

# GENERAL CATALOG

2022-2023



**COVENANT**  
BIBLE SEMINARY

**BECOME  
MORE**

## TO ALL PROSPECTIVE OR ENROLLED STUDENTS

**Catalog Policy and Regulations:** Covenant Bible Seminary's catalog is prepared by the Office of the President, and copies of this catalog and other literature regarding the Seminary may be obtained at any time by request via email or phone, or by downloading the catalog from [cbseminary.com/catalog](http://cbseminary.com/catalog).

This catalog and its contents shall not constitute a contract between Covenant Bible Seminary and prospective or enrolled students.

The information contained in this catalog generally reflects the current policies and regulations of the Seminary. The Seminary reserves the right to make changes at any time. Accordingly, if policies or regulations of the Seminary conflict with the information contained in the catalog, then the Seminary administration will decide which governs.

**Nondiscriminatory Policy as to Students:** Covenant Bible Seminary admits students of any race, color, national or ethnic origin, coeducationally, to all the rights, privileges, programs, and activities generally accorded or made available to students at the Seminary. It does not discriminate on the basis of race, color, national or ethnic origin in the administration of its policies and school programs.

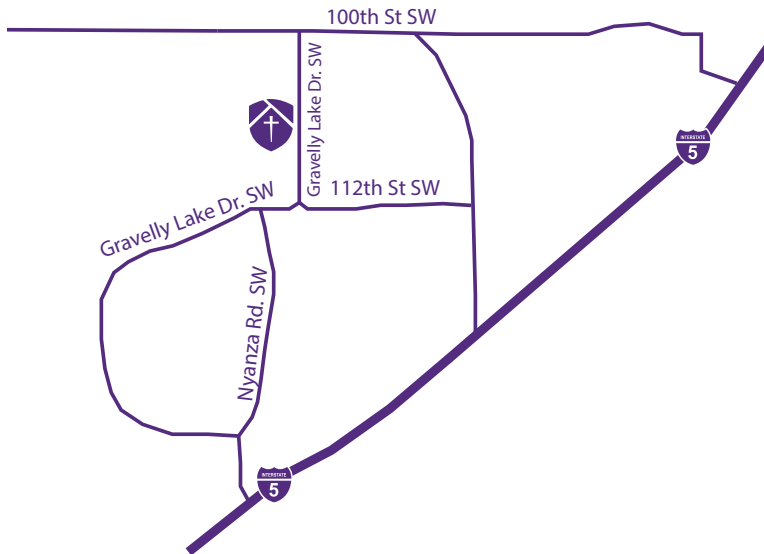
**The Association for Biblical Higher Education:** (Formerly The Accrediting Association of Bible Colleges) has granted Affiliate Status to Covenant Bible Seminary. The Association has been recognized by the U.S. Department of Education since 1952. The Seminary participates in and contributes to collegial and professional development activities of the Association. Affiliate status does not, however, constitute, imply or presume ABHE accredited status at present or in the future. There are over two-hundred-four (204) colleges, universities and seminaries in the Association. [www.abhe.org](http://www.abhe.org)

**The Washington Student Achievement Council** has determined that Covenant Bible Seminary qualifies for religious exempt status from the Degree-Granting Institutions Act for the following programs: Associate of Theology (A.Th.), Bachelor of Theology (B.Th.), Master of Biblical Studies (M.B.S.), Master of Divinity (M.Div.), Master of Theology (M.Th.) and Doctor of Ministry (D.Min.). The Council makes no evaluation of the administration, faculty, business practices, financial condition or quality of the offerings by this institution. Any person desiring information about the requirements of the act or the applicability of those requirements to the institution may contact the Council at P.O. Box 43430, Olympia, WA 98504-3430 or by email at [degreeauthorization@wsac.wa.gov](mailto:degreeauthorization@wsac.wa.gov).

This publication is edited by the Office of the President. Letters or inquiries should be addressed to the Registrar, Covenant Bible Seminary, 10810 Gravelly Lake Dr. S.W., Lakewood, WA. 98499-1329.



# SEMINARY LOCATION



In seeking the most convenient place for students of the Bible in the Seattle, Tacoma and Olympia areas, the Board of Covenant Bible Fellowship, Inc. located the Seminary a few minutes' drive from the 1-5 Freeway at Gravelly Lake Drive, SW, Exit 124.

CBS is located at 10810 Gravelly Lake Drive SW, near the Lakewood Towne Center. There is a **LARGE WHITE CROSS** in front of the Seminary building. We are across the street from Clover Park High School, and next door to Home Street Bank.

**Just come to the Cross for Biblical Education.**

COVENANT BIBLE SEMINARY

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## INTERIM MANAGER'S MESSAGE

Covenant Bible Seminary is a place for followers of Christ to receive quality biblical and theological training. This was the vision of our founder, Dr. Merritt Lawson. It remains our commitment today.

We live in uncertain times, with a growing amount of divisiveness and despair. Our hope lies in the ability we have to reconcile the brokenness among us through the power of Christ. God wants us all to become more, in order for us to be His hands and feet.

Whether you aspire to be a chaplain, missionary, pastor, or lay minister, we can help you on your quest to be prepared for whatever God calls you to do. Whatever that may be will require your full preparation. It reminds me of the psalmist's words:

And David shepherded them with integrity of heart; with skillful hands he led them. Psalm 78:72

King David kept his wits about him. He was steadfast. He developed the skills to lead in the midst of crisis. We must be prepared to do the same.

When life is challenging, followers of Christ must be prepared to rise up. The faculty and team at CBS celebrate the decades of success we've seen in preparing people for difficult times. For the toughest questions, or the direst situations, we need to prepare shepherds who are ready to fend off bears or face down giants.

We welcome you to find your place at CBS. Whether a current, returning, or new student, we desire to create a loving place where you belong. If I can be of service, please do not hesitate to email me or call.

May God grant us the integrity and skill to do his will.

In Christ,



Rev. Shawn Manley  
Interim Manager



## I. ADMINISTRATION, FACULTY AND PERSONNEL



### A. BOARD OF TRUSTEES, COVENANT BIBLE FELLOWSHIP, INC.

1. Rev. Walt Kelcy, President
2. Dr. Eileen Hemman, Secretary–Treasurer
3. Dr. Christopher Kimball
4. Travis Morrow, JD

### B. FACULTY & STAFF



**Rev. Dr. Dan E. Holcomb**

**B.A., M.Div., D.Min.**

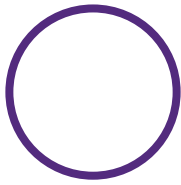
Professor of Practical Theology  
University of New Mexico, B.A.  
Golden Gate Baptist Seminary, M.Div.  
Covenant Bible Seminary, D.Min.



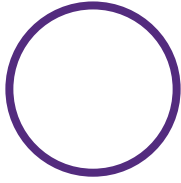
**Dr. Christopher V. Kimball**

**B.A., M.S., M.B.S., M.Div., D.Min.**

Professor of Apologetics  
University of Washington, B.A., Communications  
American College, M.S., Financial Services  
Covenant Bible Seminary, M.B.S., M.Div., D.Min.



**Prof. Carole Parkhurst**  
Photo and Bio coming soon



**Dr. R. David Hughes**  
Photo and Bio coming soon



**Prof. Michael G. Lindholm**  
**A.A., B.A., M.Div.**  
Professor of Church History  
North Park College, A.A. & B.A.  
Covenant Bible Seminary, M.Div.





**Rev. Dr. Joseph E. Schultz**

**A.A., B.S., M.Div., D.D.**

President and Registrar, Professor of Biblical Studies

College of Southern Idaho, A.A.

Lutheran Bible Institute, B.Sci. in Biblical Studies

Faith Evangelical Lutheran Seminary, M.Div.

Covenant Bible Seminary, D.D.



**Rev. Jesse R. Stephens**

**B.Th., M.Div.**

Professor of Systematic Theology

Covenant Bible Seminary, B.Th., M.Div.



## II. GENERAL INFORMATION

### A. MISSION STATEMENT

Covenant Bible Seminary exists to provide Biblical education for spiritual and professional career development in Christian ministry vocations, “...for the work of the ministry, for the edifying of the Body of Christ” (Ephesians 4:12); as lay ministers, missionaries, chaplains, pastors, evangelists, counselors, teachers and parish administrators, etc. To fulfill our mission, the Seminary offers a full program of Biblical studies, as presented in this catalog.

### B. HISTORY

Covenant Bible Fellowship, Inc., was founded in 1946 in Bellingham, WA, just after WW–II, and is dedicated to the pastoral and teaching ministry of the Holy Bible as the inspired and inerrant Word of God.

In 1985 Dr. Merritt E. Lawson, Jr. was serving as Academic Dean and professor of Systematic and Practical Theology at Faith Evangelical Lutheran Seminary of Tacoma, WA. At that time he received a pastoral call from the Board of Directors of Covenant Bible Fellowship, Inc. to serve as their corporate President and to establish a chaplaincy ministry of Biblical pastoral care to the institutionalized elderly. Dr. Lawson accepted the call and shortly thereafter the chaplaincy ministry was established. It also became apparent to the Board that there was a need in the Seattle–Tacoma–Olympia area for an interdenominational biblical school of theology, as a seminary.

The Seminary was then established and named Covenant Bible Seminary, after its parent church corporation. Dr. Lawson was called by the board to serve as President and Dean of the Seminary. The first graduating class was held in June of 1989 with students from the chaplaincy ministry school and other transfer students.

### C. LIBRARY AND BOOKSTORE

Covenant Bible Seminary is blessed in its present location with two significant theological libraries. These are available to students of CBS for reference use. They are: The University of Puget Sound in N. Tacoma and Pacific Lutheran Seminary in S. Tacoma. Also, the Lakewood Library is only one block from CBS and has excellent audio–visual, internet and theological/religion sections. Textbooks for classes may be ordered locally from Christian bookstores or online. CBS does not have its own bookstore on–premises. For more information on obtaining textbooks, please contact the registrar.





## D. RECOGNITION, APPROVAL AND AFFILIATION

Covenant Bible Seminary is an interdenominational Bible college and graduate school for Christian education of Covenant Bible Fellowship, Inc., which is a Washington non-profit church corporation with the purpose of "establishing and operating churches, missions, seminaries of religious learning, Bible schools and colleges, for the study of the Scriptures in the State of Washington or in the United States of America." This church corporation was recognized, "Approved and Filed February 14, 1946" by the Secretary of State of the State of Washington and granted Affiliate Status with the Fellowship Network in Irving, Texas.

Covenant Bible Seminary was also recognized, approved and granted affiliate status with the Association for Biblical Higher Education (formerly The Accrediting Association of Bible Colleges) on April 14, 2005. The Association is committed to advancing and assuring quality Biblical higher education. The Association was founded in 1947 and has held U.S. Department of Education recognition since 1952. The following statement of faith must be subscribed to annually, by each affiliate institution of the Association, through the signature of the president of that Institution:

1. We believe that there is one God, eternally existing in three persons: Father, Son and Holy Spirit (Deut. 6:4; 1 John 2:22-23, 2 Cor. 13:14).
2. We believe the Bible to be the inspired, the only infallible authoritative Word of God (Ps. 119:89, 2 Tim. 3:16, 2 Pet. 1:21).
3. We believe in the deity of our Lord Jesus Christ, His virgin birth, His sinless life, His miracles, His vicarious atonement through His shed blood, His bodily resurrection, His ascension to the right hand of the Father, and His personal and visible return in power and glory (Col. 1:15, John 1:1, John 1:14, Luke 1:35, Heb. 4:15, Acts 2:22, 1 Pet. 2:24, Luke 24:1-48, Acts 1:9, John 14:2-3, Acts 1:11).
4. We believe that man was created in the image of God, he was tempted by Satan and fell, and because of the exceeding sinfulness of human nature, regeneration by the Holy Spirit is absolutely necessary for salvation (Gen. 1:27, Gen. 3:15, Rom. 5:12, Ps. 51:5, Rom 3:10, Rom 3:23, Titus 3:5, 1 Pet. 1:18-19).
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life, and by whom the church is empowered to carry out Christ's great commission (John 14:15-17, Acts 1:6-8, Acts 13:2-4, Rom. 8:14).
6. We believe in the bodily resurrection of both the saved and the lost; those who are saved unto the resurrection of life and those who are lost unto the resurrection of damnation (Matt. 25:31-46, 1 Th. 4:13-18, John 5:28-29).



The signature of the President of Covenant Bible Seminary is on record with the Association for Biblical Higher Education, with general offices at 5575 S. Semoran Blvd., Suite 26, Orlando, FL. 32822-1781.  
<http://directory.abhe.org>

Covenant Bible Seminary is additionally recognized, approved and granted affiliate status with ACCESS: The Association of Christian Continuing Education Schools and Seminaries for distance, independent study, higher education courses and degree programs. ACCESS also subscribes to the statement of faith of the Association of Biblical Higher Education, of which Covenant Bible Seminary is an affiliate institution. The website for ACCESS is [www.accessed.org](http://www.accessed.org).

## **E. ORDINATION**

Covenant Bible Seminary is an interdenominational Christian educational institution and, as such, does not ordain candidates for the Ministry, as this is the role of the Church. Ordinations may be officiated by the student's own Church organization. It is the goal of the Seminary to educate and train our students to know their Bible and the doctrines of the Christian faith in order to become a candidate for ordination, as a minister of the Gospel in a Bible-believing ministry.

## **F. DRESS CODE**

Students may dress professionally or informally, but always modestly. Faculty are to dress in such a way as to represent the high standards of the teaching profession. All are to be modest in dress and manner, honoring the Lord (1 Timothy 2:8-9).

## **G. FACULTY MANNER OF TEACHING AND THEIR RECOGNITION**

All instructors are expected to teach in a Christ-centered manner, as an ambassador for Christ, as the Apostle Paul prayed "... that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the Gospel, for which I am an ambassador" (Eph. 6:18-20). Each instructor is to be in charge of his or her class with the student's understanding that the instructor is not a class facilitator but the head of the class and responsible for having "all things done decently and in order" (1 Cor. 14:40). All instructors should be addressed by their title, such as: Pastor, Dr., or Prof., thus showing recognition and esteem "for their works' sake" (1 Thessalonians 5:12-13).



### III. ACADEMIC INFORMATION



#### **A. ENTRANCE REQUIREMENTS**

Students who are admitted to the Seminary for the purpose of earning a degree must have experienced spiritual rebirth, (John 1:12-13), by faith in the Lord Jesus Christ as their personal Lord and Savior and who have the desire to serve Him with all their heart. Seekers may also be admitted to take courses, though active faith in God the Father, God the Son and God the Holy Spirit is required for matriculation. (see B. below).

#### **B. SPECIAL STUDENTS, AUDITORS AND CERTIFICATE PROGRAM**

We recognize that an academic degree is not always required to function in a viable ministry. Students may be admitted to the Seminary without seeking admission to any particular degree program as a special student or auditor, as well as those who are simply seeking to learn more about the Christian faith. Students earning forty-five (45) credits at the Seminary may be awarded a certificate upon written request by the student, and approval by the Dean.

#### **C. DEGREE PREREQUISITES**

Students who seek to enroll in a degree program must meet the prior academic standing required for that degree. Students admitted to the degree programs of the Seminary are those who exhibit the academic and spiritual characteristics which are necessary for successful completion of the program to which they are applying, subject to approval of the Dean.

#### **D. WORK STUDY EXPERIENCE FOR ACADEMIC CREDIT**

A maximum of one (1) year (45 academic credits) may be earned by "work experience" of not less than three (3) years in an approved ministry. This applies to either the Undergraduate School or the Master of Divinity Degree Program, but not both, with approval by the Dean.

#### **E. ENROLLMENT STATUS**

Students may enroll in both Resident and Independent Study Subjects.

#### **F. FULLTIME STUDENTS**

Students are considered full-time who take between 9 and 12 quarter credit hours. More than 12 hours may be taken with approval of the Dean. Students taking less than 9 credit hours are considered part-time.

#### **G. TRANSFER STUDENTS MUST EARN 15 CREDITS AT CBS**

Students with credits from other institutions must meet with the Registrar to determine if these credits may be applied to a degree program at Covenant Bible Seminary. A minimum of fifteen (15) quarter credit hours must be taken at Covenant Bible Seminary in addition to any credits transferred, to qualify for graduation in any degree program of the Seminary.

## **H. DEGREE COMPLETION AND GRADUATION**

Students may complete a given degree program's requirements during any academic quarter. However, graduation ceremonies are held only once each year.

## **I. ACADEMIC STATUS—QUARTER GRADING**

Letter grades are given in all classes and will follow standards as given below:

90 – 100% = A = 4 grade points

80 – 89% = B = 3 grade points

A minimum average G.P.A. of 2.00

70 – 79% = C = 2 grade points is required for graduation from any degree program at CBS

65 – 69% = D = 1 grade point program.

0 – 64% = F = 0 grade points

I = Incomplete with class work to be completed within four (4) weeks.

W = Withdrawal must be done within the first two (2) weeks.

## **J. DROP—ADD DEADLINE**

The deadline for dropping or adding a class is two (2) weeks after the quarter has begun. Drop-add request forms may be obtained from and submitted to the Registrar.

## **K. ATTENDANCE**

Regular attendance is essential, as it shows the mark of a true disciple. All students are encouraged to make regular, prompt attendance a priority. Irregular attendance will be reflected in the student's grade.

## **L. ACADEMIC PROBATION AND DISMISSAL**

Covenant Bible Seminary reserves the right to dismiss any student whose attitude, behavior, theological position or academic standing fail to meet the standards set by the Seminary.

## **M. CONDITIONS OF RE-ENTRANCE**

There is a waiting period of one quarter for any student who has been dismissed from the Seminary before re-entrance may be considered. The student must write to the dean seeking a meeting with the Admissions Committee where he will present his case, which will be voted upon by the Committee. The results of the vote are final in all matters.



## **N. EXPLANATION OF COURSE AND SUBJECT NUMBERS**

A course offers a series of subjects to be studied, in classes or by independent study, that lead toward graduation or a degree. The number of each subject designates the classifications of a student enrolling in a course. Students meeting specific course prerequisites may be permitted to take classes above their classification with permission of the dean. The course classifications are as follows:

- 100 – Primarily designed for freshmen, these are the basic subjects with no prerequisites unless designated.
- 200 – Primarily designed for sophomores, these subjects require prerequisites, or, if basic subjects, are better taken after a year of academic study.
- 300 – Primarily designed for Juniors, these subjects anticipate the completion of lower division studies, and some have specific prerequisites.
- 400 – Primarily designed for Seniors, these are normally advanced subjects for students completing undergraduate studies. Most have prerequisites or anticipate a background of prior academic study.
- 500 and up – Primarily designed for graduate and post-graduate students.

There are four (4) Departments of theology in the graduate school:

Exegetical, Systematic, Historical and Practical. The first letter for each department is used before the subject number, such as; E-611 within Exegetical Theology or S-714 within Systematic Theology, and so on.

## **O. PROGRESS RECORDS, TRANSCRIPTS AND TRANSFERS OF CREDIT**

### **1. Progress Records:**

The Seminary, through the Registrar's Office, will submit progress records (grades) to all students within thirty (30) days after the end of each quarter of attendance or the completion of Independent Study subject(s).

### **2. Official Transcripts:**

There is a \$25.00 fee per official Transcript. All transcript requests must be in writing and signed by the student. No emails will be accepted and no transcripts will be granted if there is tuition owed by the student. Current and permanent records are maintained for all students.





### **3. Transfer Of Credit:**

It is the desire of the Seminary that each enrolled student will complete his/her degree program with this institution; however, if at any time a student wishes to transfer to another institution, it is the student's responsibility to confirm whether or not credits will be accepted by another institution of the student's own choice. It should be remembered that transfer of credit may only be accepted insofar as the credits apply to the curriculum of the receiving institution. The Seminary participates in and contributes to collegial and professional development activities of both accredited and unaccredited institutions. We will assist our students in communicating with any institution of their choice for transfer of credit, with the understanding that the final decision is made by the receiving institution.

No transfer of credits shall be effected without final payment of student's account.

However, the Seminary requests that any student seeking admission to another institution of higher education be a graduate, with at least the baccalaureate degree; wherefore admission may then be applied for, by transfer of credit, with the understanding that the final decision is made by the receiving institution. Covenant Bible Seminary will consider all accredited and unaccredited institutions alike for transfer of credit. Contact the Registrar's Office for more information.

### **P. QUARTER CREDIT SYSTEM**

The Seminary employs the quarter credit system for each subject studied, as follows:

#### **1. Resident Study:**

In resident study, each quarter (fall, winter, and spring) requires ten (10) weeks of one hour (60 minutes) periods of classroom instruction of ten (10) hours for one quarter credit, per subject, successfully completed by the student. Additional quarter credits per subject require the same quarter hours of study. For example: three quarter credits require thirty (30) hours of classroom instruction, per subject, for a ten (10) week quarter. The same formula is used for all additional quarter credits per subject. Quarter credits are based on 60-minute periods, per a ten (10) week quarter, which is equivalent to a twelve (12) week quarter of 50-minute periods that may be required by some other institutions. Both will equal 600 minutes of classroom instruction per subject, per quarter credit.

#### **2. Independent Study (and Online Study) Clock Hours:**

Each independent study credit earned is based on the same formula as the quarter credit system in resident study. However, there is not a quarter system time limit to complete a subject in Independent Study. Clock hours are used for each subject and they require the same number of hours of study to complete as if they were in resident study. For example: three credits require, at least thirty (30) clock hours of Independent Study. All clock hours are based on a quarter credit hour standard with the maximum of one (1) credit being based on a ten (10) week quarter credit hour system of one (1) credit per ten (10) hours of Independent Study, per subject successfully completed. Is this restatement of III. P. 1. above needed here?



### 3. Semester Credits:

The Seminary does not employ the semester credit system, but it should be understood by all students. A semester is an academic term of about eighteen (18) weeks. Two semester terms make up an academic school year. Due to each semester being longer than the quarter and where three (3) quarters will equal a two (2) semester system, the rule for transfer of credit is as follows: all semester credits that may be transferred to CBS are to be transferred at  $1 \frac{1}{2}$  times the credit being transferred. In other words, 30 semester credits  $\times 1 \frac{1}{2} = 45$  quarter credits.

## Q. DEPARTMENTS OF THEOLOGY

- 1. Exegetical Theology** is the department of theology that comprises all that relates to the exposition of the Holy Scriptures. It embraces Exegesis and all the branches of knowledge ancillary to it. The purpose of Exegetical Theology is to study and interpret a word or a passage of the Holy Scriptures.
- 2. Historical Theology** is the department of theology that embraces the findings of Exegetical Theology from the Holy Scriptures. It establishes the foundation of Historical Theology that maintains and adheres to what has been developed in the Church within the scope of the history of the church and church doctrine, thus creating a bridge to cross over into Systematic Theology, in accordance with the Holy Scriptures.
- 3. Systematic Theology** is the department of theology that is comprised of two areas of Biblical study: (1) Apologetics, which is the defending of the faith and the showing of the falseness of the principles opposed to it, and (2) Dogmatics, which are the doctrines or dogmas taught in the Church. These doctrines are systematized for the study, delineation, teaching and development of Biblical truths presented in the Holy Scriptures.
- 4. Practical Theology** is the department of theology that embrace the Ministry of the Church through the lives of the individual members, in the name of Christ Jesus and His Church. Practical Theology is last in the order of the four (4) departments of theology (Exegetical, Historical, Systematic and Practical) in that: it embraces the Christian faith and teachings with a sound knowledge of the Holy Scriptures. Practical Theology teaches the student, of the Gospel, to apply the Holy Scriptures to being fruitful in the Ministry of the Church with the knowledge already acquired through the study of the other three (3) departments of theology, mentioned above, in accordance with the Holy Scriptures.

*Many of our students are in the military and are taking Biblical subjects by Independent Study, while serving America in faraway places. We salute our military and veterans as we keep them in our prayers.*





## IV. ACADEMIC SCHOOLS OF BIBLICAL STUDIES AND THEOLOGY



### A. UNDERGRADUATE SCHOOL IN BIBLICAL STUDIES AND OBJECTIVES OF PROGRAMS

#### 1. ASSOCIATE OF THEOLOGY (A.TH.) PROGRAM.

##### OBJECTIVES OF THE PROGRAM

The objectives of the Associate of Theology in Biblical Studies program are to prepare students for effective lay ministry as Sunday School teachers and helpers for the Pastor of their church through the study of subjects offered in this program, as illustrated below. Serving as Christian workers in the church will also enable these students to better know if the vocation for the ministry is what they want to do and if they should continue their education for this vocation.

The basic structure of this program is made up of lower division courses of Biblical education which may be transferred in from an approved church educational program; ministry; Bible study fellowship or institute; college or seminary, in addition to the courses offered by the Seminary, for a total of ninety (90) quarter credit hours required for graduation. A minimum of fifteen (15) quarter credit hours must be taken through the Seminary in addition to any credits transferred in toward this degree program.

**An example of subjects that may be taken for the Associate of Theology (A.Th.) Degree Program, by independent study, is as follows:**

FIRST YEAR		SECOND YEAR	
Fall Quarter	Hrs	Fall Quarter	Hrs
101 Pastoral Writing I	3	210 Gospel of Luke	3
110 Biblical Inerrancy	3	215 Greek I	3
115 All About the Bible	3	217 Gospel of John	3
EIS Elective	3	EIS Elective	3
EIS Elective	3	EIS Elective	3
	15		15

<b>Winter Quarter</b>	<b>Hrs</b>	<b>Winter Quarter</b>	<b>Hrs</b>
102 Pastoral Writing II	3	218 Book of Proverbs	3
117 Gospel of Matthew	3	220 Greek II	3
118 Gospel of Mark	3	225 Book of Genesis	3
EIS Elective	3	EIS Elective	3
EIS Elective	3	EIS Elective	3
	15		15
<b>Spring Quarter</b>		<b>Spring Quarter</b>	
103 Pastoral Writing III	3	230 Greek III	3
120 Christian Ethics	3	233 Book of Acts	3
125 Church History	3	235 Biblical Essay	3
EIS Elective	3	EIS Elective	3
EIS Elective	3	EIS Elective	3
	15		15

The subjects for the A.Th. Degree Program may be substituted by Resident Study Classes or Elective Independent Study (EIS) subjects from the Curriculum for the M.Div. Degree Program, as presented in this catalog, but will remain on a 100– and 200–course level.

## **2. BACHELOR OF THEOLOGY (B.TH.) PROGRAM**

### **OBJECTIVES OF THE PROGRAM**

The objectives of the Bachelor of Theology in Biblical Studies program are to prepare students through the study of subjects offered in this program, as shown below, for effective Christian ministry in positions where this program will qualify them for being employed in a church ministry as a youth minister, pastor's assistant or grant them admission to a theological seminary of their choice, for graduate studies for the pastoral ministry.

Students who have not fully completed their college, but have at least two years of college, may be admitted to this academic program which requires a total of one hundred eighty (180) quarter credit hours or equivalent and leads upon completion to the Bachelor of Theology Degree for the graduating student.



**An example of subjects that may be taken for the Bachelor of Theology (B.Th.) Degree Program, by Independent Study, is as follows:**

### **THIRD YEAR**

#### **Fall Quarter**

	<b>Hrs</b>
310 1 Corinthians	3
312 2 Corinthians	3
322 James	3
EIS Elective	3
EIS Elective	3
	15

#### **Winter Quarter**

316 1 Timothy	3
318 2 Timothy	3
320 John 1, 2, 3	3
EIS Elective	3
EIS Elective	3
	15

#### **Spring Quarter**

314 Biblical Archeology	3
324 Ephesians	3
326 Hebrews	3
EIS Elective	3
EIS Elective	3
	15

### **FOURTH YEAR**

#### **Fall Quarter**

	<b>Hrs</b>
410 Int. Christian Education	3
412 Youth Ministries Teaching	3
414 Christian Adult Education	3
EIS Elective	3
EIS Elective	3
	15

#### **Winter Quarter**

416 Creative Bible Teaching	3
418 Admin. of Christian Ed.	3
420 How Adults Learn Bible	3
EIS Elective	3
EIS Elective	3
	15

#### **Spring Quarter**

EIS Elective	3
EIS Elective	3
EIS Elective	3
EIS Elective	3
EIS Elective	3
	15

The subjects for the B.Th. degree program may be substituted by resident study classes or Elective Independent Study (EIS) subjects from the curriculum for the M.Div. Program, as presented in this catalog, but will remain on the 300– and 400–course levels.



### **3. Prerequisite for Advanced Studies and Description of Subjects.**

All students must evidence the ability to write and speak English clearly, especially in term papers and correspondence for credit beyond the Bachelor of Theology (B.Th.) Degree program.

#### **Description of Subjects for the A.Th. and the B.Th. Degree Programs:**

##### **101, 102, 103 PASTORAL WRITING (3)**

This subject offers a review of basic grammar and composition for the purpose of assisting the student to write sermons in their complete form in preparation for pulpit delivery.

##### **110 BIBLICAL INERRANCY (3)**

This subject sets forth the doctrine of Biblical Inerrancy. This is an essential element of the Authority of Scripture and a necessary ingredient for soundness of doctrine in the Church.

##### **115 WHAT THE BIBLE IS ALL ABOUT (3)**

This subject offers a study in understanding the Bible in a way that enables you to see how everything, from Genesis to Revelation, fits together.

##### **117 GOSPEL OF MATTHEW (3)**

This study presents God's redemptive Word, presented to the Jews, by one of the 12 Apostles, Matthew, who Jesus called as a despised tax collector.

##### **118 GOSPEL OF MARK (3)**

In this study you will see how Mark informs the Gentile people about who Jesus is and how He came to bring eternal life to all who will receive Him as their God and Savior.

##### **120 CHRISTIAN ETHICS (3)**

This subject offers a study of Christian ethics regarding honesty, conscience, peer pressure, business and work ethics, sexual morality, and development of Biblical convictions.



### 125 HISTORY OF THE CHRISTIAN CHURCH (3)

This study is an overview of the Christian Church from the Apostolic Period to the twentieth century.

### 210 GOSPEL OF LUKE (3)

Luke presents a connected and orderly narrative of the life of Jesus, as seen by eyewitnesses, with emphasis on Jesus' sympathetic attitude toward the poor and lowly people.

### 215 GREEK I (3)

This is a beginning study of the grammar, syntax and vocabulary of the original language in which the New Testament was written. Memorizing, quizzes, timed reading and beginning translation are the core of the methodology used to lay a foundation for New Testament Greek study and incorporation of knowledge into developmental biblical studies.

### 217 GOSPEL OF JOHN (3)

John presents Jesus as the Eternal Word, God incarnate in human flesh, as the Son of God; the Redeemer and Savior for all mankind and especially those who receive Him.

### 218 BOOK OF PROVERBS (3)

In this study you will find a collection of spiritually moral truths concerning the Biblically right way to live your life for the Lord and your fellow man.

### 220 GREEK II (3)

Building on the foundation laid in 215 GREEK I, memorization of Koine Greek vocabulary will accompany the further study of sentence structure, ancient rules of translation and mid-range grammar, in order to advance the student to a higher standing and understanding of New Testament language.

### 225 BOOK OF GENESIS (3)

In this subject you will study God's record of the origin of the universe, the human race, sin, redemption, family life, corruption of society, the nations, the different languages of the human race, etc.

### 230 GREEK III (3)

This course moves the student to a higher level of competency with New Testament linguistic and hermeneutical pedagogy that includes such methodologies as historical background, grammatical nuance and vocabulary. To complete the GREEK I, II and III taxonomy, a significant translation project from the New Testament will be required.

### 233 BOOK OF ACTS (3)

This subject covers the Church's first three decades and will enable you to see the Church as it began its mission, by the power of the Holy Spirit and how the Lord used Paul to preach boldly to the Roman world.



### 235 BIBLICAL ESSAY (3)

There are three (3) essays that are to be biblically based, written on a college level with at least 2,000 words for each essay. They are to be presented to the Seminary, one essay at a time, for approval before writing the second or third essay.

### 310 FIRST CORINTHIANS (3)

This subject presents the importance for all believers to practice purity, humility, and love, to forsake factions, sexual immorality, pride and worldliness.

### 312 SECOND CORINTHIANS (3)

In this study the Apostle Paul defends the Gospel by reminding believers that what he taught was God's truth. He provides us with a good example for when we too must defend the Word of God.

### 314 BIBLICAL ARCHAEOLOGY (3)

This subject is a study of archaeology in the lands of the Bible.

### 316 FIRST TIMOTHY (3)

This pastoral epistle offers much needed instruction for today's challenges for: (1) Pastoral Care in a local congregation and (2) development of youthful leadership for the future in ministry.

### 318 SECOND TIMOTHY (3)

This subject teaches about who God is; who the believer is in Christ Jesus and what God's will is for all believers, while living under much persecution.

### 320 EPISTLES OF I, II, AND III JOHN (3)

In this study you will see that these epistles are intimately related to one another and together offer a wonderful spiritual whole, where we find that they present God, who became man, in the person of Jesus Christ.

### 322 BOOK OF JAMES (3)

In this study you will see the practical application of good works, as being necessary in the life of a person who professes faith in the Lord Jesus Christ.

### 324 EPISTLE TO THE EPHESIANS (3)

This subject presents the importance of Christian unity for all believers. We are to be one, in Christ, and walk in God's love, light and purity.



### 326 THE EPISTLE TO THE HEBREWS (3)

This Epistle was written to the Hebrew Christians who were in constant danger of relapsing into old Judaism. The primary doctrinal purpose was to show that Jesus is better and the only way for salvation.

### 410 INTRODUCTION TO CHRISTIAN EDUCATION (3)

This study will cover the philosophies of Christian education, evangelism, curriculum and methods used in education for children through adults, and more.

### 412 YOUTH MINISTRIES TEACHING (3)

This is a study of characteristics, needs, and interests of youth with special emphasis on program development and teaching techniques.

### 414 CHRISTIAN EDUCATION OF ADULTS (3)

This study covers methods, techniques, plans and curriculum ideas as well as how to recruit, train and utilize adult leaders in the total ministry of the church.

### 416 CREATIVE BIBLE TEACHING (3)

This subject will present the student with excellent insights into the theory and practice of Bible teaching creatively for children, youth and adults.

### 418 ADMINISTRATION OF CHRISTIAN EDUCATION IN THE CHURCH (3)

You will learn, in this study, the importance of administration, organization, planning, delegation, leadership, coordination and control in teaching for the glory of Christ in the local church.

### 420 HOW ADULTS LEARN FROM THE BIBLE (3)

The emphasis of this subject is on how Biblical learning takes place during the years of adulthood with the “teacher as learner” with the responsibility to do the job of teaching the Bible to adults.

### ELECTIVES

Electives may be chosen from the M.Div. Program as presented in this catalog, subject to the approval of the Dean, but will remain on a 100-400 course level.





## **B. GRADUATE SCHOOL IN BIBLICAL STUDIES PROGRAM**

### **1. PRACTICUM STUDY IN MINISTRY PROGRAM OBJECTIVES OF THE PROGRAM**

The objectives of Practicum Study In Ministry are to prepare students who have a baccalaureate degree, by placing them in an approved Christian ministry, such as chaplaincy, parish administration, prison ministry, hospital ministry, where they will learn and experience a practical ministry educational experience in real life ministry situations. In this type of ministry, they will get to know the people they are helping and thereby receive a personal one-on-one relationship with Individuals who have been hurt in various ways during their lifetime. We trust that this experience will draw the student close to the Lord as they minister in this manner.

Theological education should equip a person for real life experience. Therefore, Covenant Bible Seminary offers a practical educational program in an approved Biblical ministry for practicum credit to students who have a baccalaureate degree or the equivalency. Upon approval by the Dean, other mature students may be admitted to this Program.

Academic credit for practicum study in an approved Biblical ministry accrues at a rate of four (4) quarter credit hours per 100 hours of practical ministry experience. No more than 1,125 hours, which equal forty-five (45) quarter credit hours, may be applied to either the undergraduate school or the Master of Divinity Degree program, but not both, upon the Dean's approval.

This Practicum Study in Ministry Program includes: chaplaincy, pastoring, parish administration, youth missions, Christian education, elder care institutional ministries such as prisons and mental hospitals, plus many more that may be of interest to the student in ministry. In these settings the student's activities are supervised and evaluated by an ordained minister or qualified supervisor. Please contact the Dean for more information concerning this Ministry Program.

### **2. MASTER OF BIBLICAL STUDIES (M.B.S.) DEGREE PROGRAM**

#### **OBJECTIVES OF THE PROGRAM**

The objectives of the Master of Biblical Studies (M.B.S.) program are to prepare students, who have completed four (4) years of college; through the study of the subjects offered through this program consisting of subjects offered from the Master of Divinity (M.Div.) program. Each student is to earn at least forty-five (45) quarter credit hours, if the student majored in Biblical Studies in undergraduate subjects, or ninety (90) quarter credit hours, if the student comes to the Seminary with a secular educational background.



This program may be completed in either residential or independent study, consisting of subjects offered from the Master of Divinity (M.Div.) degree program. All classes are on a 500 level or above. A minimum of forty-five (45) quarter credits must be earned in only academic subjects (not practicum study or work study experience) in this program.

Students who are qualified and desire to transfer their credits into the M.Div. degree program may do so prior to earning the M.B.S. degree. Once credits are used to earn a degree these same credits may not be used again to complete another degree program. However, at the written request of the student, the Seminary may rescind the M.B.S. degree and permit the student to apply these credits toward the Master of Divinity Degree program, which requires a total of 135 quarter credit hours, beyond the baccalaureate degree, or its equivalency, at the Seminary.

**Electives:** Arrangements for these elective subjects are to be made with the approval of the Dean, from the Master of Divinity curriculum.

**Thesis or Elective (3 Credits):** A Biblical theological paper on a graduate level with a minimum of 10,000 words, prepared by the student in an area of Biblical concentration or an Elective which may be selected for three (3) quarter credit hours from the Master of Divinity Degree Program. The student's thesis proposal must be submitted to and approved by the Dean at the beginning of the quarter. Two copies are to be filed with the Registrar's Office four (4) weeks prior to graduation.

### 3. MASTER OF DIVINITY (M.DIV.) PROGRAM

#### OBJECTIVES OF THE PROGRAM

The objectives of the Master of Divinity (M.Div.) program are to prepare students who express a calling from God to become a full-time Christian minister of the Gospel of the Lord Jesus Christ. Our purpose is to assist each student in their calling, as a pastor, missionary or chaplain in the Master of Divinity program. After graduation these students may apply for the Doctor of Ministry (D.Min.) Program. This Program requires all students to earn, at least one hundred and thirty-five (135) quarter credit hours, related to pastoral and theological subjects for the ministry.

This program of Biblical and Theological Studies is only for qualified college graduates, with a baccalaureate degree, or its equivalency.

Qualified students who desire to be admitted to this program, but do not have a working knowledge of Greek will be admitted and be awarded the Master of Divinity Degree in Practical Theology upon completion of all the requirements of this Program.



**Electives:** Arrangements for elective subjects are to be made, with the approval of the Dean, from resident or independent study subjects as shown in this M.Div. degree program; the Master of Theology degree program or the Doctor of Ministry (D. Min.) degree program.

M.Div. Thesis (4 credits or elective, 5 credits): A biblical theological paper on a graduate level with a minimum of 15,000 words is to be prepared, or an elective subject may be selected for five (5) quarter credit hours from the Doctor of Ministry degree program. The student's thesis proposal must be submitted to and approved by the Dean at the beginning of the quarter. Two copies are to be filed with the Registrar's office no less than four (4) weeks prior to graduation.

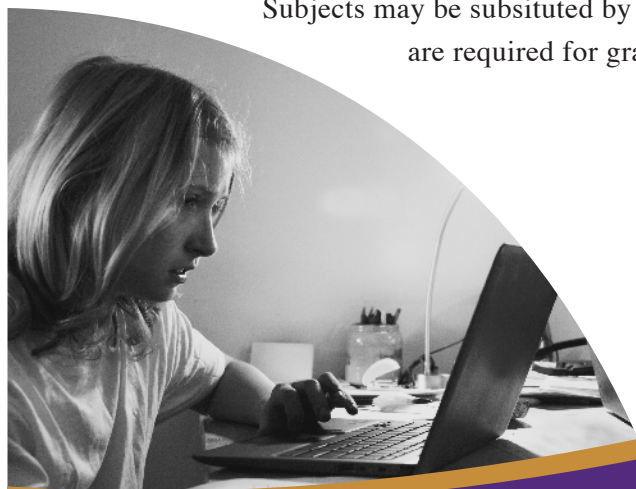
**The Curriculum example is as follows (next page):**



**CURRICULUM EXAMPLE FOR THE MASTER OF DIVINITY DEGREE**  
**TABLE OF SUBJECTS**

<b>FALL</b>		<b>WINTER</b>		<b>SPRING</b>	
<b>First Year</b>	<b>Credits</b>	<b>First Year</b>	<b>Credits</b>	<b>First Year</b>	<b>Credits</b>
E-610 Biblical Hermeneutics	3	E-620 NT Introduction I	3	E-630 NT Introduction II	3
E-611 Selected Psalms I	3	E-621 Selected Psalms II	3	E-631 OT Introduction I	3
H-612 Church History I	3	H-622 Church History II	3	S-614 Christian Apologetics	3
S-613 introduction to Scripture	3	S-623 Law and Gospel	3	P-625 Evangelism Outreach	3
P-615 Homiletics I	3	P-624 Homiletics II	3	P-634 Homiletics III	3
	<b>15</b>		<b>15</b>		<b>15</b>
<b>Second Year</b>	<b>Credits</b>	<b>Second Year</b>	<b>Credits</b>	<b>Second Year</b>	<b>Credits</b>
E-632 OT Introduction II	3	E-720 Luke	3	E-730 Galatians	3
E-711 Genesis	3	E-721 Jeremiah	3	E-731 Pastoral Epistles	3
E-712 Matthew	3	H-722 Church History IV	3	E-732 Isaiah	3
H-712 Church History III	3	S-723 Dogmatics II: Man	3	S-733 Dogmatics III: Redemption	3
S-713 Dogmatics I: God	3	P-725 Worship Services	3	P-734 Bible Teaching Methods	3
	<b>15</b>		<b>15</b>		<b>15</b>
<b>Third Year</b>	<b>Credits</b>	<b>Third Year</b>	<b>Credits</b>	<b>Third Year</b>	<b>Credits</b>
E-810 John	3	E-820 Romans	3	E-830 Hebrews	3
S-811 Dogmatics IV: Holy Spirit	3	E-821 The Minor Prophets	3	H-831 Church History V	3
S-812 Comparative Theology	3	S-822 Dogmatics V: Means of Grace	3	S-833 Dogmatics VI: Eschatology	3
PC-813 Pastoral Counseling	3	P-824 Christian Education	3	P-834 Thesis	4
P-814 Church Outreach	3	P-827 Parish Administration	3	P-835 Revelation	3
	<b>15</b>		<b>15</b>		<b>16</b>

Subjects may be substituted by electives approved by the Academic Dean 135 Credits are required for graduation beyond the baccalaureate degree.



## **Description of Courses and Subjects:**

The curriculum is divided into four theological divisions: Exegetical, Historical, Systematic, and Practical Theology. The subject numbering system indicates the intended level of intensity for each subject.

### **EXEGETICAL THEOLOGY**

#### **E-610 BIBLICAL HERMENEUTICS (3)**

This subject is an evaluation of the history and methods of the science of biblical interpretation.

#### **E-611 SELECTED PSALMS–I (3)**

#### **E-621 SELECTED PSALMS–II (3)**

These courses are composed of a general introduction to the Psalms and the exposition of selected Psalms.

#### **E-620 NEW TESTAMENT INTRODUCTION I. (3)**

#### **E-630 NEW TESTAMENT INTRODUCTION II. (3)**

These courses survey the content of the New Testament with a brief analysis of each book and a careful study of selected texts. A study of an individual book of the N.T. may be offered by independent Study or Resident Study, subject to the approval of the Dean.

#### **E-631 OLD TESTAMENT INTRODUCTION–I (3)**

#### **E-632 OLD TESTAMENT INTRODUCTION–II (3)**

These subjects survey the content of the Old Testament with a brief analysis of each book and careful study of selected texts. A study of an individual book of the O.T. may be offered by Independent Study or Resident Study, subject to the approval of the Dean.

**E-710/1 DANIEL–I** Focuses on the historical involvements of Daniel in representing God to a secular society over a long period of time.

**E-710/2 DANIEL–II** Focuses on the prophecies of Daniel concerning the historical period to come and the end times.

#### **E-711 GENESIS (3)**

An in-depth study is presented with special reference to the first eleven chapters and the Messianic content of the entire book.





#### E-712 MATTHEW (3)

An in-depth study is presented with emphasis on structure, background, Judaism, use of the Old Testament and the synoptic parallels.

#### E-720 LUKE (3)

An in-depth study is presented with special reference to the orderly narrative of the life of Christ as seen by eyewitnesses, the parables of Jesus and the universality of the Gospel message.

#### E-721 JEREMIAH (3)

A general introduction to the book is given, including the study of political, moral and religious trends of the time of Jeremiah. Attention is given to his personal character, his rebukes and warnings against sin, and his Messianic hope.

#### E-730 GALATIANS (3)

An in-depth study is presented with emphasis on the timeless doctrine of justification by grace through faith, the warning against Judaizers and their present-day counterparts, and the vindications of Paul's apostleship.

#### E-731 PASTORAL EPISTLES (3)

The books of 1 & 2 Thessalonians, 1 & 2 Timothy, Titus, and Philemon are studied for their guidance and help to the pastoral ministry.

#### E-732 ISAIAH (3)

This subject is a general introduction to the book, including the historical background. Attention is given to prophecies and their fulfillment, and the spiritual richness of the book.

#### E-810 THE GOSPEL OF JOHN (3)

This subject is devoted to the study of the purpose and special characteristics of the fourth Gospel, its authenticity and unique value.

#### E-820 ROMANS (3)

An in-depth study is presented, with emphasis on the practical applications of justification by faith, and sanctification through the work of the Holy Spirit.

#### E-821 MINOR PROPHETS (3)

A general introduction and analysis of each book, carefully considering selected portions.



### **E-830 HEBREWS (3)**

The unique character of the Epistle to the Hebrews is studied, with emphasis on its Christology and ethics.

## **HISTORICAL THEOLOGY**

### **H-612 CHURCH HISTORY–I (3)**

This is a study of the history of the Church from 5 B.C., the Apostolic Age, to A. D. 600, covering the Church's struggle for survival, growth and victory over the Roman Empire.

### **H-622 CHURCH HISTORY–II (3)**

This is a study of the Church from A.D. 600 to A.D. 1517 of the Middle Ages and through the Renaissance period.

### **H-712 CHURCH HISTORY–III (3)**

This is a study of the Reformation from A.D. 1517 through A.D. 1648. The contributions of Luther, Zwingli and Calvin will be emphasized.

### **H-722 CHURCH HISTORY–IV (3)**

This is a study of the developments in the Church, in general, from A.D. 1650 to the present. This includes a study of the developments of the Church in America, from the Colonial period (when the American colonies declared themselves independent on July 4, 1776) to the present.

### **H-831 CHURCH HISTORY–V (3)**

This course covers Early American Church History from the Great Awakening through the Civil War, combined with English Church History of the same dates, as the two dovetail dramatically.

## **SYSTEMATIC THEOLOGY**

### **S-613 INTRODUCTION TO SCRIPTURE (3)**

This subject is designed to give the student an introduction to Scripture as God's Word, in written form.

### **S-614 CHRISTIAN APOLOGETICS (3)**

This course examines comparisons between major world religions and explores the history of Christian Music as it relates to defending the Christian faith.

### **S-623 LAW AND GOSPEL (3)**

This subject offers a thorough study of the proper use of Law and Gospel, with the Law, as used in Scripture, showing the need for repentance and the grace of the Lord Jesus Christ.





**S-713 DOGMATICS–I: GOD (3)**

This is a study of the nature and attributes of God and includes the doctrines of the Trinity, creation, and the fall into sin.

**S-714 CHRISTIAN APOLOGETICS (3)**

This is a study of the positive proofs of the Christian faith.

**S-723 DOGMATICS–II: MAN (3)**

This is a study of man's integrity, the state and nature of sin, and the meaning of faith and forgiveness.

**S-733 DOGMATICS–III: REDEMPTION (3)**

This is a study of the Incarnation; Virgin Birth, person of Jesus Christ, Atonement, Resurrection, Communion of Natures, Office of Christ, and His active and passive obedience.

**S-811 DOGMATICS–IV: THE PERSON AND WORK OF THE HOLY SPIRIT (3)**

This is a study of the call, illumination, faith, new birth, justification and sanctification as related to the Holy Spirit's work.

**S-812 COMPARATIVE THEOLOGY (3)**

This subject compares Biblical theology with other mainline denominational doctrines and contemporary cults.

**S-822 DOGMATICS–V: MEANS OF GRACE (3)**

This subject presents a study of the Word, the Sacraments, the Church, the ministry, and election with unlimited atonement.

**S-833 DOGMATICS–VI: ESCHATOLOGY (3)**

This subject presents a study of: (1) the state of all people between their death and their bodily resurrection; (2) the second coming of Christ Jesus with the immediate bodily resurrection of all people who ever lived and died; (3) the final judgment of all people; (4) the end of the present heavens and this present evil world with all things being made perfect and new; (5) the eternal damnation and separation to the lake of fire of all people who reject Christ Jesus as their personal God and Savior; (6) the eternal salvation in the Kingdom of God, of all true believers who have received Christ Jesus, as their personal Lord and Savior.



## **PRACTICAL THEOLOGY**

P-605 THE ART OF PREACHING (Overview of the ministry of preaching) (3)

P-615 HOMILETICS–I: Instructs regarding the method of preparation for preaching (3)

P-624 HOMILETICS–II: deals with the art and science of composing biblically accurate and applicable sermons (3)

P-634 HOMILETICS–III: focuses on the most effective and dynamic methods of communicating sermons to live audiences (3)

These courses are designed to give the student the necessary skills to develop and preach sermons biblically and skillfully.

P-625 EVANGELISM (3)

This is a basic study in personal and congregational approaches to witnessing for Christ, with emphasis on concepts and methods.

P-635 SPIRITUAL FORMATION

This course lays out the path to spiritual growth and development, based on the learning and practice of the spiritual disciplines.

P-725 THE MINISTRY OF WORSHIP (3)

This subject presents the components of Christian worship and how the minister should conduct both public and private worship services.

P-734 BIBLE TEACHING METHODS (3)

This subject presents different methods of teaching God's Word.



P-812 through P-865 PASTORAL COUNSELING (3 Credits each)

These subjects will offer a basic Biblical approach of counseling principles concerning emotional and spiritual problems with nine (9) subjects, covering: Biblical Counseling, Pastoral Counseling, Psychological Problems, Marriage, Divorce and Remarriage, Counseling Parents with Children at Risk, Crisis and Stress Counseling, Counseling The Depressed, Introduction To Pastoral Counseling, Counseling The Lost To Christ, and Biblically Effective Counseling. Each class will be offered in resident study or by independent study at three (3) credits per course.

P-816 WORLD MISSIONS: Outreach & Growth (3)

The history, current state and future of worldwide evangelism and church growth around the world.

P-824 CHRISTIAN EDUCATION (3)

This is a subject on the principles and practice of the pastor's ministry as overseer of the teaching offered in Sunday School as well as other classes for adults and children in the local congregation.

P-827 PARISH ADMINISTRATION (3)

This subject is a step-by-step guide through the administrative functions of the local congregation that a pastor must understand and relate to in order to fulfill the administrative responsibilities of the congregation.

P-834 THESIS (4)

The thesis is a graduate level theological paper with at least 15,000 words, to be presented to the Graduation Committee by the candidate for approval no later than four (4) weeks prior to graduation. Two copies of the thesis are to be filed with the Registrar.

P-835 THE BOOK OF REVELATION - A PRACTICAL GUIDE (3)

This subject is designed to enable the pastor to give his parishioners a clear and practical understanding of the book of Revelation.

**Electives: Independent Study Curriculum with Subject Descriptions.**

These subjects may be used to constitute a major of 45 Credits or a minor of 24 credits in Bible, Biblical Counseling/Chaplaincy, or Parish Administration.



## **BIBLE:**

### **E-623 PHILIPPIANS (3)**

In this subject the Apostle Paul seeks to inspire his readers to persevere in the work of Jesus Christ and to have joy during hard times.

### **E-625 COLOSSIANS & PHILEMON (3)**

This is a study of two problems in Colossae that Paul addresses. First, false teachers are belittling Christ, making new rules and boasting about their superior knowledge beyond the Gospel. Secondly, a runaway slave seeks mercy from his Christian owner. Paul's letters exalt Christ and are a guide for us today.

### **E-635 TITUS (3)**

This study is a guide for Christian leaders to make Biblical doctrine a practice and live in such a manner as to make the teaching about God our Savior attractive to all people.

### **E-640 FIRST THESSALONIANS (3)**

This study gives needed instruction concerning a problem that the new believers had in the church at Thessalonica regarding the second coming of Christ. Paul instructed the people on how they should live until Jesus comes for them.

### **E-641 SECOND THESSALONIANS (3)**

In this subject we will study Paul's second letter to the Christians at Thessalonica, as he continues to encourage them to stand firm in the promise of Christ's Second Coming.

### **E-645 FIRST PETER (3)**

The primary study of this subject is the importance of facing ridicule in a pagan world. In Peter's day it was difficult to focus on the "living hope." Peter wrote to encourage these Christians to face their difficult sufferings in Christ.

### **E-646 SECOND PETER & JUDE (3)**

The early church learned how to deal with persecution from outside but needed help in defending themselves against false teachers from the inside. Peter and Jude denounce these false teachers and encourage believers.





#### E-721 JEREMIAH (3)

In this study the student will see why Jeremiah was called the weeping prophet. He was called by God to warn the Jews about God's judgments if they did not return to Him. You will understand how God may feel when people today choose to sin against Him.

#### E-732 ISAIAH (3)

In this study you will learn about Isaiah's predictions concerning the coming of the Messiah and the importance of living for the Lord at all times. Isaiah is the Prophet of Redemption and warns about God's judgment against those living an evil life.

#### E-733 EXODUS (3)

Moses wrote the first five books of the Bible and the word "exodus" means "the way out." In this study you will see how God delivered His people out of slavery and led them out of Egypt; just as He does today as He delivers us from slavery, through Jesus Christ, the Lamb of God.

#### E-735 JOSHUA (3)

In this study you will see how Canaan is a type of Christian warfare and the Canaanites are a type of spiritual enemy. You will better understand the real battle all Christians are in and their need for the Lord's help.

#### E-737 RUTH & ESTHER (3)

You will be blessed in this study as you see how God works through people, especially Ruth and Esther. Understand how He may work through you, if you choose to do His will in your life, as these two women did, millennia ago.

#### E-738 FIRST SAMUEL (3)

This study will help you understand the importance of doing God's will, even when it is not popular in the current culture. This study describes the transition from leadership of the Judges to the Kings, which was not God's will, as Israel chose Saul as their first king.

#### E-840 WHAT THE BIBLE IS ALL ABOUT (3)

This is a general introduction to all the books in the Bible. The student is to review all the books in the Bible (39 O.T. books and 27 N.T. books) and write a synopsis of each of these Bible books. After this study (E-840) is completed and passed, the student may then select any book in the Bible, as an Independent Study subject, for 3 quarter credits. The basic format of study will be the same as other subjects offered by Independent Study at the Seminary. This is exceptionally beneficial for the student who desires an in-depth study of an individual book or other books of the Bible

## **BIBLICAL COUNSELING/CHAPLAINCY:**

### **PC-813 BIBLICAL COUNSELING (3)**

This subject is an essential study which applies Biblical principles and methods to the problems most commonly found in the lives of people with whom the counselor will be ministering with the Word of God.

### **PC-836 PSYCHOLOGICAL PROBLEMS (3)**

This subject covers three (3) major questions in Biblical counseling: (1) What are common types of psychological problems? (2) What causes deviant behavior? (3) How may Biblical counseling help?

### **PC-838 MARRIAGE, DIVORCE AND REMARRIAGE (3)**

This study will consider the Biblical standards of marriage, divorce and remarriage. Pastors and counselors will be helped by this subject when they face one of many difficult kinds of divorce and /or remarriage problems that are ever so very common today. This study is biblically-based with sound counseling guidance.

### **PC-840 COUNSELING FAMILIES (3)**

This study will show pastors and counselors how to guide and inform parents about how television, the liberal church, social media and popular culture are at war against biblical faith-based family values and marriage today, and what can be done about it.

### **PC-845 CRISIS AND STRESS COUNSELING (3)**

This study is designed to help pastors and counselors identify where a person is in their crisis situation. The ministry of helping children and adolescents in crisis make up a special part of this study.

### **PC-850 COUNSELING THE DEPRESSED (3)**

In this study the personal life of a pastor who became mentally ill is presented from the counselor's viewpoint, offering an insight of the general nature of depression with biblical concepts that are helpful to the depressed as well as the counselor.

### **PC-855 INTRODUCTION TO PASTORAL COUNSELING (3)**

This study is dedicated to the discipline and skill necessary for effective pastoral counseling in the role and function of the average pastor presenting the message of the good news of the Lord Jesus Christ to those who need Him.





### PC-860 COUNSELING THE LOST TO CHRIST (3)

This study offers answers to the many objections people give for not giving their lives to God with a personal relationship to the Lord Jesus Christ. This study seeks to encourage believers to share Jesus Christ as the Lord and Savior of Life.

### PC-865 BIBLICALLY EFFECTIVE COUNSELING (3)

This study is designed to help a counselor or pastor analyze a Biblical method of counseling that may be assimilated into the ministry of any Christ-centered congregation. Biblical counseling is a ministry relationship between people who care, are trained, and want to help others through a closer walk with Jesus Christ.

### C-866 A CHAPLAIN'S GUIDE FOR PRISON MINISTRY (3)

This study is designed for college and seminary students, as well as pastors in ministry, who seek to help people who are in jail or prison, as well as their family members. The need for this type of chaplaincy is very great as souls are waiting to be helped and saved through faith in the Lord Jesus Christ.

### C-867 HOW TO START A VOLUNTEER PRISON MINISTRY (3)

This practical study offers a basic training guide with proven ideas that work as you minister the Gospel of Jesus to inmates who need Him. Become a volunteer chaplain, an ambassador for Christ in your local jail or prison.

### C-868 THE PREPARATION OF SERMONS (3)

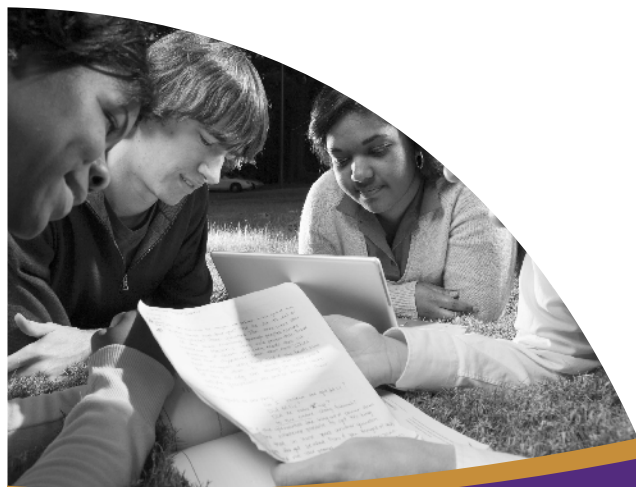
This is an in-depth study of the art of preaching God's eternal Word, as a chaplain, to men and women who are in nursing homes, mental hospitals, prisons and jails. Good preparation for sermon delivery is essential because preaching is God's method that still needs to be done very well if we are to do His will in ministry today.

### C-869 THE PASTOR/CHAPLAIN IN HOSPITAL MINISTRY (3)

In this study the practical approach toward helping pastors and chaplains minister to the needs of the surgical patient, the convalescent, the dying and the bereaved is presented in this study for those who have received God's call to serve the sick in Christ's name.

### C-870 THE HOSPITAL CHAPLAINCY (3)

This study is intended for those who provide, receive or in any way collaborate with the delivery of pastoral care. This study is all about the art of hospital chaplaincy, emphasizing the human bond of caring and Christ's love for those who are suffering.





### C-871 MINISTERING TO THE TERMINALLY ILL (3)

Most of us don't know much about dealing with the dying. It is not normally taught in a seminary. This study is about how to communicate Christ's love to the terminally ill. Much of our personal spiritual growth comes only by the experience of ministering to one who is dying, especially a child, a spouse or a parent. This study is a must for chaplains.

### C-872 THE GLORY OF CHRIST IN THE CHAPLAINCY MINISTRY (3)

The work of a chaplain is difficult, but in Christ it is worth it all. This study of "The Glory of Christ" is to help the chaplain to see our Lord Jesus Christ as our great example. This study will also give a deeper meaning of the chaplaincy ministry as souls are touched by Jesus, by the chaplain, for eternity.

## **PARISH ADMINISTRATION:**

### PA-880 PASTORAL ADMINISTRATION (3)

The work of a pastor requires excellent administrative skills. This subject of study is for pastors, students preparing to be pastors and for officers of the church.

### PA-881 CHURCH LEADERSHIP-ADMINISTRATION (3)

This is an excellent study of leadership designed to advance the Kingdom of God, whether in a church setting, parachurch ministry or using Christian principles in business and administration . . . (highlighted section to replace the following:

### PA-882 ADMINISTERING CHRISTIAN EDUCATION (3)

This study covers principles and techniques of administration for ministers and Christian leaders and stresses the what, the why and the how of administration of a church's Christian education program.

### PA-883 CHURCH MANAGEMENT (3)

This is a study in the ministry of efficiency in the area of parish management, problems, departments, official board organization, church offices, plans and equipment.

### PA-884 HOW TO BETTER MANAGE OUR WORK (3)

This is a study on how the pastor may more effectively manage time and opportunities.

### PA-885 PASTORAL MANAGEMENT (3)

This is a specialized 36-hour management study offered by the McGraw-Hill publishers.



**PA-886 A BIBLICAL APPROACH TO MANAGEMENT (3)**

This study offers a specialized Biblical view of how to manage the work one is doing for the Lord, based on biblical principles of human relations and task orientation.

**PA-887 THE GIFT OF ADMINISTRATION (3)**

This study concerns itself with the administration gift God gives to some, and how to use and discover your talents and calling in it.

**PA-888 CHRISTIAN MANAGEMENT (3)**

This study offers understanding and guidance regarding the profession of management in our technical world.

**PA-889 THE CHRISTIAN WORKER AND MANAGEMENT (3)**

This study is especially helpful for those who are in full-time Christian ministry and the importance of properly using their time in ministry.

**PA-890 THE BUSINESS OF THE CHURCH (3)**

The ministry of the church needs a pastor who has some knowledge of business, at least for the purpose of being able to offer guidance as an overview, which this study offers to the pastor.

**PA-891 PASTOR AS EXECUTIVE (3)**

Like it or not, the pastor is seen by most parishioners as the C.E.O. of the congregation. If administration does not run well the pastor is seen as doing a poor job. This study will help in your ministry of Pastor as Executive.

**PA-892 A GUIDE FOR PARISH ADMINISTRATION (3)**

The organizational function of the congregation is of key importance. This study offers principles that will help you to give an over-view of the general framework of function for the congregation.

**PA-893 HOW TO KEEP YOUR MINISTRY SAFE FROM BEING SUED (Rename? Protecting Your Ministry from Legal Liability) (3)** This study is designed to help you avoid legal liability, especially in youth ministry. Many a minister has been ruined by not being knowledgeable about the pitfalls that may cause legal trouble.

**PA-894 ADMINISTRATION & MANAGEMENT LEADERSHIP (3)**

This study offers pastors and church leaders a practical insight into the daily issues of running a busy church, including management; terms of a call; crisis & conflict; staff; fund drives; tax & law issues and more.





#### **PA-895 YOUTH MINISTRY & MANAGEMENT METHODS (3)**

This study will cover how to get a job & leave it; building a ministry team; personal organization; office organization; budgets and finances; time and risk management; scheduling events and more.

#### **PA-896 PASTOR, CHURCH AND THE LAW (3)**

This study will cover legal questions regarding the church's activities and business: how liable the pastor is for the activities of the church, the Christian school, pastoral counseling and malpractice lawsuits, IRS matters and much more.

#### **PA-897 CHURCH ADMINISTRATION GUIDELINES (3)**

This subject will serve as a guidebook regarding most administrative matters with basic principles and guidelines in the area of parish administration. You will be blessed by the helpful topics covered.

#### **PA-898 THE ORGANIZATION & ADMINISTRATION OF PASTORAL COUNSELING CENTERS (3)**

This study offers much help regarding the conception; organization and administration of effective pastoral counseling centers that may be established by the church.

### **4. MASTER OF THEOLOGY (M.TH.) DEGREE PROGRAM**

#### **OBJECTIVES OF THE PROGRAM**

The objective of the Master of Theology (M.Th.) program is to provide students with the opportunities to specialize in a specific area of biblical and theological study that they were not able to pursue while being engaged in their prior studies or their ministry. This opportunity for specialization will be in an area of Practical, Systematic, Historical or Exegetical Theology. All subjects are on a 900-level classification for the M.Th. degree program. The student will select ten (10) subjects from the M.Div. program, at four (4) credits for each subject selected and make an in-depth study of each subject for a total of forty (40) credits, plus the Thesis of five credits.

The basic structure of the Master of Theology (M.Th.) degree program requires forty-five (45) quarter credit hours beyond the Master of Divinity degree program. This M.Th. degree program may only be taken by independent study and provides the student a greater opportunity for specialization in a particular theological and Biblical area of the student's own choice.

Each student's academic program is determined in consultation with the Dean. It is completely based on independent study subjects in areas where the student desires to study more in-depth but was unable to do so while in the M.Div. Degree program. Each area of study is agreed upon between the student and the Dean, whereupon, a contract relating to the subjects to be studied is drawn up and signed by the student and the Dean.

**P-934 THESIS (5 Credits):** A detailed graduate level study is required, containing at least 20,000 words, prepared by the student in an area of concentration approved by the Dean. It must demonstrate research ability and a thorough grasp of the subject. It must be doctrinally sound and presented to the Dean or Registrar no less than four (4) weeks prior to graduation.

## **C. POST-GRADUATE SCHOOL IN BIBLICAL STUDIES AND THEOLOGY:**

### **THE DOCTOR OF MINISTRY (D.MIN.) PROGRAM**

#### **OBJECTIVES OF THE PROGRAM**

The objectives of the D.Min. degree program are to impart to students a thorough understanding of, and appreciation for the Church's mission in the world, both as it applies to the local parish and to the world at large, to foster dedication on the part of the student, to uphold standards of excellence in the performance of ministry, to enable the student to evaluate personal ministerial performance through self-understanding and self-direction which will lead one to recognize his or her own strengths, weaknesses and needs, to sharpen the individual's ability to relate theological knowledge and scholarship to the practice of ministry and to communicate the Gospel at home and abroad, to develop the capacity to administer programs in missions, evangelism and stewardship, to help analyze and meet the needs of people in an effective and evangelical way, to create the necessary skills, both to work with and supervise other professionals, in a constructive and creative manner, and to develop the ability to enlist the laity for meaningful participation in worship and service to the Church and society.

#### **1. Admission Requirements:**

- a. The applicant must be 1) a graduate of an approved college or university with a baccalaureate degree or equivalent; 2) a graduate of an approved seminary with a minimum of 135 quarter credits in biblical studies, with a Master of Divinity degree or equivalent.
- b. Since the Doctor of Ministry degree program is a professional postgraduate course of study in ministry, the prospective D.Min. student is required to have a minimum of three (3) years of experience in a biblical Christian ministry, such as: pastoral, chaplaincy, administration or counseling, et al, before commencing upon doctoral studies.



- c. Transcripts of all previous academic work in higher education must be submitted to the Registrar
- d. The applicant shall submit a written statement giving reasons for seeking to participate in the Doctor of Ministry degree program, stating anticipated goals and outlining plans for reaching intended objectives.
- e. Three (3) letters of recommendation are required from other ministers. The applicant will be interviewed, in-person or long distance, by a representative of the Seminary.

## **2. Part 1. The Academic Course Work Requirements:**

Courses are taken only by Independent Study subjects, where the candidate shall earn a minimum of forty-five (45) quarter credit hours and maintain at least a 3.0 cumulative grade point average, as follows:

- a. Fifteen (15) quarter credit hours of “Communicating the Gospel”
- b. Fifteen (15) quarter credit hours: five (5) credits each in three (3) areas: Practical, Historical and Systematic Theology.
- c. Fifteen (15) quarter credit hours in “electives” at five (5) credits per subject. The D.Min. candidate will receive a Study Guide for each subject by contacting the Registrar at the Seminary.
- d. Part I must be completed before being approved to begin Part II, as follows:

## **3. Part II. The Supervised In-Service Project and Dissertation Requirements:**

The supervised In-Service Project/Dissertation requires the student to present to the supervisor a written report in the form and quality of a doctoral dissertation. This report is to be at least 30,000 words and demonstrate professional ability with respect to the in-service Project. This Project is to meet the specific needs of the student’s current and/or projected ministry.

- a. Proposal Statement for the In-Service Project:** The Proposal Statement is to be presented to the Dean for approval prior to commencing on the In-Service Project, after Part I has been completed and graded on the Candidate’s Transcript.

The Proposal Statement must include the following nine (9) elements:

- (1) Title of the In-Service Project Dissertation.
- (2) Statement of the problem.
- (3) Concerns out of which the problem arose.





- (4) Purpose of the In-Service Project.
- (5) Delineation of the methodology to be used.
- (6) Expected outcomes(s).
- (7) Contribution of the in-service Project to the student's current ministry.
- (8) Time schedule for conducting and completing the In-Service Project.
- (9) Present the names of three (3) qualified ministers to serve as peer evaluators of the D.Min. Project. Supply the three names, indicate their qualifications and describe their roles in the D.Min. Program. The student shall meet at least three times with these peers during the progress of the In-Service Project and request them to write a statement concerning their personal viewpoint relative to the in-service Project and its value in the student's current ministry.

**b. Formal Progress Report:**

Once the in-service Project is well under way, the student must present, in writing, at least one formal progress report, highlighting preliminary findings, problems and procedures to the supervisor of the Doctor of Ministry degree program.

**4. The Oral Examination Requirement:**

The Oral Examination of the D.Min. Project Dissertation will be conducted at the Seminary before the Candidate graduates and in the presence of the Academic Dean and other qualified persons appointed by the Dean.

**5. Objectives and Time Limits of the Doctor of Ministry (D. Min.) degree program:**

The Doctor of Ministry (D. Min.) program seeks to raise to a higher level of professional competence, the student, who has at least several years of ministerial experience.

The higher level of excellence of the D. Min. program is accomplished not only by having the participant enroll in additional courses of study which will give a greater depth of biblical knowledge, but also by requiring the student to participate in the supervised in-service project. This project shall meet the specific needs of the student's own ministry.





A large part of the learning experience will take place within the context of the student's own parish or some other recognized ministry activity. In this setting the student develops a special "In-Service Project" of substantial scope that will demonstrate professional qualities in the student's current ministry.

The D. Min. program must be completed within a time limit of a minimum of three (3) years and a maximum of five (5) years. Flexible time limits may be negotiated with the Dean.

#### **6. Tuition and Fees for the Doctor of Ministry (D. Min.) Degree Program:**

The tuition is \$65.00 per credit hour, plus a \$40.00 Registration Fee. There is a total of Forty-Five (45) academic quarter credit hours. Total Tuition is \$2,925.00. This covers tuition only and will not cover the cost of books, etc., for the program, or the Graduation Fee of \$100.00 that all graduates are to pay. A monthly payment plan is available at \$48.75 a month or more for up to sixty (60) months at no interest charged. No scholarship is available as the student is only being charged tuition on Part 1 of the Program.

#### **7. Description of Academic Courses and Subjects for the Doctor of Ministry:**

##### **a. Fifteen (15) quarter credits of "Communicating the Gospel"**

###### **P-1000 CHRISTIAN COUNSELING (5)**

An excellent study and summarization from a biblical standard about counseling methodology and major problems which people face today.

###### **P-1010 ADULT EDUCATION (5)**

This is a practical "how-to" guide designed to educate adults through Biblical Christian education.

###### **P-1015 PASTORAL THEOLOGY (5)**

This course will give the pastor biblical and practical direction in the overall ministry of a congregation.

##### **b. Fifteen (15) quarter credits: with five credits each of advanced study in Practical Theology; Historical Theology and Systematic Theology, chosen from the courses that follow:**

###### **P-1025 WORLD EVANGELIZATION (5)**

An introduction to the practical evangelical outreach toward a world Christian movement to carry the eternal gospel to every nation.





H-1030 THE CONSERVATIVE REFORMATION (5)

A classical conservative study of history and theology of the Reformation.

S-1035 CHRISTIAN THEOLOGY (5) An in-depth study of evangelical, orthodox Systematic Theology.

**c. Fifteen (15) quarter credits of "Electives" which may be selected by the student in areas of advanced theological and Biblical studies, as follows (select only three subjects) from the following:**

H-1040 HISTORY OF THE CHRISTIAN CHURCH (5)

This study presents an overview of the Church from the beginning, around AD 60, through seven (7) periods, including modern Christianity.

S-1050 THEOLOGY OF THE NEW TESTAMENT (5)

A sound conservative comprehensive and scholarly introduction of the theology of the New Testament.

P-1055 PARENTS AND TEENAGERS (5)

A guide to solving problems and building better relationships within families.

P-1060 CHRISTIAN MISSIONS (5)

This study gives the student an examination of the divine call to missions, recruitment, theological issues, cultural problems and more.

P-1065 RELIGION TODAY (5)

A study covering the major cults, occult, non-Christian and secular religions of today.

V. FINANCIAL INFORMATION

A. TUITION AND FEES:

The major cost of instruction at the Seminary is provided by the faithful friends of Covenant Bible Fellowship, Inc., by their prayers and support for this ministry. Due to their support, the tuition is kept at a minimum, and is as follows:

- Tuition:** Resident Study and Independent Study: \$65.00 per quarter credit hour
- Registration fee:** \$40.00
- Graduation fee:** \$100.00

B. REFUNDS:

Upon written notification of withdrawal from the Seminary, students are entitled to a refund of the tuition only. The following schedule will be employed in granting refunds. There are no exceptions to this policy:

Prior to the first day of registration.....	100%
Within the first week of registration.....	90%
Within the second week of registration.....	80%
After the second week of registration.....	none

C. PAYMENT ARRANGEMENTS:

In general, it is preferred that students pay for these classes when they register. However, special arrangements may on occasion be made through the Office of the Registrar. No students will be graduated or granted transcripts who have not satisfactorily fulfilled all financial obligations to the Seminary.

D. SCHOLARSHIPS:

Students may apply for up to a 50% tuition scholarship, which may be awarded, upon application, based on the availability of scholarship funds and the financial need of the student making application. A committee will review the application and inform the student within one (1) week of receipt of the application as to whether-or-not the scholarship will be awarded. Contact the Office of the Registrar for scholarship information.



## VI. DOCTRINAL STATEMENT

Our Doctrinal Statement is at the very heart of all subjects taught at the Seminary, in both Resident Study and by Independent Study.

The Apostle Paul instructed Timothy and Titus about the responsibilities of a minister: "If you put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in words of faith and of good doctrine..." (1 Timothy 4:6). "You must teach what is in accord with sound doctrine" (Titus 2:1).

We believe that our Doctrinal Statement maintains "good" and "sound doctrine" that presents basic and essential Biblical tenets that our Faculty and matriculating students hold in common, as follows:

### ARTICLE 1—THE HOLY SCRIPTURES

We believe in the plenary and verbal inspiration and authority of all the sixty- six (66) canonical books of the Old and New Testaments as the divinely inspired and inerrant Word of God and submit to them as the only infallible authority in all matters of faith and practice. We believe the original documents were inerrant as to fact and infallible as to truth. Psalm 19:7; 119:160; Proverbs 30:5-6; Romans 10:17; Hebrews 4:12; 1 Thessalonians 1:5-6; 2:13; 2 Timothy 3:15-17; 2 Peter 1:20-21; Revelation 22:14;18-19.

### ARTICLE 2—GOD

We believe in one God, revealed to us as Father, Son and Holy Spirit, eternal in being, identical in nature, equal in power and glory, and having precisely the same attributes and perfection. Deuteronomy 6:4; Matthew 3:16-17; 28:19; John 15:26; 2 Corinthians 13:14.

### ARTICLE 3—GOD THE FATHER

We believe in God the Father who reigns in heaven with providential care over His entire universe, His creatures and the flow of human history according to the purposes of His eternal grace. God the Father is an infinite, personal spirit who is perfect in holiness, wisdom, power and love. We believe that He concerns Himself mercifully in the affairs of men. He hears and answers prayer and He saves, from sin and death, all who come to Him through His Son, the Lord Jesus Christ, who told His disciples to pray: "Our Father who art in heaven..." Mt. 6:9-13; Lk. 11:2-4. Genesis 1:1, 26; Exodus 34:6; Isaiah 43: 3; 46: 9-10; John 3:16; Ephesians 1:11.



## ARTICLE 4—GOD THE SON

- A. We believe in the Lord Jesus Christ, Who is God’s Son, the Word, and that He always existed as God from the beginning. He was conceived in human flesh when the Holy Spirit came upon the virgin Mary and the Power of the Highest overshadowed her. This holy thing which was born of Mary was the Son of God, the Lord Jesus Christ. He came into this world in order that He might reveal Himself to us as God in human flesh and save us from all our sins. He accomplished our salvation through His substitutionary sacrificial death on the cross and our redemption is made available to us by His resurrection from the dead as the only sinless man who ever lived. Our eternal salvation from sin, death and hell is assured only by faith in Him and is reserved in heaven for all eternity. Luke 1:35; John 1:1-5,14,18,29,34,36 & 41; John 3:16; Romans 3:24-25; 6:23; 1 Corinthians 15:3-4; Philipians 2:5-11; Colossians 2:9; 1 Peter 1:3-5.
- B. We believe in the Resurrection of the Lord Jesus Christ and that He is now reigning in Heaven and in the lives of all believers in Him; He is exalted at the right hand of God the Father, where He fulfills the ministry of intercession for all believers. Matthew 6:10; John 1:49; 10:30; 18:36-37; Acts 1:9-11; Romans 5:17; Hebrews 7:25-27; 1 John 2:1-2.
- C. We believe in the Second Coming of our Lord and Savior, Jesus Christ, Who will, at His Second Coming, bring about: the Resurrection from the dead of all who ever lived; the Final Judgment; the End of this present world; the Eternal Damnation of all who reject Him; the Eternal Salvation of all true believers in Him who will continue to reign with Him for all eternity, in His New Heaven, His New Earth and His Holy City, the New Jerusalem, “and there shall be no more curse” (Rev. 22:3). Matthew 6:9-13; 10:28; 24:35-39; 25:13; 31-46; John 6:14-15; 18:36-37; 1 Corinthians 15:25; 1 Thessalonians 2:12; 2 Timothy 2:11-12; 4:1; Hebrews 9:24-28; 12:28-29; 2 Peter 3:2-18; Revelation 5: 9-10; 11:15; 21:1-27; 22:1-21.

## ARTICLE 5 — GOD THE HOLY SPIRIT

- A. We believe that the Holy Spirit dwells in all believers and offers guidance into the fuller experience of truth which He is ever granting to those who diligently seek after Him in accordance with the Holy Scriptures. John 3:5-8; Romans 8:9-15; Galatians 5:16; Ephesians 5:9-10.
- B. We believe that all believers are to seek to be filled with the Holy Spirit, daily, and evidence within their lives the fruit of the Holy Spirit, which is: “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control”. Luke 3:16; Acts 2:4; 4:31; 11:16; 24; 13:9 Galatians 5:22-26; Ephesians 5:17-21.







- C. We believe that the gifts of the Holy Spirit are distributed according to His will (Hebrews 2:4). “Each should use whatever gift or gifts he has received from the Holy Spirit to serve others” (1Peter 4:8-10) remembering that the Holy Spirit has not given the same gift or gifts to all believers. All gifts must be administered in accordance with the Holy Scriptures. Romans 12:6-8; I Corinthians 12:7-11; Ephesians 4:7-12; 1 Timothy 1:6-11; Hebrews 2:4; I Peter 4:8-11.
- D. We believe that the mission of the Holy Spirit is to testify of Jesus Christ and bring glory and honor to Him. The Holy Spirit helps, teaches and empowers believers who seek to live for Christ in accordance with the clear teaching of Scripture. Luke 24:46-49; John 15:26-27; 16:13-15; Acts 1:8; 1 Corinthians 2:9-16.

#### **ARTICLE 6—MAN**

We believe that man was created in the image and likeness of God, but through Adam's sin became alienated from God, acquired a sin nature, and came under the law and penalty of death. Genesis 1:26-27; 3:1-7; Romans 3:10; 19-23; 5:12; Ephesians 2:1-3; 1 John 1:10.

#### **ARTICLE 7—SALVATION**

We believe that eternal salvation is a free gift from God offered to all people, by God's grace and received only by personal faith in the Lord Jesus Christ, wherein a believer's sins are forgiven eternally and the Holy Spirit of God takes up residence in the believer's heart, manifesting good works pleasing to God for time and eternity. Ephesians 2:8-10; 3:14-19; 1 Timothy 2:3-6; Titus 2:11-14; 3:5-8; John 1:12; 3:16; Romans 8:9; 10:8-17; 1 Corinthians 6:19-20; James 1:22; 2:17; Revelation 21:15.

#### **ARTICLE 8—THE CHURCH**

We believe the Church is the body of Christ that is entrusted with the Great Commission to go and make disciples of all people, to baptize them in the name of the Father, Son and Holy Spirit and teach them to love and obey the Lord and His Holy Word, the Bible. The Church is to be faithful in the proclamation of the Gospel by the preaching of the Holy Scriptures and in the observance of Holy Baptism and Holy Communion. The Church is to manifest the fruit and the gifts of the Holy Spirit in worship and service of the Lord, Jesus Christ. Matthew 28:17-20; Luke 24:44-48; Romans 12:5-8; 1 Corinthians 12:12-14; 27-31; Ephesians 1:17-23; Colossians 1:5; Hebrews 10:19-25.



## **ARTICLE 9—HEAVEN**

We believe that heaven is a real place where believers will forever be with the Lord; it is the final blessed eternal home for all who have their faith in Jesus Christ (see Article 4 C). Matthew 6:20; Luke 10:20; John 14:2; Acts 7:55-56; 2 Corinthians 5:1;8; Colossians 1:5; Hebrews 11:10; 2 Peter 3:10-13; Revelation 21 and 22.

## **ARTICLE 10—HELL**

We believe that hell is a real place and after the Final Judgment of Christ Jesus, death and hell will be cast into the lake of fire where there is no annihilation, but conscious eternal punishment of the wicked. This is the second death and the final state of damnation for all who have rejected God's eternal love and forgiveness, through His Son, Jesus Christ. Matthew 10:28; Mark 9:42-48; Luke 12:5; 16:19-31; Revelation 20:12-15; 21:7-8.

## **ARTICLE 11—THE MINISTRY AND ROLE RELATIONSHIPS**

We believe that the Ministry is divinely called and ordained of God for the evangelization of the world and the edifying of the body of Christ. We believe we should follow the clear teachings in the Bible regarding role relationships of men and women in Ministry. God has made a man and a woman to be complimentary to each other, with different Scriptural role relationships that must be observed for unity as laborers together with Christ our Lord, who is the Head of the Church (see Art. 22, p. 51-54). 1 Corinthians 11:3; 14:33-40; 15:58; Ephesians 5:22-33; 1 Timothy 2:8-15; 3:1-13; Titus 2:1-5.

## **ARTICLE 12—UNITY IN CHRIST**

We believe we are to love one another and do all we can, insomuch as it depends on us, to keep unity among all believers in Jesus Christ. 1 Corinthians 13:1-13; Ephesians 4:1-3; 11-16; 29-32.

## **ARTICLE 13—SATAN**

We believe that Satan is the Devil who sinned from the beginning. He is known by many names in the Bible and is the prince of this cursed earth and the fallen angels who are demonic spirits. Satan desires to deceive all people in any way he can so they will not believe in the Lord Jesus Christ as their personal God and Savior. Satan was defeated by Jesus Christ through His sinless life, death and resurrection from the dead.



Satan's ultimate end is eternal damnation in the “lake of fire” (hell), with all who have rejected God's love and forgiveness through Jesus Christ our Lord. Genesis 3:1-15; Job 1 and 2; Luke 22:31; John 8:44; John 16:11; 1 John 3:8; Revelation 20:1-3; 7-10.

#### **ARTICLE 14—ANGELS**

We believe that God created supernatural heavenly beings called angels who serve the Lord and worship Him in heaven. These angels also assist, protect, rescue and deliver believers from Satan's attacks and difficulties. Genesis 14:11; Psalms 91:11; Daniel 3:28; Matthew 18:10; Hebrews 1:6-14; Revelation 5:11.

#### **ARTICLE 15—DEMONS**

We believe that demonic spirits are fallen angels who serve Satan against God and all mankind. Their purpose is to separate believers from God. They assist Satan who wants to destroy all people and spread false doctrine. They will have their part in the lake of fire with Satan and all who reject the Lord Jesus Christ as Savior. If believers submit themselves to God and resist the devil, he will flee from them. Matthew 25:41; Romans 8:38-39; Ephesians 6:11-12; 1 Timothy 4:1; James 4:7; 1 Peter 5:8-9; 2 Peter 2:4; Jude 6.

#### **ARTICLE 16—HOLY BAPTISM**

We believe that Baptism, when administered according to the command of Jesus Christ and when received with believing faith in Him for the forgiveness of our sins, is an act of obedience to the Lord Jesus Christ as an outward symbolic testimony that we have died to self, in Christ, been washed by His atoning blood for newness of eternal life. Matthew 28:19-20; Mark 16:15-16; Acts 2:38; 10:48; 22:16; Romans 6:1-7; 1 Corinthians 12:13; Galatians 3:26-27; Colossians 2:12-13; 1 Peter 3:21-22.

#### **ARTICLE 17—HOLY COMMUNION**

We believe that Communion, when administered according to the command of Jesus Christ and when received with believing faith in Him is an act of obedience to Christ our Lord as we remember His death until He comes again. It is also a time for spiritual self-examination in the presence of the Lord Jesus Christ as we take Communion with Him and our fellow believers. Matthew 18:20; 26:26-29; 28:20; Mark 14:22-25; Luke 22:19-20; 1 Corinthians 11:23-32.



## **ARTICLE 18—HOLY MATRIMONY**

We believe that marriage between a man and a woman is a Divine Order established by God in creation: God made man and woman in His image. Each is made, by God, for the other with their essential natures being complementary so that they may be brought into oneness in marriage. However, any sexual relationships outside of marriage, by a man and a woman, or any sexual relationships between members of the same sex or with animals, are absolutely forbidden by God. Exodus 20:14; Leviticus 20:7-21; Matthew 5:27-30; 19:9; Romans 1:18-32; 2 Peter 2:4-19; I Corinthians 6:9-20; 7:1-16; Galatians 5:16-21; Ephesians 5:17-33; Hebrews 13:4.

## **ARTICLE 19—DIVINE HEALING**

We believe that it is the will of God to have us pray to Him for healing of body, mind and spirit. We realize that God works to heal us for all eternity and sometimes He permits physical illness in our life to accomplish His divine purpose. Exodus 15:26; Job; Psalm 103:2-3; Isaiah 53:5; Matthew 4:23; John 9:2-3; Acts 3: 6–8; 1 Corinthians 12:9; 2 Corinthians 12:7-10; James 5:14-15.

## **ARTICLE 20—UNLIMITED ATONEMENT**

We believe that the Atonement is holy, vicarious and unlimited. It is the central doctrine of faith regarding all that the Lord Jesus Christ accomplished by His sufferings and sacrificial death on the Cross for the sins of all people; redeeming mankind and bringing about the Reconciliation of God to man through Jesus Christ, for those who do not resist the Holy Spirit and do receive Jesus Christ as their personal Lord and Savior. John 3:15-16; 12:32, 47; Acts 2:21; 17:30-31; Romans 5:8-11; 2 Corinthians 5:18-19; 1 Timothy 2:1-6; 2 Peter 3:9; Revelation 22:17.

## **ARTICLE 21—THE THOUSAND YEARS AND THE LAST THINGS**

### **A. The thousand years:** Revelation 20:1-7

We believe that the word thousand and not the word millennium is used in Rev. 20:17. There is a big difference between the word thousand and the word millennium regarding their meaning. The word thousand is clearly defined, as taught in Psalms 90:4 and 2 Peter 3:8-13, as being symbolic and a hyperbole. The word thousand is also defined in Webster's New World Dictionary, Second College Edition, 1953 to the present, as: "1. Ten hundred; 2. An indefinite but very large number: a hyperbolic use." Nowhere in the Bible does it



teach that Jesus, the Messiah/Christ, will reign on this earth, while it is cursed, as Millennialism teaches today. The word “millennium” is never used anywhere in the entire Bible, because it teaches what the Bible does not teach, by way of its definition, as also defined in the above-mentioned dictionary: “2. Theol. The period of a thousand years during which Christ will reign on earth Revelation 20:1-5.” Jesus said, “My Kingdom is not of this world. If it were, then would My servants fight (John 18:36). Millennialism teaches that Jesus’ Kingdom will be of this world, for a literal thousand years before God’s Final Judgment (Rev. 20:11-15). This is not taught anywhere in the Bible and accordingly, we do not teach it at the Seminary. Revelation 20:1-7 does not say, believers reigned with Christ for a “thousand years” on this present earth. It is only after the Great White Throne judgment (Rev. 20:11) when there is a “new heaven and a new earth” (Rev. 21:1-8) and “no more curse” (Rev. 22:3) that believers in Christ “shall see His face” and “shall reign forever and ever” (Rev. 22:4-5). Nowhere in the Bible does it say or teach that believers shall reign with Jesus on this sin cursed earth for a literal thousand years, called the millennium, prior to the Lord replacing the “first heaven and the first earth” and making “all things new” (Rev. 21:1-5, 22:3-5).

Christ Jesus is in heaven today and He is reigning in the hearts and lives of all believers, past and present. He is Coming Again for the Final Judgment; after the symbolic “thousand years have expired” (Rev. 20:7-15).

Jesus made it very clear that “Heaven and earth will pass away... but of that day and hour no one knows...but My Father only. But as the days of Noah were, so also will be the Coming of the Son of Man” (Matt. 24:35-44; Luke 17:26-27).

We believe that Christ Jesus had His angel bind Satan and cast him into the symbolic “bottomless pit” for the symbolic “thousand years” (Ps. 90:4; 2 Pet. 3:8; Rev. 20:1-3). This binding of Satan took place when Christ Jesus “was manifested that He might destroy the works of the devil” (I John 3:8); and “now the ruler of this world will be cast out” (John 12:31). “The prince of this world is judged” (John 16:11). Satan is the strong man bound (Matt. 12:28-29). All believers in Christ Jesus may now “resist the Devil and he will flee from you” (James 4:7). Satan has now been bound for over 2,000 literal years and he cannot stop the Gospel Ministry (Matt. 28:18-20; Acts 1:8), nor can Satan stop believers from resisting him, because he has been bound and defeated by Christ Jesus (James 2:6-7). Our Lord, Christ Jesus, may come at any time, in His Second Coming for the Last Things (Matt. 24:38-51), as follows:



## B. The Last Things (Eschatology):

We believe that the Last Things, as presented in the Bible, are as follows:

1. We believe that the Lord, at His Second Coming, has the beast (the world's dictator) and the false prophet (the world's false religious leader) cast alive into the lake of fire and brimstone, forever and their evil kings and armies killed to await the Final Judgment (Rev. 19:19-21). Also, at Christ Jesus' Second Coming "Fire came down from God, out of heaven and devoured them (Satan and his host); and the devil (Satan) who deceived them (the nations) was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Rev. 20:7-15).
2. We believe that the Lord, at His Second Coming, brings to pass the Resurrection of the Dead for the Final Judgment of all spiritually dead unbelieving people (John 12:48; 1Thess. 4:13-17; 5:1-2; Hebrews 9:27-28; 2 Peter 3:7; Rev. 20:7-15). There is then the Damnation of the lost who did evil, and rejected Christ Jesus, who will spend all eternity in the lake of fire (John 5:28-29; Rev. 20:15); and the Salvation of all who did good and love the Lord, Christ Jesus, who will spend all eternity with the Lord and His Church (John 5:28-29; Rev. 21:24-27; 22:3-5).
3. We believe that the Lord, at his Second Coming, brings an End to this World, (Matthew 24:3; 28:19-20; Hebrews 9:26-28) where the present heavens and this present cursed earth (Gen. 3:17-19; Rev. 22:3-5) will be "dissolved", by fire. (2 Peter 3:7-13; Rev. 20:9; 21:3-5) and made new. Believers, living on earth, at His Second Coming "shall be caught up together, with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thes. 4:13-18).
4. We believe that the Lord, at His Second Coming, makes "all things new" (Rev. 21:5): a new heaven and a new earth, with the Holy City, the New Jerusalem, that will come down from God out of heaven, where Christ Jesus will continue to dwell with believers and they shall be His people and God will continue to be with them and be their God, and God will make "all things new" (Rev. 21:1-27). There shall be no more curse; we shall see His face and continue to reign with Him, forever and ever (Rev. 11:15; 22:5). It is here, that the Covenant God made with Abraham (Gen. 17:7-8) is finally fulfilled as an "everlasting covenant"; on His new and perfect "Canaan Land", called the new earth. This present earth will be totally "burned up", on the "Day of the Lord", at Christ's Second Coming (2 Peter 3: 7-13) for His final Great White Throne Judgment (Rev. 20:11-15). The Lord Jesus then makes "all things new" (Rev. 21-22), and we as His Bride, the Church, reign with Him and see His face forever. Amen (Rev. 22:4-5).





### C. Position of Covenant Bible Seminary on the Millennium:

In affirming any Biblical subject from the Bible, it is important to affirm it in the light of the clear passages of the Holy Scriptures. One of the basic rules of Biblical hermeneutics is that difficult and hard to understand passages in the Bible are to be viewed in the light of the clear passages and the overall teachings of the Bible on any given subject.

On the subject of the Millennium, we do not affirm the theological teachings of Post or Pre-Millennialism which teach that at the Second Coming of Christ Jesus He inaugurates a literal 1,000-year interim (millennial) reign on this cursed earth prior to His Final Judgment (Rev. 20:11-15). This theology is in direct opposition to the clear teachings of the Bible, as follows:

1. The Old Testament does not teach anything about the coming Messianic reign as an interim and literal 1,000-year period of time on this cursed earth (Gen. 3:17, 5:29); but teaches His reign as being forever (Ps. 145:13; Dan. 4:3).
2. Christ Jesus teaches in many New Testament places about His return and that with it He will bring about the final redemption of the righteous, the complete destruction of evil, the final judgment, and the beginning of the new eternal age that will be without sin and death. Nowhere does Christ Jesus teach that there will be a literal 1,000-year reign as He rules as King on this cursed earth, before His Final Judgment. Christ Jesus clearly taught that His kingdom is not of this world. He taught that if His kingdom were of this world, then His servants would fight. Just before His sacrificial death on the Cross for all people, Jesus told Pilate, "My kingdom is not of this world" (John 18:36).
3. The Apostle Paul taught much about the Second Coming of Christ Jesus, but Paul never writes anything about a literal 1,000-year reign of Christ Jesus that will be on this cursed earth.
4. The Apostle Peter clearly taught that this present cursed earth is kept in store, reserved unto fire for the Final Judgment, and that "one day with the Lord is as a 1,000 years and 1,000 years is as one day." However, the "Day of the Lord," the Second coming of Christ Jesus, will come as a thief in the night in which the heavens and the earth shall be burned up, dissolved (2 Pet. 3:7-13). Peter writes nothing about a literal 1,000-year reign of Christ Jesus as King on this earth, while it is still "cursed."
5. The Apostle John in writing the Book of Revelation, makes no reference to a literal 1,000-year reign of Christ Jesus as King on this cursed earth. In Revelation 11:15 he wrote, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever." "For ever and ever" does not mean an interim 1,000 years on this cursed earth, prior to the Lord's Final Judgment.







6. The New Testament, in all its teachings about the Second Coming of Christ Jesus, does not teach anywhere that His Second Coming will include an actual period of time, 1000 literal years, when He will reign as King on this cursed earth, prior to His Final Judgment. It is only after His Final Judgment that “there will be no more curse” and then His servants “shall reign (with Him) forever and ever” (Rev. 22:3-5).

In view of the fact that the Bible contains absolutely no passages of Scripture that teach that Christ Jesus’ kingdom will be established on this presently cursed and sinful earth for a literal 1,000 years, preceding the Final Judgment, we do not teach it either. However, a difference of theology on this subject should not be grounds to break fellowship among Christian believers, as it is not a matter of salvation. We should always seek to love one another and do all we can to keep the unity of the Spirit in the bond of peace (Eph. 4:2-3). Amen.

(For the purpose of signing the Statement of Faith, students and faculty are not required to embrace the amillennial view espoused by the founder, nor the official position regarding women in ministry.)

## **ARTICLE 22—STATEMENT ON SEPARATION OF CHURCH AND STATE:**

Covenant Bible Seminary affirms the Biblical teaching of Jesus Christ concerning Separation of State and Church, in accordance with His clear teaching to “Render therefore unto Caesar (the State), the things which are Caesar’s and unto God (the Church) the things that are God’s” (Matt. 22:21).

Accordingly, Covenant Bible Seminary was directed by their Board of Directors, on February 17, 1989, to forbear (abstain) from borrowing money, including receiving government approval that would entitle our students to borrow money from government student loan programs. We seek to live our lives in accordance with the Holy Bible’s precepts that say, “thou shalt not borrow” (Deut. 15:6), “the borrower is servant to the lender” (Prov. 22:7), and “owe no one anything except to love one another...” (Rom. 13:8). The Holy Bible teaches Christians to abstain from borrowing and to keep out of debt. The Apostle Peter and the other apostles said, “We ought to obey God rather than men” (Acts 5:29). We also hold to this apostolic position in accordance with our Doctrinal Statement, as presented in this catalog. In the history of Covenant Bible Seminary, this institution has never borrowed money, nor sought approval for our students to borrow money, due to the biblical injunctions to abstain from borrowing and to “Render unto Caesar (the State) the things which are Caesar’s and unto God (the Church) the things that are God’s” (Matt. 21:21).

## ARTICLE 23—STATEMENT ON MINISTRY AND ROLE RELATIONSHIPS WITHIN THE FAMILY AND THE CHURCH:

There is great confusion today within the church about the leadership roles that Christian men and women may have, within the family and the church. For example, in some denominations women are being trained for top leadership roles, such as the elder/pastor/teacher position. These women are being trained to take authority over all the men in their congregation, as their spiritual head, elder/pastor/teacher and to teach them what they should believe and how they should live their lives, as a Christian man.

The Scriptures teach that women have a unique role in the family, the church and in ministry. The Apostle Paul gave the following inspired instructions to the early church: “Let a woman learn in silence with all submission. I do not permit a woman to teach or to have authority over a man, but to be in silence, for Adam was formed first, then Eve. Adam was not deceived, but the woman being deceived, fell into transgression” (1 Tim. 2:11-14).

“I want you to know that the head of every man is Christ; the head of the woman is the man, and the head of Christ is God” (1 Cor. 11:3).

“Wives, submit to your own husbands, as to the Lord. For the husband is head of the wife, as also Christ is head of the Church and He is the Savior of the body. Therefore, just as the Church is subject to Christ, so let the wives be to their own husbands in everything (Eph. 5:22-24). Also, concerning husbands, the Scriptures teach: “Husbands, love your wives, just as Christ also loved the Church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the Word, that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. So, husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. No one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the Church. For we are members of His body, of His flesh and of His bones. For this reason, a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. This is a great mystery, but I speak concerning Christ and the Church. Nevertheless, let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband” (Eph. 5:25-33).

The Church is the Family of God and Paul, with his apostolic authority from Jesus (I Cor. 14:37; Gal. 1:11-12), teaches the God-ordained roles for men and women, as follows:



“For God is not the author of confusion but of peace, as in all the churches of the saints. Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says. And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church. Or did the word of God come originally from you? Or was it you only that it reached? If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord. But, if anyone is ignorant, let him be ignorant” (1 Cor. 14:33-38). We do well to follow the commandments of the Lord.

However, our Lord was very much for women in the Ministry of the Gospel. It is the authoritative bossy disrespectful position over men, that the Lord is against; where the woman seeks to be the head of the man. The Lord is not against women teaching or being in ministry, if it does not violate the God-ordained role for the home and the Church, where the man is to be the head of his wife and family, in Christ Jesus our Lord.

In regard to men and women in the Ministry, the Apostle Peter mentions the prophesy of Joel in his sermon at Pentecost, where he said, “And it shall come to pass in the last days, says God, that I will pour out My Spirit on all flesh; your sons and your daughters shall prophesy, (divinely inspired utterances to forth-tell, predict, preach, teach the Word of God), your young men shall see visions, your old men shall dream dreams. And on My menservants and on My maidservants I will pour out My Spirit in those days and they shall prophesy” (Acts 2:14-39). Both men and women will prophesy and minister with the gifts of the Holy Spirit, as the Lord directs them, according to His will.

The Apostle Paul commended women for being in the ministry. For example, Paul refers to the following women who are in ministry, “I commend to you Phoebe our sister, who is a servant of the church in Cenchrea, . . . for indeed she has been a helper of many and of myself also. Greet Aquila and Priscilla, my fellow workers in Christ Jesus, who risked their own necks for my life . . . Likewise greet the church that is in their house. . . Greet Mary, who labored much for us” (Rom. 16:1-15).

The Apostle Paul goes on to say, “And I urge you also, true companion (pastor), help these women who labored with me in the Gospel . . . whose names are in the Book of Life” (Phil. 4:3).

The requirements for deaconesses (women ministers) listed in 1 Tim. 3:11, are parallel to the requirements for deacons (men ministers). It is clear that Biblical leadership roles of bishops/overseers and deacons and deaconesses are different, in that: the office of bishop (senior pastor) is for men only, as the decision makers and heads of the Church, under Christ; while the office of deacon or deaconess is an associate minister position that is available for both men and women.



Paul makes this clear when he writes:

“This is a faithful saying: If a man desires the position of a bishop, he desires a good work. A bishop then must be blameless, the husband of one wife, (no polygamy) temperate, sober-minded, of good behavior, hospitable, able to teach; not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; one who rules his own house well, having his children in submission with all reverence (for if a man does not know how to rule his own house, how will he take care of the Church of God?), not a novice, lest being puffed up with pride he fall into the same condemnation as the devil. Moreover, he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil. Likewise, deacons must be reverent, not double-tongued, not given to much wine, not greedy for money, holding the mystery of the faith with a pure conscience. But let these also first be proved; then let them serve as deacons, being found blameless. Likewise, their wives (deaconesses) must be reverent, not slanderers, temperate, faithful in all things. Let deacons be the husbands of one wife, (no polygamy) ruling their children and their own houses well. For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus” (1 Tim. 3:1-13).

We must always seek to follow God’s ordained role, as taught in the Holy Scriptures, for both men and women, with the understanding that the Holy Spirit has given all of us different abilities and gifts to be used to glorify Jesus Christ. Women must be careful not to usurp the man’s authority, as the head of both the Family and the Church. At the same time the man must be careful to recognize the woman’s gifts and permit her to use them in the Ministry of the Gospel of the Lord Jesus Christ.

Our position on “THE MINISTRY AND ROLE RELATIONSHIPS WITHIN THE FAMILY AND THE CHURCH”, is affirmed in Article 10 of the Doctrinal Statement of Covenant Bible Seminary, as follows:

“We believe that the Ministry is divinely called and ordained of God for the evangelization of the world and the edifying of the body of Christ. We believe we should follow the clear teachings in the Bible regarding role relationships of men and women within the Family and the Ministry. God has made a man and a woman to be complementary to each other, with different Scriptural role relationships that must be observed for unity as laborers together with Christ our Lord, who is the Head of the Church.”

In view of the teachings of the Holy Scriptures, it is our goal to Call mature, qualified, experienced Christian men, as teachers for all the subjects taught at the Seminary, which are coeducational. However, mature, qualified, experienced Christian women may, if Called, teach younger women at the Seminary, as “teachers of good things; that they admonish (teach) the young women to love their husbands, love their children, be discreet, chaste, homemakers, good, obedient to their own husbands, that the Word of God may not be blasphemed” (Titus. 2:3-5).



The Holy Scriptures also clearly teach that the wife is not to be the head of her husband. For example, if this were negated and if a wife was ordained to the Gospel Ministry and her husband was not ordained, the wife may then be viewed as her husband's spiritual head, which violates the Holy Scriptures teaching (Eph. 5:22-33). This also holds true for the single woman, as she is to be under the spiritual headship of a man, who is her pastor, in her church. Women are not to be the head of the man, according to the Holy Scriptures, in the Church or in the Family of God.

It is imperative that we teach and walk according to the clear passages of the Holy Scriptures, if we want the Lord's blessings to be upon our lives and also the Ministry of Covenant Bible Seminary.

We believe that the divorce rate in America would plummet to an all-time low, if Christians in the Church adhered to this doctrine of faith.

In the Name of Jesus Christ, our wonderful Lord and Savior, we ask for His guidance as we seek to follow the Scriptural doctrine of "THE MINISTRY AND ROLE RELATIONSHIPS" as set forth in our Doctrinal Statement, Article 11, as amplified in this statement.

## **VII. CONCLUDING STATEMENT**

### **Covenant Bible Seminary Doctrinal Statement**

All Faculty and any student who is working toward earning any degree from Covenant Bible Seminary is required to sign the statement affirming the basic doctrinal beliefs of CBS. The statement is found at the end of the CBS Catalog (p. 56). Students of the Seminary who are not matriculating, to earn a degree at CBS, are not required to sign the form affirming the Seminary's Statement of Faith.

### **A statement about Biblical Truth being taught at Covenant Bible Seminary**

There are many Christian denominations, colleges and theological seminaries that reject much of what the Holy Bible clearly teaches to be true. For example, a survey of over 7,000 ministers was taken regarding what they believed concerning the doctrines of the Virgin Birth of Jesus Christ and the Holy Bible. Two questions were asked these ministers in America's largest denominations: (1) do you believe in the Virgin Birth of Jesus Christ? and (2) do you believe that the Holy Bible is true and the final authority regarding what we should believe and how we should live our lives? The majority of these ministers said "no" to these two questions and accordingly they rejected Article 1 of our Doctrinal Statement as presented in this official catalog.





We sincerely believe in doing something about what we believe. As a part of our Mission Statement, it is the desire of the Seminary to teach and train our students in the truths of the Holy Bible, so they may be better enabled to serve in Christian ministry vocations in our community and throughout the world, as a part of Jesus' Great Commission (Matt. 28:18-20).

**STATEMENT AFFIRMING THE BELIEFS OF COVENANT BIBLE SEMINARY**  
**for all Faculty and all Matriculating students.**

**I have read and understand the Statement of Faith of this institution. I affirm that my personal beliefs are in accord with the tenets ascribed herein.**

NAME \_\_\_\_\_ DATE \_\_\_\_\_



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# **Covenant Mission** total commitment to Biblical education and Christian ministry

**“ ... [Christ] is the Mediator of the new Covenant ... Who desires all men to be saved and to come to a knowledge of the Truth. For there is one God and one Mediator between God and men, the Man, Christ Jesus, Who gave Himself a ransom for all ... ” (Hebrews 9:15 & 1 Timothy 2:4-6; NKJV)**



**COVENANT  
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