Christian character and conduct, and meet all other eligibility requirements.

Joyce P. Grabinski Scholarship

Recipient must have successfully completed at least one year at Faith, maintain a 3.0 grade point average, evidence proven Christian character, plan to enter the pastorate, and meet all other eligibility requirements.

Raymond and June Hitz Memorial Scholarship

Recipient must plan to enter the pastorate, evidence proven Christian character and conduct, and meet all other eligibility requirements.

Robert L. Domokos Preaching Scholarship

Recipient must be a male student who has completed at least one semester of homiletics at Faith. Student must demonstrate an exceptional preaching ability and plan to enter the ministry as a pastor, pastoral assistant, missionary, or evangelist. He must evidence proven Christian character and conduct and meet all other eligibility requirements.

Western Aid Scholarship

Recipient must be from a hometown west of the Mississippi River, be a graduate of Denver Baptist Bible College, have successfully completed one semester at Faith, evidence proven Christian character and conduct, and meet all other eligibility requirements.

John C. Whitcomb Scholarship for Excellence in Biblical Studies

Recipient must be a full-time student in the Master of Arts in Biblical Studies or the Master of Divinity program, have successfully completed one year in seminary, evidence proven Christian character and conduct, and meet all other eligibility requirements.

Will and Eileen Hitchcock Memorial Scholarship

Recipient must be from Northeast Iowa (preference will be given to students from Walnut Ridge Baptist Church and/or Academy), evidence proven Christian character and conduct, and meet all other eligibility requirements.

Willard and Grace Stull Missionary Scholarship

Recipient must plan to enter a missionary ministry, have successfully completed at least one year at Faith, evidence proven Christian character and conduct, and meet all other eligibility requirements.

William David Dougherty Music Scholarship

Recipient must be involved in an orchestral music group at Faith, have successfully completed at least one year at Faith, evidence proven Christian character and conduct, and meet all other eligibility requirements.

OTHER FINANCIAL AID

Bellevue Heights Church Foundation

Recipient must be a Master of Divinity student who is taking at least 12 hours per semester. Contact the Seminary Office for details.

Elmer O. and Ida Preston Educational Trust Fund

Recipient must be a full-time student who has been an Iowa resident for at least six months and is preparing for a Christian ministry. Awards are usually a combination of grants and loans. The Preston Educational Trust Fund may be contacted at 515-243-4191. The application deadline is June 30.

Federal Stafford Loan

The Federal Stafford Loan is a federally-insured loan program. Students may apply for an unsubsidized loan. The student is responsible for the interest on this loan while attending school and during the grace period. Payment on the principal can be deferred .

REFUNDS AND REPAYMENTS POLICY

The Reauthorization of the Higher Education Act that was signed into law in October 1998 revised the formulas used in determining the amount of federal aid that is required to be returned to the respective program(s) when a student withdraws from the seminary. In response to the new requirements, the following is a summary of the Refund and Repayment Policy.

The school expects that students who enroll at FBTS will be able to complete each semester. However, circumstances may arise that could make it necessary to withdraw before the end of the enrollment period. The information below contains the refund policies that will take effect should withdrawal be necessary. Examples of the application of refund policies are available upon request in the Financial Aid Office.

Tuition Refunds

Dropping Classes: According to the drop/add policy, a student may drop and/or add classes during the first nine class days of each semester. The Accounting Office will establish a student's charges on the first Monday following registration week. A full refund is given for any subject dropped (including applied music courses) within the first nine class days, except when the student's total semester credit hours remain within the 14–18 hour range. This includes individual piano, organ, and voice lessons.

The Financial Aid Office will establish a student's financial aid based on the student's enrollment after the ninth class day of the semester. After nine class days, there will be no adjustment in tuition charges and no adjustment in financial aid for dropping classes, unless the student completely withdraws from school.

Complete Withdrawal: A student interested in withdrawing from FBTS should contact the Student Life Department to begin the withdrawal process. A student who withdraws on or before the 60% point in the semester will receive a refund in tuition. The amount of the refund is based on the percentage of the semester that has not been completed. The portion of the semester not completed is based on calendar days from the first day of classes through the last scheduled day of finals, including weekends, conferences, and any semester breaks. Financial aid will be refunded to the respective sources (federal, state, and institutional) using the same percentage. For example, a student who withdraws after completing 20% of the semester will be charged 20% of tuition and retain 20% of the financial aid.

There is no refund for withdrawal after 60% of the semester has been completed except for board charges.

Students who have received a cash disbursement from the financial aid because of a credit balance on the student's account at FBTS or for living expenses may be required to repay a portion of the financial aid released to the student.

Dismissal: If a student is dismissed from FBTS, no tuition, room, board, or fees will be refunded. If the student received federal Title IV financial aid and is dismissed prior to completing 60% of the semester, the federal aid programs will be refunded in accordance with federal policies.

This policy is subject to federal regulations. Contact the Financial Aid Office for details and to learn of any changes to this policy.

Order of Refund Distribution

1. Unsubsidized Federal Direct Stafford Loan
2. Federal Direct Grad Plus Loan
3. Other federal, state, institutional, or private sources of aid
4. Student

The refund amount will be subtracted from the total school charges to determine the initial amount the school will retain. The student's unpaid charges will then be deducted and the balance collected from the student.

Room charges are nonrefundable after registration day, except in the case of withdrawal due to illness or other reasons beyond the control of the student, not including involuntary withdrawal. Board charges will be refunded at 80% of the weekly prorated amount.

A complete Satisfactory Academic Progress Policy and Refunds and Repayments Policy are available on our website at faith.edu/admissions/financial-aid and click on Financial Aid Handbook.

Students Receiving Institutional Scholarships

The unused portion of any institutional scholarship may be retained by FBTS.

Repayment will be calculated in the following manner:

1. Overpayment equals net cash disbursement (excluding loans) minus noninstitutional costs incurred.
2. Loans are excluded from the overpayment calculation because the student is already obligated to repay the loan(s).

Veterans' Benefits

Faith Baptist Theological Seminary is approved by the Office of Veterans' Education for training under the veterans' programs. Qualifying students should apply through the Registrar's Office.

Student Privacy Rights

Faith Baptist Theological Seminary abides by the Family Educational Rights Privacy Act of 1974 (20 U.S.C. 123g), which designates certain actions and policies designed to protect the privacy of students and their parents. The Act specifically governs access to student records maintained by the seminary and the release of such information. The Act requires the seminary to provide students access to official records directly related to themselves and to provide an opportunity for a hearing to challenge the accuracy of such records, although this right does not include the right to challenge the appropriateness of a grade as determined by an instructor.

The Act generally requires that the student grant written consent for the release of personally identifiable data about the student from seminary-maintained records to other than a specified list of exceptions. The seminary may release public directory information concerning students. Such information may include the student's name, address, telephone listing, date and place of birth, major field of study, grade level, participation in officially recognized activities and sports, weight and height of members of athletic teams, dates of attendance, degrees and awards received, digitized image/photo, and the most recent previous educational agency or institution attended by the student. The above designated information is subject to release by the seminary at any time unless the seminary has received a prior written objection from the student, specifying information which the student requests not be released.

As of January 3, 2012, the U.S. Department of Education's FERPA regulations expand the circumstances under which your education records and personally identifiable information (PII) may be accessed without your consent. This change mainly involves Federal and State authorities and their approved agencies. Contact the Registrar's Office for a complete explanation of this change.