



Front Range Bible Institute
Equipping Saints for the Upward Call of God

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" . . . and He gave some as apostles, some as prophets, some as evangelists, and some as pastors and teachers for the equipping of the saints for the work of ministry."

Ephesians 4:11-12

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Introduction

Front Range Bible Institute (FRBI) was formed in 2006 in response to a shifting paradigm in theological education prompted by rising costs and relocation logistics associated with traditional biblical seminaries. The church-based Bible institute was developed as a complementary alternative for easily accessible, high quality and lower cost systematic theological training and ministry equipping. All for the purpose of assisting local churches accomplish the God-given mandates of the Great Commission.

FRBI operates as a 501 (c) iii non-profit theological ministry and according to guidelines of the Colorado Board of Higher Education as a degree granting institution. Our seminary trained faculty is dedicated to faithful service, and deeply committed to battling the neglect of sound theological teaching or its relegation to the "merely academic." At the present time, we are not accredited by any outside accreditation services, and the degrees FRBI offers in accordance with Colorado state guidelines may or may not be recognized by other educational institutions. VA benefits can be used for all educational costs. ACSI recognizes instruction for continuing education.

FRBI is deeply committed to the importance of seeing the local church be all that God has called it to be, and to accomplish all that God has called it to accomplish. Those who serve toward this end understand the challenges of the call. FRBI was formed as a local church ministry with the purpose of helping local churches accomplish the God-given mandates of the Great Commission. As we introduce you to the details of our program, we invite you to read over our ministry philosophy in this introduction to help you better understand the goals and structure of our program.

Purpose

Stated in simple terms, *the purpose of FRBI is to see God progressively glorified through the equipping of God's people for effective service and ministry* in accordance with the words the Apostle Paul wrote to young Timothy, "The things which you have heard from me . . . these entrust to faithful men who will be able to teach others also" (2 Tim 2:2).

Mission

As a mission, our goal is to provide in-depth, systematic instruction to God's people to help them grow in a deeper knowledge of God and to serve Him as He personally leads them into service. We aim to provide this instruction to all who sincerely desire such learning opportunities, whether male or female, always bearing in mind the biblical distinctions about male and female roles in the Body of Christ. Our desire is to do all we can to make this instruction easy in access, as well as affordable in cost. As fellow ministers in God's field, we recognize the challenge of providing this kind of quality, biblical instruction that covers a wide range of learning. As pastors and teachers who are dedicated to seeing the church fulfill God's call, we are very concerned that sound theology oftentimes is neglected or relegated to a "merely academic" realm -- and such neglect has weakened the Body of Christ. Writer-theologian David Wells gives this reminder when he writes, "A church that neither is interested in theology nor has the capacity to think theologically is a church that will be rapidly submerged beneath the waves of modernity" (taken from "The Theologian's Craft," in *Doing Theology in Today's World*, John D. Woodbridge and Thomas Edward McComiskey, eds. [Grand Rapids: Zondervan, 1991], p. 191). In view of this great call and the need of the church, FRBI has been formed to help local churches meet this need.

Vision

What we envision God accomplishing may be summed up in the following goals: (1) a training program that *equips God's people for passionate and effective ministry within the local church* as God has gifted and called each believer; (2) a training program that *will help godly men become skilled servants in teaching and shepherding* ("apt to teach"), a key aspect of becoming well-prepared to shepherd God's flock in eldership/leadership roles; (3) a training program that *will equip men for fruitful Christian ministry at the pastoral and/or missionary level of vocational Christian service*. FRBI is especially committed to helping men gain skills in "rightly dividing the Word of Truth" so that they might become highly effective in Bible exposition and Bible teaching. In short, we envision God setting His people on fire for service by means of the Scriptures, as they come to a fuller and greater appreciation of God's own glory and greatness.

We Are Committed to

- **The doctrine of biblical inerrancy.** This means that our students will always be edified in a way that upholds God's spoken truth in Scripture. FRBI is opposed to the destructive influences such as Historical Criticism and other philosophical systems which undermine the doctrine of biblical inerrancy. At the same time, FRBI recognizes that there is a proper use of "Higher Criticism" that examines factors of authorship, etc., while not undermining the doctrine of verbal, plenary inspiration and inerrancy.
- **The belief in, and use of "Literal, Grammatical, Historical, Contextual" hermeneutics.** This means that our professors will use the time-tested principle of finding the objective meaning of the text by examining the original meaning of biblical words, the grammar of the text as spoken by the Holy Spirit, and the original historical context of when God spoke to His prophets.

- **The sufficiency of Scripture.** This means that from a careful study of Scripture, students will be shown why God's Word gives them all they need for life and godliness. Students will be shown why it is neither wise nor right to look outside the Bible for new revelation from God, nor proper to look to philosophical and psychological systems for the truth answers that Scripture alone provides. We recognize that God does enable mankind to search and discover various facts about God's creation, but such discoveries are not "revelation" (not even in a "General Revelation" sense), and that no such human discoveries (even if apparently "true") carry authority over the Special Revelation of Scripture.
- **The Scriptural distinctions between the church and Israel.** While we clearly see various elements of continuity within the testaments involving God's people in different ages, we also believe that God's character and promises assure that the nation of Israel that it will see a promised restoration just as the Old and New Testaments have promised (cf. Romans 11:29). God has a plan and purpose for the church as well as for national Israel, and He will bring about a certain, future fulfillment for each and every promise. Studies on issues of continuity and discontinuity between the covenants must be done with extreme care and attention to exegetical details to avoid careless misstatements that would either overstate or understate elements of continuity or discontinuity.
- **Helping students turn systematic discipleship in the classroom setting into a tool for his/her own future ministry.** Many projects will be designed with the goal of becoming future teaching resources. The goal of our instruction is not to produce academicians, but rather godly Christians who know and embrace sound theology, and who know how to use that knowledge to effectively serve the Body of Christ and extend the church.
- **Students pursuing growing holiness that is driven by their growth in biblical knowledge.** FRBI firmly believes that growth in sound theology should produce an ever-increasing love for God and desire for obedience. We see this concept as a constant theme in Scripture and will always intend to use the classroom setting as a tool for promoting personal piety and devotion to the Lord Jesus Christ.
- **God's progressive glorification through the equipping of His people**
- **Assisting local churches accomplish the mandates of the Great Commission**
- **A literal six-day, ex-nihilo creation as presented in the opening chapters of Genesis**
- **The highest academic standards, sound leadership, wise oversight and prayer**
- **Providing highly trained, experienced and passionate faculty**
- **The affordability and accessibility of all our academic programs**

Strategy

Systematic instruction requires a strategy for thorough equipping. In this section we hope to explain our basic strategies:

What FRBI Does

In short, FRBI takes seminary-level instruction and brings it down to the local church level. In content, FRBI's courses essentially mirror that of a Master of Divinity program found in a traditional seminary. Because FRBI gives this at the local church level, the class demands are geared to a level of intensity that is appropriate for such a setting. The level of outside study and reading also vary -- depending upon which program the student is participating in.

Why FRBI

While FRBI has no desire or ability to replace the fine, biblical seminaries that are equipping men for ministry, we do believe that there are several practical reasons this kind of ministry fills a crucial role for the local church: (1) for many people there is a huge practical difficulty in relocating to pursue such instruction; (2) for many people who desire this instruction, the costs of such instruction present a huge challenge; (3) for those who can make such choices, this often means having to pull out of a home church where fruitful ministry is already taking place. As appropriate for each personal situation, FRBI's goal is to help God's people become well-equipped in sound theology and ministry principles so that they can continue to serve in the context of their own home church.

How FRBI Works

All courses carry a three-credit status. For periodic instruction, each class consists of 11 two-hour and fifteen minutes classes. (i.e., each course consists of 24+ hours of instruction over a 11-week quarter). Certain courses may be given at a seminar level, in which the instruction is concentrated into a shorter time frame (e.g., 3 eight-hour sessions, etc.). Any of FRBI's courses may be taken at five different personal levels of commitment:

Audit

Students can take classes with no other educational prerequisites. Students who audit courses will gain the benefit of all the instruction but not be held accountable for homework or course projects.

Certificate of Biblical Studies (CBS)

Students may enroll for our 12-course certificate program that gives a broad exposure to biblical content and Christian theology. There are no educational prerequisites for the certificate program.

Bachelor of Biblical Studies (BBS)

The Bachelor of Biblical Studies program requires the student to have a high school diploma, GED equivalent or other evidence of high school completion. The Bachelor's program will consist of 144 credits of instruction (48 courses).

Master of Biblical Studies (MBS)

The Master of Biblical Studies program requires the student to already hold a Bachelor's degree. The Bachelor's degree does not need to be theological or religious. The Master of Biblical Studies program will consist of 72 credits of instruction (24 courses).

Master of Divinity (MDiv)

The Master of Divinity program is the training program generally seen as standard preparation of men for vocational pastoral/missionary ministry. A Bachelor's degree is required for entrance to the M. Div. program. The M. Div. program will include the 69 core credits of the M. B. S. program, but also require 48 credits of instruction in the two major biblical languages (24 credits of Old Testament Hebrew and 24 credits of New Testament Greek) and one additional 3 credit elective. If a student does not possess a prior Bachelor's degree but completes all the requirements of the M. Div. program, the degree will carry the status of Bachelor of Theology. While men and women may enter and complete the Certificate of Biblical Studies, the Bachelor of Biblical Studies, and the Master of Biblical Studies, the M. Div. program is designed to train men only for pastoral/missionary ministry.

When FRBI Meets

FRBI offers 11-week courses on a weekly basis as follows (exact schedules will be available by contacting FRBI directly or by online schedule postings):

1. Tuesday evenings from 5:45-8:00 p.m. and 8:00-10:15 p.m.;
2. Thursday evenings from 5:45-8:00 p.m. and 8:00-10:15 p.m.;
3. As determined by FRBI Administration, courses may be offered one Saturday each month for eight hours (three eight-hour classes each quarter yield 24 hours of classroom instruction);
4. On special occasions when guest lecturers are able to give distinctive seminars (dates and times TBA).
5. FRBI recognizes these holidays: New Years, Easter, Memorial Day, 4th of July, Labor Day, Thanksgiving and Christmas.

Where FRBI Meets

1. Classroom:
 - a. Courses are held on the campus of FRBI's primary sponsoring church, Austin Bluffs Evangelical Free Church (Colorado Springs). Address and directions are noted in the next section. Classes meet primarily in the church's 1800 Sq. Ft. administration building / Ministry House which includes two classrooms (20x22 and 21x22), two restrooms, four offices, general office space for equipment (copiers, etc.), and a kitchen. Additional classroom space comes through multiple classrooms in the main building of the church.
2. Independent Study:
 - a. Students are able to complete select courses on an independent study basis upon approval of the Academic Dean. Each course is directed / overseen by an FRBI Professor. Course instruction is generally provided via DVD's with active communication between student and professor. Students are responsible to complete the same requirements of classroom courses within the quarter.
 - b. FRBI does not offer Independent Study, or Online Study to veterans.
3. Online:
 - a. Students are currently able to pursue a limited number of Certificate level classes. FRBI plans to make the entire Certificate in Biblical Studies program available online, followed by Master's in Biblical Studies courses.

Contact Information

Campus Address

On the campus of Mesa Hills Bible Church
Front Range Bible Institute
615 W. Uintah Street
Colorado Springs, CO 80905

E-Mail

Scott Findorff, Director of Operations scott.findorff@frbible.org
Dr. Timothy Dane, President tim@mesahills.org

Web Site

FRBI website: www.frbible.org

Phone Number

Tel.: 719.331.2225

Board, Staff & Faculty

Advisory Board

- Dr. Timothy Dane President, Senior Pastor, Mesa Hills Bible Church
- Lance Gentry Vice-President, Senior Pastor, Austin Bluffs Evangelical Free Church
- Jonathan Henderson Associate Pastor, Mesa Hills Bible Church
- Jeff Anderson Senior Pastor, Grace Bible Church
- Scott Findorff Businessman, FRBI Director of Operations
- Greg Wright Businessman
- Peter Wise Teacher / Scholar

Administration

- President Dr. Timothy Dane
- Vice President Lance Gentry
- Secretary/Treasurer Scott Findorff
- Director of Operations Scott Findorff
- Academic Dean & Registrar Jonathan Henderson
- Director of Technology Greg Wright
- Bookkeeper Rebecca Burright

Faculty and Staff Bios



Professor Al Albano

B.A., John Wesley College, Th.M., Dallas Seminary, D. Min., The Master's Seminary, Senior Pastor, Meridian Bible Church

Professor of Bible and Homiletics

Al earned his Th.M. from Dallas Seminary (91) and D.Min. from Master's Seminary (07). Al has over 25 years of ministry and pastoral experience. This experience includes work as an institute teacher in Bible and theology (91-98), as a church-planting pastor (92-95), as a Red Cross Chaplain (01), as a church-planting pastor of Woodland Bible Chapel (00-04), and as a church-planting pastor at Meridian Bible Church in Falcon (04 to present) where Al currently serves as Senior Pastor.



Pastor Jeff Anderson

FRBI Board Member

Jeff is a native of southern Colorado and counts it a privilege to minister "back at home" after graduating from Bob Jones University in Greenville, SC (BA in pastoral studies, 1991, and MA in Bible, 1995). He has served on the pastoral staff at Grace Bible Church since 1993 and as pastor since 1997. Jeff parents moved to Colorado as church planters from Michigan and his two younger brothers are also in vocational ministry. Jeff is committed to expository preaching of the Word and also serves on the IFCA International board of directors and as the President of IBC with whom he has conducted Pastors' Bible Conferences in India, Russia, Albania, Egypt, Thailand, and the Philippines. Jeff and his wife Nancy have been married since 1992 and have five children.



Rebecca Burright

FRBI Bookkeeper & Administrative Assistant

I am a child of God, redeemed, justified, crucified and sanctified by identification with Jesus Christ. In Christ, He calls me His saint and therefore I am. He sees me complete in Christ above even as He is conforming me here below to the image of His Son. He has given me the gift of administration to minister to fellow believers, especially in the area of accounting. He blessed me with a year at Jackson Hole Bible College, graduating with a Certificate in Biblical Foundations. My Bachelor's degree in accounting is from the University of Colorado.



Professor Timothy L. Dane

B.S. Finance, University of Nevada Las Vegas, M. Div. & Th. M. in NT Studies, The Master’s Seminary, Ph. D., Baptist Bible Seminary, Senior Pastor, Mesa Hills Bible Church

Professor of NT Languages and Theology, FRBI Board Member

Tim and his wife Karen married in 1986. They have six children and two grandchildren. Tim graduated from the University of Nevada in 1984 with a degree in Finance and worked for 10 years as a Financial Planner. From 1984 till 1992 he served as a lay leader in his home church, Las Vegas Bible Church. In 1992 he moved to Sun Valley, California to study at The Master’s Seminary (TMS) where he completed his M.Div. and Th.M. degrees (1995, 1996). During his time at TMS and Grace Community Church, Tim served as a Deacon, an Awana Commander, and also did some teaching as an adjunct professor at TMS. In 1996, he was called to be Senior Pastor at Anza Avenue Baptist church of Torrance, CA where he served for 10 years. In 1995 Tim began serving as an adjunct professor at Irpin Biblical Seminary (Kiev, Ukraine) and throughout the years has also taught at the seminary and institute levels in Russia, Germany, Mexico, Romania, and Myanmar. In 2006 he and his family moved to Colorado Springs to help found Front Range Bible Institute. During his time in Colorado he also completed his Ph.D. degree from Baptist Bible Seminary. Tim was called as Senior Pastor at Mesa Hills Bible Church in April of 2011. Personal interests with his family include soccer, fishing, snow skiing, and antique cars.



Scott Findorff

FRBI Director of Operations & Board Member

Scott was born and raised in Madison, Wisconsin. He graduated from the University of Southern California in 1978 and was a member of both the USC and USA National swim teams. Studying business administration, he was recognized as one of ten outstanding contributors to USC with induction into its Skull & Dagger Honor Society. Over the past 30 years Scott has lived and worked in Madison, WI, San Francisco, CA, Los Angeles, CA, Jackson Hole, WY and Colorado Springs, CO. His professional experience includes work within small to large business, entrepreneurial ventures and non-profit organizations. Scott’s areas of expertise include; business and resource development as well as operational, relationship and change management. He is active in mission and ministry service. He and his wife Laura have five children ages 19-27.



Pastor Lance Gentry

B.A. Biblical Studies, Cedarville, M. Div., The Master’s Seminary, Senior Pastor, Austin Bluffs Evangelical Free Church

Instructor of Bible and Theology, FRBI Board Member

Lance has served as the Senior Pastor of Austin Bluffs Evangelical Free Church since 1999. He is a graduate of Cedarville University (B. A. in Biblical Studies) and The Master’s Seminary (M. Div.). He grew up in Indiana, loves Chinese food, and enjoys keeping an eye on the ever-changing weather in Colorado Springs. He and his wife Leigh Ann have four children.



Pastor Jonathan Henderson

Diploma in Bible, Word of Life Bible Institute, B.S., Systems Engineering, Wright State, M. Div. & Th. M., The Master’s Seminary, Associate Pastor, Mesa Hills Bible Church

Instructor of Bible and Old Testament Languages, FRBI Board Member

Jonathan grew up in Ohio, but always remembers, "My citizenship is in heaven." He is a graduate of The Master's Seminary (1991 & 2002), Wright State University (1986) and Word of Life Bible Institute (1981). Jonathan and his wife, Tracy served on the missions staff of Grace Community Church in Russia-Ukraine for five years. Jonathan also served four years as pastor of an English-speaking military congregation at Sembach Bible Church in Germany. Jonathan served as Associate Pastor at New Life Bible Church from 2006-2012, helped found FRBI in 2007 and currently serves as Associate Pastor at Mesa Bible Church. He and Tracy have four sons: Josiah, Micah, Zephaniah and Jeremiah. In his spare time Jonathan enjoys bicycling, quiet reading and singing or making music with the trombone or piano.



Pastor Stan Lightfoot

B.A. Pre-Seminary studies, Faith Baptist Bible College, M.Div. & Pastoral Studies, Denver Baptist Theological Seminary, Senior Pastor, Rustic Hills Baptist Church

Instructor of Bible and Pastoral Ministries

Stan graduated from Faith Baptist Bible College in 1978 with a Bachelor of Arts (honors). He moved to Broomfield, Colorado to pursue a graduate degree at Denver Baptist Theological Seminary and graduated in 1982 with a Master of Divinity (honors). While a student at DBTS, Stan married Jan Durham and began serving part-time as Assistant Pastor at Calvary Community Baptist Church in Northglenn, Colorado, with emphasis in Christian Education, Music and Youth Ministries. Stan served in that capacity for twelve years, and was blessed with four children; Chris, Jonathan, Keri and Darren. In 1993, the Lightfoot's moved to Colorado Springs where Stan assumed the position of Senior Pastor at Rustic Hills Baptist Church. He remains in that position today and also serves on the Council of Six for the Rocky Mountain Association of Regular Baptist Churches. He has served on the Council of Eighteen for the General Association of Regular Baptist Churches (GARBC) and on the Governing Council of Baptist Church Planters.



Aaron Otten

B.S. Mechanical Engineering, University of Missouri - Rolla, M.A. Theology, Talbot School of Theology

Instructor of Bible Exposition

Aaron and his wife Emily reside in Colorado Springs and are active in serving in their local church. His Christian ministry began as a camp counselor at Kanakuk Camps in Branson, MO, between 1989 and 2002. In his camp ministries, professor Otten had great involvement in both developing and teaching Christian discipleship programs among the youth. He also has much experience at the church level in the teaching and discipling of youth up through college ages. Between 2002 and 2004, he had direct involvement with several missions trips to Russia involving youth camps and seminary instruction. Aaron completed his M.A. in theology at Talbot School of Theology in May 2008.



Pastor Jason Parker

B.A. Pastoral Theology, Northland International University, M.Div., Detroit Theological Seminary, Senior Pastor, High Country Baptist Church

Instructor of Bible Exposition and Theology

Jason and his wife Monica reside in Colorado Springs along with their six children. Jason is the founder and senior pastor of High Country Baptist Church. Jason grew up in Colorado in a Christian home with a pastor as his father. Upon completion of his seminary studies, Jason was sent out by Inner-City Baptist Church to help found High Country Baptist. Jason brings a rich background of life experience, theological training, and pastoral experience to FRBI.



Brian Shepherd

B.S. Marine Engineering, Merchant Marine Academy, M. Div., FRBI Bible Institute

Instructor of Bible Exposition and Theology

Brian grew up in Woodland Park, CO and graduated from the United States Merchant Marine Academy in 2003 with a Bachelor of Science in Marine Engineering. He then pursued his Master of Divinity and graduated from FRBI Bible Institute in 2010. Brian enjoys being outside in the mountains. He and his wife have been married since Jan. 2011. Currently, Brian does maintenance work for the United States Air Force Academy.



Peter Wise

B.A. Theology & Music, M. Div., The Master’s Seminary, post-graduate studies in history, classical and oriental languages, San Diego State University, Hebrew studies, University of Judaism

Instructor of Bible and Old Testament languages, FRBI Board Member

Peter graduated with an M. Div from the Master’s Seminary, having previously earned a B.A. in Theology and Music. He took post-graduate classes in history and in classical and oriental languages at San Diego State University. He studied Hebrew at the University of Judaism in Los Angeles. Peter taught Hebrew and Old Testament courses at both The Master’s College and Logos Bible Institute in Los Angeles. In addition, he studied education and taught for Los Angeles Unified School District, and for Lewis-Palmer School District in Colorado. Peter and Allison, his wife of 22 years, have two children, David, 14, and Katherine, 12. His interests include music, computers, and photography. Peter’s primary areas of ministry include music (both organ and piano), worship leader, choir director, and teaching at various levels.



Greg Wright

FRBI Director of Technology & Board Member

Greg primarily works for Oracle in a technical support capacity, but also owns and operates Diamond Point Media, a Colorado Springs based web hosting and media business. He has been involved with FRBI from the beginning, serving as webmaster and technical consultant since 2007. Greg joined the Board Directors in November 2010 and primarily oversees FRBI’s web presence and on-line course development. He and his wife Barbara have 4 children and have lived in Colorado since 1998. Greg has a passion for missions and ministry and is actively engaged, along with his entire family, at Austin Bluffs Evangelical Free church.



Pastor Rob Zietlow

B.A. Biblical Counseling, The Master’s College, M. Div., The Master’s Seminary, Associate Pastor, Austin Bluffs Evangelical Free Church

Instructor of Bible, Biblical Counseling, and Pastoral Ministries

Rob has served as the Associate pastor of Austin Bluffs Evangelical Free Church since 2001. He is a graduate of The Master’s College (B.A. in Biblical Counseling) and The Master’s Seminary (M. Div). Rob’s role as Associate Pastor includes oversight for a number of the youth ministries. Rob has been actively pursuing further studies in Biblical Counseling through NANC (National Association of Nouthetic Counselors) and is very active in discipleship at Austin Bluffs E.V. Free. He and his wife, Sharon, have three children.

Doctrinal Teaching Statement of Faith

Preamble

Members of the board of directors, administrators, and faculty members of FRBI Bible Institute recognize that any doctrinal statement is but a fallible human attempt to summarize and systematize the riches of an infallible divine revelation, but we also believe that this in no way detracts from the importance of such a statement. The affirmations which follow carefully specify our teaching position with regard to the major biblical doctrines, and thus provide a framework for curriculum and instruction at the seminary. They also provide an anchor to protect the institution against theological drift. For this reason, members of the board of directors, administration, and faculty members are annually required to sign a statement affirming agreement with this Doctrinal Teaching Statement of Faith.

The Holy Scriptures

We teach that the Bible is God's written revelation to man, and thus the sixty-six books of the Bible (i.e., the Protestant Canon) given to us by the Holy Spirit constitute the verbal, plenary (actual words inspired equally in all parts) Word of God (1 Corinthians 2:7-14; 2 Peter 1:20-21).

We teach that God has revealed Himself to man generally (i.e., in nature, providence and conscience), but these avenues are insufficient for salvation because of man's sin (Romans 1:18-26). However, in the course of human history, our gracious God has also revealed Himself particularly through a variety of modes which have been made known to man through the Scriptures (Hebrews 1:1-4). The Old Testament was designed to anticipate Jesus Christ (Luke 24:44-47), and that the New Testament testifies to Jesus Christ (John 20:31; Luke 1:1-4). Both testaments point to Jesus Christ as the single way to God (John 14:6).

We teach that the Word of God is an objective, propositional revelation (1 Thessalonians 2:13; 1 Corinthians 2:13), verbally inspired in every word (2 Timothy 3:16), absolutely inerrant in the original documents, infallible, and God-breathed. We teach the literal, grammatical historical interpretation of Scripture which affirms the belief that the opening chapters of Genesis present creation in six literal days (Genesis 1:31; Exodus 31:17).

We teach that the Bible constitutes the only infallible rule of faith and practice (Matthew 5:18; 24:35; John 10:35; 16:12-13; 17:17; 1 Corinthians 2:13; 2 Timothy 3:15-17; Hebrews 4:12; 2 Peter 1:20-21).

We teach that God spoke in His written Word by a process of dual authorship. The Holy Spirit so superintended the human authors that, through their individual personalities and different styles of writing, they composed and recorded God's Word to man (2 Peter 1:20-21) without error in the whole or in the part (Matthew 5:18; 2 Timothy 3:16). We teach that, whereas there may be several applications of any given passage of Scripture, there is but one true interpretation. The meaning of Scripture is to be found as one diligently applies the literal, grammatical, historical method of interpretation under the illumination of the Holy Spirit (John 7:17; 16:12-15; 1 Corinthians 2:7-15; 1 John 2:20). It is the responsibility of believers to ascertain carefully the true intent and meaning of Scripture, recognizing that proper application is binding on all generations. Yet the truth of Scripture stands in judgment of men; never do men stand in judgment of it.

God

We teach that there is but one living and true God (Deuteronomy 6:4; Isaiah 45:5-7; 1 Corinthians 8:4), an infinite, all-knowing Spirit (John 4:24), perfect in all His attributes, one in essence, eternally existing in three Persons — Father, Son, and Holy Spirit (Matthew 28:19; 2 Corinthians 13:14) — each equally deserving worship and obedience.

God the Father

We teach that God the Father, the first Person of the Trinity, orders and disposes all things according to His own purpose and grace (Psalm 145:8-9; 1 Corinthians 8:6; Ephesians 1:11). He is the Creator of all things (Genesis 1:1-31; Ephesians 3:9). As the only absolute and omnipotent Ruler in the universe, He is sovereign in creation, providence, and redemption (Psalm 103:19; Romans 11:36). His fatherhood involves both His designation within the Trinity and His relationship with mankind. As Creator He is Father to all men (Ephesians 4:6), but He is spiritual Father only to believers (Romans 8:14; 2 Corinthians 6:18). He has decreed for His own glory all things that come to pass (Ephesians 1:11). He continually upholds, directs, and governs all creatures and events (1 Chronicles 29:11). In His sovereignty He is neither author nor approver of sin (Habakkuk 1:13; John 8:38-47), nor does He absolve the accountability of moral, intelligent creatures (1 Peter 1:17). He has graciously chosen from eternity past those whom He would have as His own (Ephesians 1:4-6); He saves from sin all who come to Him through Jesus Christ; He adopts as his own all those who come to Him; and He becomes, upon adoption, Father to His own (John 1:12; Romans 8:15; Galatians 4:5; Hebrews 12:5-9).

We teach that within the Trinity there are distinct functional roles and subordinations, but they never stand opposed to the full deity that each of the Persons possesses (John 5:18-30; 10:30; 14:8-11; 14:16-17).

God the Son

We teach that Jesus Christ, the second Person of the Trinity, possesses all the divine excellencies, and in these He is coequal, consubstantial, and coeternal with the Father (John 10:30; 14:9).

We teach that God the Father created according to His own will, through His Son Jesus Christ by whom all things continue in existence and in operation (John 1:3; Colossians 1:15-17; Hebrews 1:2).

We teach that in the incarnation (God becoming man) Christ surrendered only the independent exercise of His prerogatives of deity but nothing of the divine essence, either in degree or kind.

In His incarnation, the eternally existing second Person of the Trinity accepted all the essential characteristics of humanity and so became the God Man (Philippians 2:5-8; Colossians 2:9). We teach that Jesus Christ represents humanity and deity in indivisible oneness (Micah 5:2; John 5:23; 14:9-10; Colossians 2:9).

We teach that our Lord Jesus Christ was virgin-born (Isaiah 7:14; Matthew 1:23, 25; Luke 1:26-35); that He was God incarnate (John 1:1, 14); and that the purpose of the incarnation was to reveal God, redeem men by the substitutionary death of Christ, and rule over God's kingdom (Psalm 2:7-9; Isaiah 9:6; John 1:29; Philippians 2:9-11; Hebrews 7:25-26; 1 Peter 1:18-19).

We teach that, in the incarnation, the second person of the Trinity laid aside His independent right to the exercise of the full prerogatives of coexistence with God, assumed the place of a Son, and took on an existence appropriate to a servant while never divesting Himself of His divine attributes (Philippians 2:5-8).

We teach that our Lord Jesus Christ accomplished our redemption through the shedding of His blood and sacrificial death on the cross and that His death was voluntary, vicarious, substitutionary, propitiatory, and redemptive (John 10:15; Romans 3:24-25; 5:8; 1 Peter 2:24).

We teach that our justification is made sure by His literal, physical resurrection from the dead and that He is now ascended to the right hand of the Father, where He now mediates as our Advocate and High Priest (Matthew 28:6; Luke 24:38-39; Acts 1:9-10; Acts 2:30-31; Romans 4:25; 8:34; Hebrews 7:25; 9:24; 1 John 2:1).

We teach that in the resurrection of Jesus Christ from the grave, God confirmed the deity of His Son and gave proof that God has accepted the atoning work of Christ on the cross. Jesus' bodily resurrection is also the guarantee of a future resurrection life for all believers (John 5:26-29; 14:19; Romans 1:4; 4:25; 6:5-10; 1 Corinthians 15:20, 23).

We teach that Jesus Christ will return to receive the church prior to the seven-year tribulation period to Himself at the rapture of the church, and returning with His church in glory, will establish His millennial kingdom on earth (Acts 1:9-11; 1 Thessalonians 4:13-18; Revelation 20).

We teach that the Lord Jesus Christ is the One through whom God will judge all mankind (John 5:22-23):

- Believers according to faithfulness (1 Corinthians 3:10-15; 2 Corinthians 5:10)
- Living inhabitants of the earth at His glorious return (Matthew 25:31-46)
- Unbelieving dead for sin at the Great White Throne (Revelation 20:11-15)

As the Mediator between God and man (1 Timothy 2:5), the Head of His Body the church (Ephesians 1:22; 5:23; Colossians 1:18), and the coming universal King, who will reign on the throne of David (Isaiah 9:6; Luke 1:31-33), He is the final Judge of all who fail to place their trust in Him as Lord and Savior (Matthew 25:14-46; Acts 17:30-31). We teach that on the basis of the efficacy of the death of our Lord Jesus Christ, the believing sinner is freed from the punishment, the penalty, the power, and one day the very presence of sin; and that he is declared righteous, given eternal life, and adopted into the family of God (Romans 3:25; 5:8-9; 2 Corinthians 5:14-15; 1 Peter 2:24; 3:18).

God the Holy Spirit

We teach that the Holy Spirit is a divine Person, eternal, underived, possessing all the attributes of personality and deity, including intellect (1 Corinthians 2:10-13), emotions (Ephesians 4:30), will (1 Corinthians 12:11), eternity (Hebrews 9:14), omnipresence (Psalm 139:7-10), omniscience (Isaiah 40:13-14), omnipotence (Romans 15:13), and truthfulness (John 16:13). In all the divine attributes He is coequal and consubstantial with the Father and the Son (Matthew 28:19; Acts 5:3-4; 28:25-26; 1 Corinthians 12:4-6; 2 Corinthians 13:14; and Jeremiah 31:31-34 with Hebrews 10:15-17).

We teach that it is the work of the Holy Spirit to execute the divine will with relation to all mankind. We recognize His sovereign activity in creation (Genesis 1:2), the incarnation (Matthew 1:18), the written revelation (2 Peter 1:20-21), and the work of salvation (John 3:5-7), though recognizing the real place of human responsibility in repentance toward God and faith in Jesus Christ.

We teach that the work of the Holy Spirit in this age began at Pentecost when He came from the Father as promised by Christ (John 14:16-17; 15:26) to initiate and complete the building of the Body of Christ, which is His church (1 Corinthians 12:13). The broad scope of His divine activity includes convicting the world of sin, of righteousness, and of judgment; glorifying the Lord Jesus Christ and transforming believers into the image of Christ (John 16:7-9; Acts 1:5; 2:4; Romans 8:29; 2 Corinthians 3:18; Ephesians 2:22).

We teach that the Holy Spirit is the supernatural and sovereign Agent in regeneration, baptizing all believers into the Body of Christ (1 Corinthians 12:13). The Holy Spirit also indwells, sanctifies, instructs, empowers them for service, and seals them unto the day of redemption (Romans 8:9; 2 Corinthians 3:6; Ephesians 1:13).

We teach that the Holy Spirit is the divine Teacher, who guided the apostles and prophets into all truth as they committed to writing God's revelation, the Bible. Every believer possesses the indwelling presence of the Holy Spirit from the moment of salvation, and it is the duty of all those born of the Spirit to be filled with (controlled by) the Spirit (John 16:13; Romans 8:9; Ephesians 5:18; 2 Peter 1:19-21; 1 John 2:20, 27).

We teach that the Holy Spirit administers spiritual gifts to the church. The Holy Spirit glorifies neither Himself nor His gifts by ostentatious displays, but He does glorify Christ by implementing His work of redeeming the lost and building up believers in the most holy faith (John 16:13-14; Acts 1:8; 1 Corinthians 12:4-11; 2 Corinthians 3:18).

We teach, in this respect, that God the Holy Spirit is sovereign in the bestowing of all His gifts for the perfecting of the saints today. We teach that the revelatory gifts (e.g., apostleship, prophecy, etc.) and confirmatory sign gifts (e.g., speaking in tongues, the gift of miracles, healing, etc.) in the beginning days of the church were for the purpose of giving direct revelation from God and pointing to and authenticating these same apostles and NT prophets as revealers of divine truth, and that these particular gifts were never intended to be characteristic of the lives of believers throughout the entire church age (1 Corinthians 12:4-11; 13:8-10; 2 Corinthians 12:12; Ephesians 4:7-16; Hebrews 2:1-4; Rev. 22:18-19).

We teach that God does hear and answer the prayer of faith, in accord with His own sovereign will and purposes, for the sick and afflicted (John 15:7; 1 John 5:14-15). Thus, even though the age of miracle gifts has ceased, the God of miracles remains eternally the same and can, and does, perform such miracles according to His sovereign will, and this many times in accordance with the prayers of His people.

Man

We teach that man was directly and immediately created by God in His image and likeness. Man was created free of sin with a rational nature, intelligence, volition, self-determination, and moral responsibility to God (Genesis 2:7, 15-25; James 3:9). We teach that God's intention in the creation of man was that man should glorify God, enjoy God's fellowship, live his life in the will of God, and by this accomplish God's purpose for man in the world (Isaiah 43:7; Colossians 1:16; Revelation 4:11).

We teach that in Adam's sin of disobedience to the revealed will and Word of God, man lost his innocence; incurred the penalty of spiritual and physical death; became subject to the wrath of God; and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace. With no recuperative powers to enable him to recover himself, man is hopelessly lost. Man's salvation is thereby wholly of God's grace through the redemptive work of our Lord Jesus Christ (Genesis 2:16-17; 3:1-19; John 3:36; Romans 3:23; 6:23; 1 Corinthians 2:14; Ephesians 2:1-3; 1 Timothy 2:13-14; 1 John 1:8).

We teach that because all men were in Adam, a nature corrupted by Adam's sin has been transmitted to all men of all ages, Jesus Christ being the only exception. All men are thus sinners by nature, by choice, and by divine declaration (Psalm 14:1-3; Jeremiah 17:9; Romans 3:9-18, 23; 5:10-12).

Salvation

We teach that salvation is wholly of God by grace on the basis of the redemption of Jesus Christ, the merit of His shed blood, and not on the basis of human merit or works (John 1:12; Ephesians 1:7; 2:8-10; 1 Peter 1:18-19).

We teach that the atoning work of Christ is the only basis for our redemption, and that entrance into the Kingdom of God is by the new birth alone (John 3:5; 2 Corinthians 5:17). With reference to the human side of salvation, we teach that this new birth comes when sinners hear the message of the gospel, understand the condemnation of sin, understand the work of Jesus Christ to die for sins, and believe God's message in sincere faith. We teach that sincere faith is not a merely an intellectual knowledge of bare facts, but it is a faith that is characterized by a change of heart away from sin and toward God (i.e., the biblical concept of repentance) and personal trust in what God says about the work of Jesus Christ in taking sin's penalty. We do not believe that any human works contribute to salvation any way (Ephesians 2:8-9) nor that repentance from sin should be taken to mean that a person must perform deeds to obtain forgiveness.

Regeneration

We teach that regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given (John 3:3-7; Titus 3:5). It is instantaneous and is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God (John 5:24), when the repentant sinner, as enabled by the Holy Spirit, responds in faith to the divine provision of salvation. Genuine regeneration is manifested by fruits worthy of repentance as demonstrated in righteous attitudes and conduct. Good works will be its proper evidence and fruit (1 Corinthians 6:19-20; Ephesians 2:10), and will be experienced to the extent that the believer submits to the control of the Holy Spirit in his life through faithful obedience to the Word of God (Ephesians 5:17-21; Philippians 2:12b; Colossians 3:16; 2 Peter 1:4-10). This obedience causes the believer to be increasingly conformed to the image of our Lord Jesus Christ (2 Corinthians 3:18). Such a conformity is climaxed in the believer's glorification at Christ's coming (Romans 8:17; 2 Peter 1:4; 1 John 3:2-3).

We teach that every believer has been entrusted with the ministry of reconciliation, and that no one can be saved without hearing and welcoming the Gospel (John 1:12-13; Romans 10:14-15; 1 Corinthians 1:21; 2 Corinthians 5:18-19).

Election

We teach that election is the act of God by which, before the foundation of the world, He chose in Christ those whom He graciously regenerates, saves, and sanctifies (Romans 8:28-30; Ephesians 1:4-11; 2 Thessalonians 2:13; 2 Timothy 2:10; 1 Peter 1:1-2).

We teach that sovereign election does not contradict or negate the responsibility of man to repent and trust Christ as Savior and Lord (Ezekiel 18:23, 32; 33:11; John 3:18-19, 36; 5:40; Romans 9:22-23; 2 Thessalonians 2:10-12; Revelation 22:17). Nevertheless, since sovereign grace includes the means of receiving the gift of salvation as well as the gift itself, sovereign election will bring the result that God determines. All whom the Father calls to Himself will come in faith and all who come in faith the Father will receive (John 6:37-40, 44; Acts 13:48; James 4:8).

We teach that the unmerited favor that God grants to totally depraved sinners is not related to any initiative of their own part nor to God's anticipation of what they might do by their own will, but is solely of His sovereign grace and mercy (Ephesians 1:4-7; Titus 3:4-7; 1 Peter 1:2).

We teach that election should not be looked upon as based merely on abstract sovereignty. God is truly sovereign but He exercises this sovereignty in harmony with His other attributes, especially His omniscience, justice, holiness, wisdom, grace, and love (Romans 9:11-16). A proper understanding on this issue demands that this sovereignty be seen in light of what Scripture teaches about the devastating nature and impact of sin upon mankind. This sovereignty will always exalt the will of God in a manner totally consistent with His character as revealed in the life of our Lord Jesus Christ (Matthew 11:25-28; 2 Timothy 1:9).

Justification

We teach that justification before God is an act of God (Romans 8:33) by which He declares righteous those who, through faith in Christ, repent of their sins (Luke 13:3; Acts 2:38; 3:19; 11:18; Romans 2:4; 2 Corinthians 7:10; Isaiah 55:6-7) and confess Him as sovereign Lord (Romans 10:9-10; 1 Corinthians 12:3; 2 Corinthians 4:5; Philippians 2:11). This righteousness is apart from any virtue or work of man (Romans 3:20; 4:6) and involves the imputation of our sins to Christ (Colossians 2:14; 1 Peter 2:24) and the imputation of Christ's righteousness to us (1 Corinthians 1:30; 2 Corinthians 5:21). By this means God is enabled to "be just and the justifier of the one who has faith in Jesus" (Romans 3:26).

Sanctification

We teach that every believer is sanctified (set apart) unto God by justification and is therefore declared to be holy and is therefore identified as a saint. This sanctification is positional and instantaneous and should not be confused with progressive sanctification. This sanctification has to do with the believer's standing, not his present walk or condition (Acts 20:32; 1 Corinthians 1:2, 30; 6:11; 2 Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10, 14; 13:12; 1 Peter 1:2).

We teach that there is also by the work of the Holy Spirit a progressive sanctification by which the state of the believer is brought closer to the standing the believer positionally enjoys through justification. Through obedience to the Word of God and the empowering of the Holy Spirit, the believer is able to live a life of increasing holiness in conformity to the will of God, becoming more and more like our Lord Jesus Christ (John 17:17,19; Romans 6:1-22; 2 Corinthians 3:18; 1 Thessalonians 4:3-4; 5:23).

In this respect, we teach that every saved person is involved in a daily conflict — the new creation in Christ doing battle against the flesh — but adequate provision is made for victory through the power of the indwelling Holy Spirit. The struggle nevertheless stays with the believer all through this earthly life and is never completely ended. All claims to the eradication of sin in this life are unscriptural. Eradication of sin is not possible, but the Holy Spirit does provide for victory over sin (Galatians 5:16-25; Ephesians 4:22-24; Philippians 3:12; Colossians 3:9-10; 1 Peter 1:14-16; 1 John 3:5-9).

Security

We teach that all the redeemed once saved are kept by God's power and are thus secure in Christ forever (John 5:24; 6:37-40; 10:27-30; Romans 5:9-10; 8:1, 31-39; 1 Corinthians 1:4-8; Ephesians 4:30; Hebrews 7:25; 13:5; 1 Peter 1:5; Jude 24).

We teach that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word. It is true that every Christian sins, but Christians also overcome by the power of the Holy Spirit so that sin is a lapse rather than a lifestyle (1 Corinthians 6:9-11; 1 John 1:8; 5:4). Further, God's Word clearly forbids the use of Christian liberty as an occasion for sinful living and carnality (Romans 6:15-22; 13:13-14; Galatians 5:13, 25-26; Titus 2:11-14).

Separation

We teach that separation from sin is clearly called for throughout the Old and New Testaments, and that the Scriptures clearly indicate that in the last days apostasy and worldliness shall increase (2 Corinthians 6:14-7:1; 2 Timothy 3:1-5).

We teach that out of deep gratitude for the undeserved grace of God granted to us and because our glorious God is so worthy of our total consecration, all the saved should live in such a manner as to demonstrate our adoring love to God and so as not to bring reproach upon our Lord and Savior. We also teach that separation from all religious apostasy and worldly and sinful practices is commanded of us by God (Romans 12:1-2; 1 Corinthians 5:9-13; 2 Corinthians 6:14-7:1; 1 John 2:15-17; 2 John 9-11).

We teach that believers should be separated unto our Lord Jesus Christ (2 Thessalonians 1:11-12; Hebrews 12:1-2) and affirm that the Christian life is a life of obedient righteousness that reflects the teaching of the Beatitudes (Matthew 5:2-12) and a continual pursuit of holiness (Romans 12:1-2; 2 Corinthians 7:1; Hebrews 12:14; Titus 2:11-14; 1 John 3:1-10).

The Church

We teach that all who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual Body which comprises the true church (1 Corinthians 12:12-13), the bride of Christ (2 Corinthians 11:2; Ephesians 5:23-32; Revelation 19:7-8), of which Christ is the Head (Ephesians 1:22; 4:15; Colossians 1:18).

We teach that the formation of the church, the Body of Christ, began on the Day of Pentecost (Acts 2:1-21, 38-47) and will be completed at the coming of Christ for His own at the rapture (1 Corinthians 15:51-52; 1 Thessalonians 4:13-18).

We teach that the church is thus a unique spiritual organism designed by Christ, made up of all born again believers in this present age (Ephesians 2:11, 3:6). The church is distinct from Israel (1 Corinthians 10:32), a mystery not revealed until this age (Ephesians 3:1-6; 5:32). God has distinct (although strongly overlapping in various ways) purposes for both the church and Israel.

We teach that the establishment and continuity of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:23, 27; 20:17, 28; Galatians 1:2; Philippians 1:1; 1 Thessalonians 1:1; 2 Thessalonians 1:1) and that the members of the one spiritual Body are directed to associate themselves together in local assemblies (1 Corinthians 11:18-20; Hebrews 10:25).

We teach that only those who are members of the true church shall be eligible for membership in the local church (1 Corinthians 12:27).

We teach that the one supreme authority for the church is Christ (1 Corinthians 11:3; Ephesians 1:22; Colossians 1:18) and that church leadership, gifts, order, discipline, and worship are all appointed through His sovereignty as found in the Scriptures. The biblically designated officers serving under Christ and over the assembly are elders (also called bishops, overseers, pastors, and pastor-teachers; Acts 20:28; Ephesians 4:11) and deacons, both of whom must meet biblical qualifications (1 Timothy 3:1-13; Titus 1:5-9; 1 Peter 5:1-5). We teach that these leaders lead or rule as servants of Christ (1 Timothy 5:17-22) and have His authority in directing the church. The congregation is to lovingly submit to their leadership such that the leadership shepherd with joy (Hebrews 13:7, 17).

We teach the importance of discipleship (Matthew 28:19-20; 2 Timothy 2:2), mutual accountability of all believers to each other (Matthew 18:5-14), as well as the need for discipline of sinning members of the congregation in accord with the standards of Scripture (Matthew 18:15-22; Acts 5:1-11; 1 Corinthians 5:1-13; 2 Thessalonians 3:6-15; 1 Timothy 1:19-20; Titus 1:10-16).

We teach the autonomy of the local church, free from any external authority or control, with the right of self-government and freedom from the interference of any hierarchy of individuals or organizations (Titus 1:5). We teach that it is scriptural for true churches to cooperate with each other for the presentation and propagation of the faith. Each local church, however, through its elders and their interpretation and application of Scripture, should be the sole judge of the measure and method of its cooperation. The elders (or, as practiced by some churches, other recognized leadership structures) should determine all other matters of membership, policy, discipline, benevolence, and government, as well (Acts 15:19-31; 20:28; 1 Corinthians 5:4-7, 13; 1 Peter 5:1-4).

We teach that the purpose of the church is to glorify God (Ephesians 3:21) by building itself up in the faith (Ephesians 4:13-16), by instruction of the Word (2 Timothy 2:2, 15; 3:16-17), by fellowship (Acts 2:47; 1 John 1:3), by keeping the ordinances (Luke 22:19; Acts 2:38-42) and by advancing and communicating the gospel to the entire world (Matthew 28:19; Acts 1:8; 2:42).

We teach the calling of all saints to the work of service (1 Corinthians 15:58; Ephesians 4:12; Revelation 22:12).

We teach the need of the church to cooperate with God as He accomplishes His purpose in the world (Phil. 2:12-13)). To that end, He gives the church spiritual gifts. First, He gives men chosen for the purpose of equipping the saints for the work of the ministry (Ephesians 4:7-12), and He also gives unique and special spiritual abilities to each member of the Body of Christ (Romans 12:3-8; 1 Corinthians 12:4-31; 1 Peter 4:10-11).

We teach that there were two kinds of gifts given the early church that no longer are being given to the Body of Christ: (1) miraculous gifts of divine revelation and (2) miraculous sign gifts such as miracles and healing, etc. These gifts were given temporarily in the apostolic era for the purpose of confirming the authenticity of the apostles' message (Hebrews 2:3, 4; 2 Corinthians 12:12). Until the rapture of the church, Jesus Christ/The Holy Spirit will continuously bestow according to His will

the speaking gifts and serving gifts, all given to equip believers for edifying one another in word and deed. With the New Testament revelation now complete, Scripture becomes the sole test of the authenticity of a man's message, and confirming gifts of a miraculous are no longer necessary to validate a man or his message (1 Corinthians 13:8-12). Miraculous gifts can even be counterfeited by Satan so as to deceive even believers (1 Corinthians 13:13-14:12; Revelation 13:13-14). The only gifts in operation today are those non-revelatory equipping gifts given for teaching/edification (evangelist, pastor, teacher, exhortation) and serving gifts (helps/service, administration, mercy, giving) (Romans 12:6-8; 1 Cor. 12; Eph. 4:11; 1 Pet. 4:10-11). We teach that no one possesses the gift of healing today but that God does hear and answer the prayer of faith and will answer in accordance with His own perfect will for the sick, suffering, and afflicted (Luke 18:1-6; John 5:7-9; 2 Corinthians 12:6-10; James 5:13-16; 1 John 5:14-15).

We teach that two ordinances have been committed to the local church: baptism and the Lord's Supper (Acts 2:38-42). Christian baptism by immersion (Acts 8:36-39) is the solemn and beautiful testimony of a believer showing forth his faith in the crucified, buried, and risen Savior, and his union with Him in death to sin and resurrection to a new life (Romans 6:1-11). It is also a sign of fellowship and identification with the visible Body of Christ (Acts 2:41-42). Neither baptism nor the Lord's Supper are to be held as a means of salvation or grace bestowal.

We teach that the Lord's Supper is the commemoration and proclamation of His death until He comes, and should be always preceded by solemn self-examination (1 Corinthians 11:28-32). We also teach that whereas the elements of Communion are only representative of the flesh and blood of Christ, the Lord's Supper is nevertheless an actual communion with the risen Christ who is present in a unique way, fellowshiping with His people (1 Corinthians 10:16).

Holy Angels

We teach that angels are created beings and are therefore not to be worshiped. Although they are a higher order of creation than man, they are created to serve God and to worship Him (Luke 2:9-14; Hebrews 1:6-7, 14; 2:6-7; Revelation 5:11-14; 19:10; 22:9).

Fallen Angels

We teach that Satan is a created angel and the author of sin. He incurred the judgment of God by rebelling against his Creator (Isaiah 14:12-17; Ezekiel 28:11-19), by taking numerous angels with him in his fall (Matthew 25:41; Revelation 12:1-14), and by introducing sin into the human race by his temptation of Eve (Genesis 3:1-15).

We teach that Satan is the open and declared enemy of God and man (Isaiah 14:13-14; Matthew 4:1-11; Revelation 12:9-10); the prince of this world, who has been defeated through the death and resurrection of Jesus Christ (Romans 16:20); and that he shall be eternally punished in the lake of fire (Isaiah 14:12-17; Ezekiel 28:11-19; Matthew 25:41; Revelation 20:10).

Last Things (Eschatology)

Death

We teach that physical death involves no loss of our immaterial consciousness (Revelation 6:9-11), that the soul of the redeemed passes immediately into the presence of Christ (Luke 23:43; Philippians 1:23; 2 Corinthians 5:8), that there is a separation of soul and body (Philippians 1:21-24), and that, for the redeemed, such separation will continue until the rapture of the church (1 Thessalonians 4:13-17), which is one aspect of the first resurrection (Revelation 20:4-6), when our soul and body will be reunited to be glorified forever with our Lord (Philippians 3:21; 1 Corinthians 15:35-44, 50-54). Until that time, the souls of the redeemed in Christ remain in joyful fellowship with our Lord Jesus Christ (2 Corinthians 5:8).

We teach the bodily resurrection of all men, the saved to eternal life (John 6:39; Romans 8:10-11, 19-23; 2 Corinthians 4:14), and the unsaved to judgment and everlasting punishment (Daniel 12:2; John 5:29; Revelation 20:13-15). We teach that the biblical expression "first resurrection" consists of the resurrection of all believers of every age. This would include in this order (1) the church at the coming of Christ before the seven-year tribulation, (2) all Old Testament saints, Jew and Gentile at the coming of Christ at the end of the seven-year tribulation (which still is part of the "Second Coming"), (3) the resurrection of "Tribulation Martyrs" at the same time as Old Testament saints, (4) the resurrection of mortal saints who both entered into the Millennium at its inception as well as those who were born during the Millennium and exercised faith in Christ.

We teach that the souls of the unsaved at death are kept under punishment until the second resurrection (Luke 16:19-26; Revelation 20:13-15), when the soul and the resurrection body will be united (John 5:28-29). They shall then appear at the Great White Throne judgment (Revelation 20:11-15) and shall be cast into hell, the lake of fire (Matthew 25:41-46), cut off from the life of God forever (Daniel 12:2; Matthew 25:41-46; 2 Thessalonians 1:7-9).

The Rapture of the Church

We teach the personal, bodily return of our Lord Jesus Christ before the seven-year tribulation (1 Thessalonians 4:16; Titus 2:13) to translate His church from this earth (John 14:1-3; 1 Corinthians 15:51-53; 1 Thessalonians 4:15-5:11) and, between this event and His glorious return with His saints, to reward believers according to their works (1 Corinthians 3:11-15; 2 Corinthians 5:10; Rev. 19:7ff.).

The Tribulation Period

We teach that immediately following the removal of the church from the earth (John 14:1-3; 1 Thessalonians 4:13-18) the Day of the Lord will commence and the righteous judgments of God will be poured out upon an unbelieving world (Jeremiah 30:7; Daniel 9:27; 12:1; 2 Thessalonians 2:7-12; Revelation 16), and that these judgments will be climaxed by the visible return of Christ in glory to the earth (Matthew 24:27-31; 25:31-46; 2 Thessalonians 2:7-12). At that time the Old Testament and tribulation saints will be raised and the living will be judged (Daniel 12:2-3; Revelation 20:4-6). This period includes the seventieth week of Daniel's prophecy (Daniel 9:24-27; Matthew 24:15-31; 25:31-46).

The Second Coming and the Millennial Reign

We teach that, after the tribulation period, Christ will come to earth to occupy the throne of David (Matthew 25:31; Luke 1:31-33; Acts 1:10-11; 2:29-30) and establish His messianic kingdom for a thousand years on the earth (Revelation 20:1-7). During this time the resurrected saints of all ages will reign with Him over a restored Israel as well as all the nations of the earth (Ezekiel 37:21-28; Daniel 7:17-22; Revelation 19:11-16). This reign will be preceded by the overthrow of the Antichrist and the False Prophet, and by the removal of Satan from the world (Daniel 7:17-27; Revelation 20:1-7).

We teach that the kingdom itself will be the fulfillment of God's promise to Israel (Isaiah 65:17-25; Ezekiel 37:21-28; Zechariah 8:1-17) to restore them to the land which they forfeited through their disobedience (Deuteronomy 28:15-68). The result of their disobedience was that Israel was temporarily set aside (Matthew 21:43; Romans 11:1-26) but will again be awakened through repentance to enter into the land of blessing (Jeremiah 31:31-34; Ezekiel 36:22-32; Romans 11:25-29).

We teach that this time of our Lord's reign will be characterized by harmony, justice, peace, righteousness and long life (Isaiah 11; 65:17-25; Ezekiel 36:33-38), and will be brought to an end with the release of Satan (Revelation 20:7).

The Judgment of the Lost

We teach that following the release of Satan after the thousand year reign of Christ (Revelation 20:7), Satan will deceive the nations of the earth and gather them to battle against the saints and the beloved city, at which time Satan and his army will be devoured by fire from heaven (Revelation 20:9). Following this, Satan will be thrown into the lake of fire and brimstone (Matthew 25:41; Revelation 20:10), whereupon Christ, who is the Judge of all men (John 5:22), will resurrect and judge the great and small at the Great White Throne judgment.

We teach that this resurrection of the unsaved dead to judgment will be a physical resurrection, whereupon receiving their judgment (John 5:28,29), they will be committed to an eternal, conscious punishment in the lake of fire (Matthew 25:41; Revelation 20:11-15).

Eternity

We teach that after the closing of the millennium, the temporary release of Satan, and the judgment of unbelievers (2 Thessalonians 1:9; Revelation 20:7-15), the saved will enter the eternal state of glory with God, after which the elements of this earth are to be dissolved (2 Peter 3:10) and replaced with a new earth wherein only righteousness dwells (Ephesians 5:5; Revelation 20:15, 21-22). Following this, the heavenly city the New Jerusalem will come down out of heaven (Revelation 21:2) and will be the dwelling place of the saints, where they will enjoy forever fellowship with God in His immediate presence and with one another (John 17:3; Revelation 21-22). Our Lord Jesus Christ, having fulfilled His redemptive mission, will then deliver up the kingdom to God the Father (1 Corinthians 15:24-28), that in all spheres the triune God may reign forever and ever (1 Corinthians 15:28).

Colorado State Degree Authorization Act

FRBI operates under, and according to, the guidelines of the Colorado Board of Higher Education as an institution that grants theological instruction (CCHE Academic Affairs Procedure, Part J, Appendix B, the Declaration for Religious Authorization under the Degree Authorization Act regarding approval for Bible Colleges and Seminaries). With this filing under the Colorado Board of Higher Education, FRBI provides instruction in the realm of Bible and theology, but does not provide instruction at the general, liberal arts level.

As a primary goal, the administration of FRBI is dedicated to providing quality, systematic, theological instruction to its students in helping to fulfill the Great Commission of Jesus Christ. At the present time, our program does not have accreditation by any outside accrediting bodies, although the administration may pursue such accreditation at a future point. The degrees FRBI offers in accordance with Colorado state guidelines may or may not be recognized by other educational institutions. Students would be responsible to make such inquiries.

The administration of FRBI is pleased that students may pursue a structured course of instruction that can include a theological degree, but we feel that our primary purpose is that of equipping saints for effective ministry, not that of granting degrees. Regardless of outside accreditation, the administration of FRBI is committed to producing an academic standard that equals or exceeds the expectations for these levels of study. We believe that the truest measure of quality will be the students who become thoroughly equipped in their ability to "rightly divide the Word of truth" (2 Tim. 2:15).

Entrance Requirements

Audit: There is no prior academic requirement for students auditing classes. Minimum age requirement of 14 years old applies.

Certificate of Biblical Studies: There are no prior academic requirements for this 36 credit program. Minimum age requirement of 14 years old applies.

Bachelor of Biblical Studies: A prior high school diploma is required for this 144 credit program. The Academic Dean may accept a Certificate of Eligibility demonstrating the successful completion of the General Education Development (GED) exam. A mature applicant who has not completed high school or the GED *may* be accepted for admission if FRBI determines that he/she demonstrates the academic potential to successfully complete the required course work. (These restrictions do not apply to candidates who are simply auditing classes or to those who are working toward a certificate program.)

Master of Biblical Studies: A prior Bachelors degree is required for this 72 credit program. This degree need not be in theological studies.

Master of Divinity: This degree is the standard course of study for men pursuing pastoral ministry. As such, FRBI will grant this degree only to men. A prior Bachelor's degree is required for this 120 credit program which includes two years of Hebrew and Greek (this degree need not be in theological studies). Students who do not possess a prior Bachelors degree but complete all the requirements of the M. Div. program will receive a Bachelor of Theology (B. Th.) degree.

Admission Procedures

Entrance

1. Undergraduate Programs: Each case is considered individually. Prospective students should contact the Registrar to submit necessary forms. Provisional admission may be agreed to, especially for High School students in upper grades. (As stated above a minimum age of 14 is required for all undergraduate programs as well as Audit and Certificate programs.) As essays are a major part of FRBI course work, it is essential that all candidates in degree programs are capable of writing at a college level.
2. Graduate Programs: The basic entrance qualification is an approved Bachelor's degree or its equivalent from a university or tertiary college in any discipline.

Admission Requirements

1. A completed application form.
2. Personal testimony.
3. Official transcripts from all colleges, universities and seminaries (these should be sent directly from the academic institutions to FRBI).
4. A copy of any college or university degrees earned.
5. A copy of any valid U.S. identification (e.g., State driver's license).
6. Request for pastoral reference (information on this reference form is also to help FRBI cooperate with local churches in knowing how we can best assist them in equipping their members for fruitful ministry).

Application Deadlines

Because classes continue yearly on a quarterly basis, applications may be submitted at any time prior to the forthcoming quarter. The prescribed Application Form, all necessary documents, photographs, etc., and tuition are to be forwarded to the Registrar with a testimony of conversion and continuing Christian commitment, as well as pastoral and other references. In normal circumstances applications cannot be processed until all documents are received. It is the student's responsibility to ensure that such documents are submitted promptly and completely. Photocopies of documents (e.g., transcripts), are acceptable, *provided they are certified as actual copies* from the former school.

Registration, Withdrawal, Probation, Suspensions

Upon acceptance, the student completes a class Registration Form. The student chooses the subject/s desired and returns the form to the Registrar with the required fees. Notes for the subject/s selected will be forwarded to the student promptly.

1. Registration procedures are complete only when students have paid the tuition in full. Any exceptions to this rule, such as special arrangements for the pay schedule, must be by prior approval from the Dean or Registrar.
2. Students who would like to drop a course should complete a form obtainable from the Dean or other administrative official.

Lapse of Candidacy

To maintain admission status, students should be actively pursuing studies in at least one subject per quarter -- i.e. two per year -- unless approval is given to vary this requirement. Otherwise, a student's candidature is deemed to have lapsed. A late fee may be charged where the one subject is not completed in one quarter and an incomplete grade requires completion in the following quarter.

Deferment

On application, deferment for one or more quarter may be granted. However, the student should understand that requirements for a Master's degree include a *maximum* of seven years' candidacy unless, due to unusual circumstances, other arrangements are made. (Each student proceeds at his/her own pace, and may complete more than one course per quarter.)

Suspension

Students may be suspended for willful violation of the school standards expressed in this catalog. An appeal to suspension must be in writing to the school administration. Removal of suspension shall be at the discretion of the administration.

Attendance

Students are expected to attend classes when in session. Students who miss class for any reason are expected to make up that class with a DVD recording if available. Students who have missed a class should consult their professor about any make-up work and how to obtain a DVD for that class (at the expense of the student). Each professor shall set his own classroom standards with regard to attendance and how such attendance may affect course grades.

Probation

Students may be put on academic suspension for the following reasons. (1) Students who have been allowed entrance to the Bachelor's program without a high school diploma may be accepted for studies based upon a temporary probationary basis. Successful completion of nine credits of study with a minimum GPA of 2.0 will remove the student from this probationary status. Students who fail to maintain this minimum level of achievement may be removed from the program. (2) Students who have been allowed entrance to one of the Master's programs based upon a Bachelor's degree from a non-accredited Bachelor's program will also be subject to a temporary probation status. Successful completion of nine credits of study with a minimum GPA of 2.0 will remove the student from this probationary status. Students who fail to maintain this minimum level of achievement may be removed from the program. (3) Non-probation students whose cumulative GPA falls below 1.0 will be placed on a probationary status for one year. Failure to complete nine credits of study with a minimum GPA of 2.0 may result in removal from the program.

Withdrawal

Without administrative approval, students are not permitted to withdraw from courses after *three weeks of instruction*.

Withdrawals and Refunds

Refunds for tuition will be made on a pro-rata basis in 10% increments throughout the quarter, beginning with 100% before instruction begins.

Withdrawal after the above dates (or the published drop date) without mitigating or special circumstances will result in a failing grade (F) in those classes. Military activation is considered a special circumstance. Withdrawals may be accomplished by corresponding with the Registrar.

Non-discriminatory Policy

FRBI admits students of either gender, any race, any color, or any national or ethnic origin. In this regard FRBI will not discriminate with reference to any rights, privileges, programs or activities generally accorded or made available to students at the school. FRBI does not discriminate on the basis of gender, race, color, national or ethnic origin of applicants in the administration of its educational policies, admission policies and programs. The exception to this standard rule is the policy FRBI holds about granting the M. Div. degree. Because this degree is designed for men pursuing pastoral ministry, FRBI will grant the M. Div. to men only, in accordance with the biblical teachings on male eldership and teaching roles.

Student Standards for Good Standing

- Enthusiastic participation (asking and answering of relevant questions) is encouraged as part of the learning process (unless the professor asks students to refrain from or minimize the asking of questions).
- When asking questions, students should not seek to publicly push their personal views in class if these views are in opposition to the views of the professor or the FRBI doctrinal statement. This standard is not for the purpose of ignoring legitimate questions and stifling interaction that can lead to student learning, rather it is to promote a learning environment that is positive and un-contentious. Sharp disagreements should be addressed privately with the professor.

Dress Codes

While there is no specific dress code, modesty and neatness are expected as the usual appearance of FRBI staff and students.

Examinations and Theses

Examinations

Assessment is mainly by essays, and at times by other kinds of exams such as short answer, matching, multiple choice, etc. At least one supervised comprehensive examination may be required.

At the graduate level, a candidate normally would be expected to have a cumulative grade point average of C or higher. (This applies to the total program and not to individual courses.).

Theses

The thesis must conform to recognized standards within the field selected. It will normally be 100-150 pages for a Master's Degree according to standard Turabian style standards. However, these are guidelines only. Quality, not quantity, is the criterion. An advisor will be appointed to guide the student in both research and in the presentation of results.

Grading

FRBI recognizes that grades do not give the complete picture of a person's qualification for ministry. They do, however, measure one aspect of the stewardship of learning. Grades evaluate this stewardship and provide incentive for quality work. Grades measure the quality of the work and its preparation for ministry. The grading system is given below.

To distinguish various levels of achievement in the mastery of subject material, in effectiveness of research, in fulfillment of assignments and responsibilities, or in improvement in personal and ministry skills, as appropriate for each course, the seminary employs the following grading symbols:

A and A-	= Exceptional achievement
B+, B, and B-	= Above average achievement
C+, C, and C-	= Fair or average achievement
D+, D, and D-	= Below average, minimally acceptable achievement
F	= Unacceptable achievement, failure
I	= Incomplete work
W	= Withdrawal during third through the sixth weeks of regular semesters
WP	= Withdrawal while passing during the seventh through the twelfth weeks
WF	= Withdrawal while failing during the seventh through the twelfth weeks, or any withdrawal after the twelfth week

The following system for converting number grades or percentages to letter grades, where appropriate, is in general use:

A.	96–100	<u>Letter Grade</u>	<u>Points per credit hour</u>
A-	94–95	A	= 4
B+	92–93	A-	= 3.7
B	88–91	B+	= 3.3
B-	86–87	B	= 3
C+	84–85	B-	= 2.7
C	80–83	C+	= 2.3
C-	78–79	C	= 2
D+	76–77	C-	= 1.7
D	72–75	D+	= 1.3
D-	70–71	D	= 1
F	69 and below	D-	= 0.7
Grade points are awarded according to the following scale:		F	= 0
		WF	= 0
		I	= Not counted until changed

The grading symbols W and WP do not affect grade point averages and the courses for which they are assigned do not count in computing credit hours attempted.

A failing grade (F or WF) is never removed from the student’s transcript. Any student who receives a grade of C or below may retake the course. However, when the course is repeated, the second grade is recorded in such a manner as to delete any negative effect of the failing grade (F or WF) when computing grade points.

Projects may at times be substituted for essays. Also, a supervised examination may at times be prescribed at the conclusion of each course in addition to a final comprehensive examination in the student's own environment, provided an acceptable supervisor is available.

Students completing degrees at other institutions may apply as non-matriculated students and take FRBI courses pending completion of the degree from those other institutions.

Upon receipt of official transcripts and verification of graduation, the applicant may matriculate into a FRBI degree program and receive credit for all previous work completed as long as the courses meet FRBI academic standards. For transfer, the fields of study must be theological in nature and match the courses that are part of FRBI’s catalog.

Incomplete Policy Statement

FRBI makes allowances, as an exception, for students to take an incomplete grade in one quarter and complete that work at a later point. The policy of FRBI on this issue is as follows: At the discretion of, and with the approval of, the professor, a student may take an incomplete grade in a given quarter for a failure to complete course requirements. The balance of the class requirements must be completed by the end of the subsequent quarter. Failure to complete class requirements by the end of the subsequent will result in a fail grade if inadequate requirements are met. The student will need to retake that course and pay tuition costs a second time. A partial completion of outstanding requirements may result in a passing grade.

Academic Integrity

FRBI expects academic integrity from its faculty, staff and students. Plagiarism, falsifying information and dishonesty all mar the character and purpose of theological education.

Plagiarism is defined as taking and using "as one's own the writings or ideas of another." Plagiarism includes:

- failure to use quotation marks or other conventional markings around material quoted from another source;
- paraphrasing a specific passage from a source without indicating accurately that source;
- allowing another person to compose or rewrite a student's written assignment.

False Information includes:

- Submitting another's work as one's own;
- Providing false or misleading documentation.

Dishonesty:

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

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

Tuition and Application Fees

- Statement of purpose with reference to class costs:
 - The purpose of FRBI is not to make profit.
 - FRBI does all it can to bring high quality theological education to God's people at the church level at a low personal cost.
 - FRBI believes that each student should pay for his own materials.
 - FRBI believes that it is both biblical and appropriate to give modest compensation to those professors who are dedicating their time to feeding the church (cf. 1 Corinthians 9:3-14; 1 Timothy 5:17-19; Galatians 6:6; 3 John 6-8). FRBI modest tuition helps make this quality program possible.
 - Important: FRBI never wants a lack of student participation to be due to financial reasons. Anyone who has difficulty in meeting costs should speak privately to the professor or academic dean to inquire about possible assistance (see Financial Assistance below).
- Registration / Application fee (one-time, non-efundable) for certificate/degree students.....\$50
- Tuition per quarter (all classes are three-unit, twelve-week classes with the exception of special seminars):
 - Audit \$120 / \$200 per family (2 or more)
 - Certificate of Biblical Studies \$180
 - Bachelor of Biblical Studies \$300
 - Master of Biblical Studies \$300
 - Master of Divinity \$300
- Material fee per course varies by course
- Books varies by course
(Students may order books on their own)
- Payment of fees
 - Cost for books and class materials should be paid by the end of the first class week. Checks are payable to Front Range Bible Institute.
 - If a student has difficulty, financial assistance may be available. (See Financial Assistance.)

VA Benefits and Provisions

- FRBI has approval from the COVET (Colorado Office of Veterans Education and Training) to enable eligible students to use VA benefits for FRBI study expenses. Students should ask about how to apply for VA benefits.
- In accord with COVET approval, FRBI will limit class enrollment to a maximum of 25 students per instructor per class.
- FRBI does not offer Independent Study, or Online Study to veterans.
- FRBI is defining our full-time student status as follows for VA benefit purposes. This definition is being made by FRBI according to the authority granted to the school by the Colorado Board of Higher Education to make such determinations. The following credit hours are based on 12 week quarters.
 - Full-time student status shall be considered 12 credit hours in the Certificate of Biblical Studies program and in the Bachelor of Biblical Studies program.
 - Full-time student status for the Master of Biblical Studies or Master of Divinity shall be as certified (FRBI considers 9 credit hours of Graduate level studies on a quarterly basis to be the minimum full-time load).
- VA form 22-8794 has been changed to add Jonathan A. Henderson as a certifying official (in addition to Timothy L. Dane who has already been approved).
- According to VA standards, student records (financial, grade, progress) will be kept in a fireproof locking cabinet with the only ones to have access to such records are school officials (including professors) and the particular students.
- According to VA standards on veterans tuition refunds, FRBI will maintain a policy of giving pro-rata refunds: The amount of refund will be based upon 10% increments and begin at 100% at the beginning of the quarter and go down to 10% at the end of each quarter (see VA refund policy statements as part of this addendum).

Acceptable Refund Policy

Non-Accredited Courses in Accordance with VA Regulation 21.4255-1

Students not accepted by the school and students who cancel the contract by notifying the school within three business days are entitled to a full refund of all tuition and fees paid. If any students withdraw after three business days, but before commencement of classes, are entitled to a full refund of all tuition and fees paid except the registration fee.

In the case of students withdrawing after commencement of classes, the school will retain a cancellation fee plus a percentage of tuition and fees, which is based on the percentage of contact hours attended, as described in the table below. The refund is based on the last date of recorded attendance.

REFUND TABLE FOR VETERAN STUDENT(S)

Student entitled upon withdrawal/termination	Refund
10% of program completed	90% Refunded
20% of program completed	80% Refunded
30% of program completed	70% Refunded
40% of program completed	60% Refunded
50% of program completed	50% Refunded
60% of program completed	40% Refunded
70% of program completed	30% Refunded
80% of program completed	20% Refunded
90% of program completed	10% Refunded

- The student may cancel this contract at any time prior to close of the third business day after signing the enrollment agreement.
- The official date of termination for refund purposes is the last date of recorded attendance. All refunds will be made within 30 days from the date of termination.
- The student will receive a full refund of tuition and fees paid if the school discontinues a course/program within a period of time a student could have reasonably completed it, except that this provision shall not apply in the event the school ceases operation.
- Complaints, which cannot be resolved by direct negotiation between the student and the school, may be filed with the Division of Private Occupational Schools of the Colorado Department of Higher Education. The Division shall not consider any claim that is filed more than two years after the date the student discontinues his/her training at the school.
- FRBI will evaluate previous education and training and when applicable it will be given.
- We have been approved to have an additional classroom location. This additional campus is as follows: Front Range Bible Institute Satellite Campus, 2320 S. Prairie Ave, Pueblo, CO 81005. Email and faxes are same as main campus and already approved.

Financial Assistance

One of the primary goals of FRBI is that of keeping student costs as low as feasible (tuition costs are about 20-30% of many seminaries). We recognize that some students may still have difficulty in meeting these reduced costs. Should a student have need of financial assistance, some degree of scholarship assistance may be possible on an "as available" basis. A degree program student who would like such help should obtain a scholarship application from the Academic Dean.

Transfer of Credits

Students requesting transfer of credits from previous academic work into FRBI degree programs must do so by having official transcripts sent to FRBI. The only courses that may be transferred are those that are biblical/theological in nature and which also match up with courses offered in the FRBI catalog. The final year of any degree course (30 credit hours) must be completed through FRBI except where special arrangements have been made with the Academic Dean.

Continuing Education Recognition through ACSI

Students who teach in Christian schools that work under ACSI may apply studies under FRBI toward continuing education requirements through ACSI.

Academic Programs

Under its approval from the Colorado Board of Higher Education, FRBI has the authority to grant the following degrees:

- Certificate of Biblical Studies (CBS)
- Bachelor of Biblical Studies (BBS)
- Master of Biblical Studies (MBS)
- Master of Divinity (MDiv)

Course Requirements According to Program

Table Abbreviations

Certificate of Biblical Studies	CBS	Old Testament Language	OTL	New Testament Exposition	NTE
Bachelor of Biblical Studies	BBS	New Testament Language	NTL	Field / Ministry Training	FMT
Master of Biblical Studies	MBS	Biblical-Systematic Theology	BST	Church History	CH
Master of Divinity	MDiv	Old Testament Exposition	OTE	World Missions	WM

Area/Course ID	Course / Course Area	CBS	BBS	MBS	MDiv
OT Exposition		9	9	9	9
OTE 501	Old Testament Survey I	3	3	3	3
OTE 502	Old Testament Survey II	3	3	3	3
OTE 503	Old Testament Survey III	3	3	3	3
NT Exposition		6	6	6	6
NTE 501	New Testament Survey I	3	3	3	3
NTE 502	New Testament Survey II	3	3	3	3
Church History		0	6	6	6
CH 501	Church History I		3	3	3
CH 502	Church History II		3	3	3
Theology		15	15	15	15
BST 501	Bible Study Methods (Hermeneutics & Principles of Exegesis)	3	3	3	3
BST 601	Theology I	3	3	3	3
BST 602	Theology II	3	3	3	3
BST 603	Theology III	3	3	3	3
BST 604	Theology IV	3	3	3	3
Apologetics		3	6	6	6
BST 701	Apologetics	3	3	3	3
BST 703	Cults and World Religions		3	3	3
Field & Ministry Training		3	27	27	27
FMT 501	Biblical Principles of Leadership		3	3	3
FMT 502	Exposition of Prayer		3	3	3
FMT 503	Principles of Effective Bible Teaching	3	3	3	3
FMT 505	Biblical Principles on Marriage/Family		3	3	3
FMT 602	Evangelism and Discipleship		3	3	3
FMT 701	Principles of Biblical Counseling		3	3	3
FMT 702	Applications of Biblical Counseling		3	3	3
FMT 801	Homiletics		3	3	3
FMT 802	Bible Memorization/Ordination Prep.		3	3	3
Biblical Languages		0	0	0	48
Old Testament Language and Exegesis					24
OTL 501	Beginning Hebrew I				3
OTL 502	Beginning Hebrew II				3
OTL 503	Beginning Hebrew III				3
OTL 601	Hebrew Exegesis I				3

Area/Course ID	Course / Course Area	CBS	BBS	MBS	MDiv
OTL 602	Hebrew Exegesis II				3
OTL 603	Hebrew Exegesis III				3
OTL 701	Advanced Hebrew Grammar				
OTL 702	Old Testament Introduction				3
OTL 750	Exegesis of Daniel				
OTL 753	Exegesis of Zechariah				
OTL 755	Exegesis of Isaiah				
OTL 761	Exegesis of Genesis 1-11				
OTL 768	Exegesis of Selected Psalms/Proverbs				
OTL 769	Exegesis of Haggai/Malachi				
OTL 774	Exegesis of Psalm 119				
OTL 775	Exegesis of Ecclesiastes				
OTL 801	Beginning Aramaic I				
OTL 802	Beginning Aramaic II				
	One OTL Book Exegesis Elective from above				3
<i>New Testament Language and Exegesis</i>					24
NTL 501	Beginning Greek I				3
NTL 502	Beginning Greek II				3
NTL 503	Beginning Greek III				3
NTL 601	Greek Exegesis I				3
NTL 602	Greek Exegesis II				3
NTL 603	Greek Exegesis III				3
NTL 701	Advanced Greek Grammar				
NTL 702	New Testament Introduction				3
NTL 741	Exegesis of Mark				
NTL 755	Exegesis of the Synoptic Discourses				
NTL 756	Exegesis of Romans 1-8				
NTL 757	Exegesis of Romans 9-16				
NTL 763	Exegesis of Galatians				
NTL 764	Exegesis of Ephesians				
NTL 766	Exegesis of Philippians				
NTL 784	Exegesis of Hebrews				
NTL 785	Exegesis of James				
NTL 786	Exegesis of 1 Peter				
NTL 789	Exegesis of the Apocalypse				
	One NTL Book Exegesis Elective from above				3
<i>Electives</i>		0	54	3	3
<i>Book Electives</i>					
OTE 601	Genesis		3		
OTE 602	Exodus and Leviticus				
OTE 604	Deuteronomy				
OTE 620	Ezra and Nehemiah				
OTE 625	Proverbs				
OTE 635	Ezekiel				
OTE 650	Minor Prophets				
OTE 701	Psalms 119				
OTE 711	Ecclesiastes				
OTE 811	Isaiah				
OTE 815	Daniel		3		
OTE 825	Haggai / Malachi				
OTE 826	Zechariah				
NTE 607	John		3		
NTE 609	Acts				
NTE 615	The Prison Epistles				

Area/Course ID	Course / Course Area	CBS	BBS	MBS	MDiv
NTE 620	The Pastoral Epistles				
NTE 701	Romans I		3		
NTE 702	Romans II				
NTE 705	1 Corinthians I				
NTE 706	1 Corinthians II				
NTE 715	Ephesians				
NTE 801	Hebrews		3		
NTE 802	James				
NTE 803	1 Peter				
NTE 805	Revelation		3		
<i>General Electives</i>					
BST 605	Old Testament Theology				
BST 606	New Testament Theology				
BST 607	Pauline Theology				
BST 608	Johannine Theology				
BST 702	Creation Science		3		
BST 704	Contemporary Theological Trends		3		
BST 705	Spiritual Gifts		3		
BST 710	Biblical Worldview				
BST 715	Christian Ethics				
BST 801	Advanced Hermeneutics (& contemporary theological issues)				
BST 845	Biblical Manners and Customs				
BST 850	Seminar in Bibliology				
BST 851	Seminar in Theology Proper				
BST 852	Seminar in Christology				
BST 853	Seminar in Pneumatology				
BST 854	Seminar in Anthropology/Hamartiology				
BST 855	Seminar in Angelology				
BST 856	Seminar in Soteriology/Sanctification				
BST 857	Seminar in Ecclesiology				
BST 858	Seminar in Eschatology/Dispensational Theology				
BST 901	Thesis First Draft				
BST 902	Thesis Final Draft				
CH 601	Anabaptist History				
CH 602	Reformation History and Theology				
CH 603	Puritan History and Theology				
CH 604	History of the Church Fathers				
CH 605	American Church History				
FMT 603	Principles and Practices of Biblically Driven Youth Ministry				
FMT 901	Ministry Experience, 1				
FMT 902	Ministry Experience, 2				
FMT 903	Ministry Experience, 3				
FMT 904	Ministry Experience, 4				
NTE 504	Life of Christ				
OTE 504	History of Israel				
OTE 505	Geography of the Holy Land				
OTE 660	Old Testament Christology				
WM 701	Theology of Missions				
Core Sub-Total		36	69	69	117
OTE	Old Testament Exposition	9	9	9	9
NTE	New Testament Exposition	6	6	6	6
CH	Church History	0	6	6	6
BST	Biblical-Systematic Theology	18	21	21	21
FMT	Field and Ministry Training	3	27	27	27

Area/Course ID	Course / Course Area	CBS	BBS	MBS	MDiv
OTL	Old Testament Language	0	0	0	24
NTL	New Testament Language	0	0	0	24
WM	World Missions	0	0	0	0
Directed Electives Sub-Total*		0	27	0	0
Free Electives Sub-Total*		0	48	3	3
Degree Total*		36	144	72	120

* Administration may allow substitution of one course to satisfy requirements of another. Students should ask the Academic Dean for such permission.

Recognition for Labors in Non-Classroom Christian Ministry

Because the goal of FRBI is geared toward practical Christian ministry, a certain amount of credit can be granted for prior Christian ministry. With approval by the Academic Dean, students in the Bachelor of Biblical Studies may obtain up to 12 credits for Christian ministry (out of 144 total credits). Likewise, students in the Master of Biblical Studies or Master of Divinity may obtain up to 6 credits for such prior ministry (out of the 72 credits and 120 credits, respectively). The student must provide the Academic Dean with legitimate official documentation of such service. Some of this ministry recognition may be designed as part of the present course work as an internship program with a local church. This internship will be designed on a personal level with each student.

Course Descriptions

Code	Title	Credits
BST 501	Bible Study Methods (Hermeneutics & Principles of Exegesis)	3
	This course introduces the student to proper Bible study methods and tools for sound and accurate biblical interpretation. It surveys the major interpretive approaches to the Bible, both historical and contemporary, by examining parables, types, prophecies, poetry, and a great variety of figurative biblical literature. This course also emphasizes the principles of literal, normal, cultural, and historical interpretation.	
BST 601	Theology I	3
	A study of Prolegomena, dealing with the essence and source of systematic theology, and reasons for its study; of Bibliology, emphasizing inspiration and inerrancy; and of Theology Proper, including revelation, Trinitarianism, and God's relation to the universe.	
BST 602	Theology II	3
	A study of Angelology, including the nature and ministry of angels, Satan, and demons, including some introductory examination and critique of the charismatic movement; of Anthropology, focusing on the origin and nature of man; and of Harmartiology, dealing with the fall and its consequences, especially total depravity.	
BST 603	Theology III	3
	A study of Christology, dealing with the person and work of Jesus Christ; of Pneumatology, the person and work of the Holy Spirit; and of Soteriology, dealing with the atonement of Christ, election, regeneration, conversion, justification, sanctification, and glorification.	
BST 604	Theology IV	3
	A study of Ecclesiology, focusing on the inception, organization, ordinances, and ministry of the church; and of Eschatology, including a study of the biblical covenants and issues of continuity and discontinuity, Daniel's "seventieth week," the rapture, tribulation period, the millennial reign of Christ, the resurrections, the eschatological judgments of the saved and unsaved, the eternal state, and personal destiny.	
BST 605	Old Testament Theology	3
	A systematic study of the revelation of God through the religion, life, and history of Israel as contained in the Old Testament. Special attention is given to the development of Old Testament theology, revelation, inspiration, sin, redemption, and eschatology.	
BST 606	New Testament Theology	3
	This course focuses on the major theological themes and nuances that emerge and culminate in the NT text. It overlaps with traditional systematic theology in that it addresses many of the same doctrinal topics but the emphasis is more upon the distinct doctrinal themes that emerge from the text. In this sense, NT Theology has an overlapping sense of "biblical theology" and "systematic theology."	
BST 607	Pauline Theology	3
	This course involves a first-hand study of the New Testament letters of the Apostle Paul as well as a critical reading of recent scholarly literature on these writings with a view to discovering the background, nature and distinctive of Paul's theology.	
BST 608	Johannine Theology	3
	An examination of the special themes and emphases of the Apostle John, primarily in his gospel, but also in his epistles and in the book of Revelation. Foundational to this class is the contribution of the Apostle John to Biblical theology, including the seven "I am" statements, the seven signs, the concept of the 'Logos', Christ and the feasts of Israel, John's worldview, his use of irony and symbolism, John's use of contrast, Christ's discourses, the cosmic conflict between Christ and Satan, and the glory of God in the Person of the Lord Jesus Christ.	

- BST 701 Apologetics and Evangelism 3**
 A careful, biblical and theological development of a consistent apologetic from a systematic exegetical approach. The course provides a basis for the evaluation of various empirical systems as well as a working knowledge of presuppositionalism for use in all aspects of practical ministry. Evangelism is then studied within this framework to present the student with a consistent gospel presentation for biblical evangelism. The course will also provide the student with an exposure to biblical evidentialism to help equip the student with a proper understanding of logic and biblically legitimate evidences.
- BST 702 Creation Science 3**
 This course is designed to introduce the student to major issues involving the doctrine of creation. The course will be based on a biblical perspective of ex-nihilo, six-day creation and universal Noahic flood. The course will also expose the student to the way that contemporary science (e.g., basic concepts from subjects like astronomy, physics, geology, archeology, genetics studies) offers credible support to the biblical account of cosmogony and cosmology.
- BST 703 Cults and World Religions 3**
 An examination of the historical roots, origin, development, doctrines, leading personalities, and practices of the major religious cults in America. The course also suggests approaches for presenting the historic Christian faith to the members of various cults.
- BST 704 Contemporary Theological Trends 3**
 A survey of the significant theological developments and positions which have achieved prominence during the 19th and 20th centuries. Emphasizes the contribution of the Renaissance and the Enlightenment to the development of modern religious liberalism, as well as an analysis of specific schools and representative theologians: Classic Modernism, Neo-Orthodoxy, Lundensianism, Neo-Liberalism, Existentialism, and the radical theologies of the last three decades.
- BST 705 Spiritual Gifts 3**
 The major tenets of the contemporary charismatic movement are examined and critiqued in the light of Scriptural teaching on revelatory spiritual gifts, signs and wonders, tongues, prophecy, healings, the health and wealth movement, etc. Apostolic period and praxis is also given consideration as well as the importance and superiority of doctrine over experience and mysticism. The course includes an overview of the historical background and development of the charismatic movement. Substantial readings make the student aware of the literature available on this important subject. Students are required to draw up position statements on selected issues.
- BST 710 Biblical Worldview 3**
 Outlines the differences between Christianity and other prominent worldviews vying for allegiance in Western culture: Islam, Postmodernism, Secular Humanism, Marxism, and New Age. Issues covered include: abortion, apologetics, the arts, biotechnology, critical thinking, cults, euthanasia, leadership, radical environmentalism, radical feminism, the problem of evil, religious pluralism, scriptural reliability, and more.
- BST 715 Christian Ethics 3**
 An introduction to ethics from a distinctively Christian perspective. This course lays the theological foundation for Christian ethics and surveys major alternative non-Christian ethical systems. Building on this foundation, the students are required to engage with historic and contemporary ethical debates in order to develop the skill of honoring Jesus as Lord and applying the Scripture to all of life.
- BST 801 Advanced Hermeneutics 3**
 A study and evaluation of recent trends in the field of hermeneutics along with new questions they raise regarding biblical inerrancy and interpretation. Multiple case studies in major contemporary theological trends help to elucidate and illustrate the dangers of these harmful hermeneutical trends. Prerequisite: BST 501
- BST 845 Biblical Manners and Customs 3**
 A close look at manners and customs in the biblical setting and their contribution toward interpreting and understanding specific passages. The focus is directed toward aspects of culture in the habits of people, not aspects of physical geography such as topography, climate and rivers.
- BST 850 Seminar in Bibliology 3**
 Selected issues concerning revelation, inspiration, canonicity, and illumination are researched, presented, and evaluated. Prerequisite: BST 501, 601.
- BST 851 Seminar in Theology Proper 3**
 An in-depth study of selected topics relating to theology proper, with student papers concentrating on exegesis of key passages and on research relating to important historical debates. Prerequisite: BST 501, 601.
- BST 852 Seminar in Christology 3**
 An in-depth study of selected topics relating to Christology, with student papers concentrating on exegesis of key passages and on research relating to important historical debates. Prerequisite: BST 501, 603.

- BST 853 Seminar in Pneumatology 3**
A study of the person and work of the Holy Spirit in both testaments, with special emphasis on His ministries in the present age. Prerequisite: BST 501, 603.
- BST 854 Seminar in Anthropology/Harmartiology 3**
A careful review of the biblical teachings about man and sin, with analysis of historical and current issues. Prerequisite: BST 501, 602.
- BST 855 Seminar in Angelology 3**
A study of the doctrines of the unfallen angels, the fallen angels, and Satan. Prerequisite: BST 501, 602.
- BST 856 Seminar in Soteriology/Sanctification 3**
An advanced study of the doctrine of salvation, focusing on the cross-work of Christ and the divine plan of salvation. Various viewpoints are critically analyzed. Prerequisite: BST 501, 603.
- BST 857 Seminar in Ecclesiology 3**
A careful study of key issues related to the doctrine of the church, with special attention given to the contemporary church growth movement. Prerequisite: BST 501, 604.
- BST 858 Seminar in Eschatology/Dispensational Theology 3**
An advanced study of eschatology, including student papers on kingdom of God, heaven, hell, the rapture, tribulation, the millennial reign of Christ, the resurrections, the eschatological judgments, and the eternal state. A study of contemporary issues in dispensational interpretations of Scripture, and critical interaction with other systems of theology. Prerequisite: BST 501, 604.
- BST 901 Thesis First Draft 3**
This class may serve as one of the electives for those pursuing the Bachelor of Biblical Studies, the Master of Biblical Studies, or the Master of Divinity. The thesis will consist of research and writing on an approved topic. The paper must be written in formal, Turabian style, and be between 75-150 pages. The student must follow the thesis guidelines provided by the advisor/professor. The first draft is a complete copy that is submitted to the advisor/professor for corrections, editing, and content analysis.
- BST 902 Thesis Final Draft 3**
In the final draft stage, the student takes the returned first draft and makes the recommended changes and corrections.
- CH 501 Church History I: Pentecost to Reformation 3**
A survey study designed to give the student a sense of perspective and appreciation of the church since the time of Christ. Primary attention is devoted to the major events, individuals, and issues which have played significant roles in the history of the church. Covers (1) Pentecost through the Ante-Nicene era (A.D. 33-325), (2) The Post-Nicene era (A.D. 325-500), (3) The Middle Ages (ca. 500-1500). Various theological events are highlighted such as Gnosticism, Arianism, Nestorianism, and Church Councils.
- CH 502 Church History II: Reformation to Present Day 3**
A survey study designed to give the student a sense of perspective and appreciation of the church from the days of the Reformation to the present time. Primary attention is devoted to the major events, individuals, and issues which have played significant roles in the history of the church. Ages and topics will include (1) the Reformation period (A.D. 1500-1648), (2) the Modern Age (A.D. 1648 to the present), (3) issues like Church Councils, Anabaptism, Catholicism, the Reformation, and the Puritans. The last period includes an exposure to American Christianity and the proliferation of denominations over the past centuries.
- CH 601 Anabaptist History 3**
This course presents a study of the origin, development, and distinctive theological perspectives of the Anabaptist movement, with special attention given to a comparison of its theology with Reformed theology.
- CH 602 Reformation History and Theology 3**
A study of the Reformation as it developed in Germany, Switzerland, England, France, and the Low Countries up to the time of the Westminster Confession. The leading men and issues are examined. The class will focus primarily on the Reformed wing of the Reformation, as opposed to the Lutheran and Anabaptist developments, and special attention will be given to the doctrinal beliefs which drove the Reformation.
- CH 603 Puritan History and Theology 3**
A study of the theological system emerging from the English Puritan tradition with emphasis given to the unique contributions made by the Puritans, and a biblical evaluation of their thought.

- CH 604 History of the Church Fathers 3**
 A seminar on patristic scriptural interpretation and theology. The focus of this class is upon the eight doctors of the early church, particularly Athanasius, Gregory of Nazianzus, Basil of Caesarea, John Chrysostom, Ambrose, Jerome, Augustine, and Gregory the Great. The student will get a history lesson about these eight men with the purpose of enlarging the students understanding of the men and their role in history. There will also be an examination of the contribution these 8 men had on the present doctrines of the Church, along with theological discussion about the main topics that these men formed.
- CH 605 American Church History 3**
 A study of the church in America from the time of British colonization until the mid-nineteenth century, with special attention given to the roots and varieties of American evangelicalism.
- FMT 501 Biblical Principles of Leadership 3**
 Explores the biblical vision for what God intends leadership to be. Includes a focus on biblical attitudes, character qualities, priorities, values, and activities of a leader. This course will also explore biblical examples of both good and poor leadership while considering some of the peculiar pitfalls and temptations that go along with leading. Designed for anyone in a leadership role, whether in the home, at work, in the church, or in the community.
- FMT 502 Exposition of Prayer 3**
 A study of Old and New Testament prayers and of the scriptural teaching regarding prayer. The course is designed to impact the personal prayer life of the students and also to equip them for the responsibility of leading a congregation of believers in its prayer worship and ministry. Issues relating to the tensions with regard to the sovereignty of God, the responsibility of humans to pray and respond, and the role of the Holy Spirit, are evaluated.
- FMT 503 Principles of Effective Bible Teaching 3**
 A study of the principles involved in a Christian philosophy of learning and teaching, and an evaluation of models for Bible lesson plans. The course includes instruction on how to outline Bible studies based upon a textual message or topical message format. It exposes the students to the concept of "line diagramming" so that textual messages are truly driven by the Words of the Holy Spirit. It exposes the student to "block diagramming" to help the student learn how to spot the main themes of larger narratives. The course will help equip students for teaching at the small group and Sunday School levels and familiarize the student with the use of visual aids so as to become a vibrant teacher at both the child and adult levels.
- FMT 505 Biblical Principles on Marriage and Family 3**
 A class that is dedicated to helping God's people succeed in what is perhaps the most important and most difficult area of life. This course will include wide exposure to the directly relevant biblical texts and principles and it will also include significant amounts of personal interaction with the professor at a discipleship level. This course is designed to bless the student and also help equip him or her for discipling and counseling others in marriage and family issues.
- FMT 601 Exposition of Pastoral Epistles 3**
 A penetrating investigation of passages in the Pastoral Epistles pertaining to church matters, e.g., eldership, women's role in Christian service, discipline, marriage and divorce among leaders, principles of godliness and leadership, and other crucial areas. Prerequisite: BST 501.
- FMT 602 Evangelism and Discipleship 3**
 This course provides exposure to the basic process of evangelism and discipleship. It includes exposure to basic theological principles of evangelism as well as various practical lessons on good approaches to evangelism, i.e., how to "break the ice," how to ask probing questions, the "Roman's Road," the "Way of the Master," etc. The course will also teach students about the importance of follow up and basic principles and methods of discipleship so that mere "decision making" is not where evangelism stops.
- FMT 603 Principles and Practices of Biblically Driven Youth Ministry 3**
 This course is designed to help the student develop a clearly understood, biblically driven philosophy of youth ministry. The student will be exposed to a variety of youth ministry concepts for the sake of analysis and evaluation. The goal is to help develop a clear biblical view of youth ministry for the purpose of identifying which kinds of principles and practices can be truly beneficial and which may ultimately be harmful for the discipleship process.
- FMT 701 Principles of Biblical Counseling 3**
 This course covers topics such as the theological basis of discipleship/counseling, the definition of biblical counseling, the essentials for the discipler/counselor, a comparison of counseling philosophies, and the biblical view of change, guilt, and self-image. Also included are the key elements of the counseling process, handling one's past and one's attitude (case studies are also discussed).
- FMT 702 Applications of Biblical Counseling 3**
 This course continues FMT 701 with topics such as the theological basis of discipleship/counseling, the definition of biblical counseling, the essentials for the discipler/counselor, a comparison of counseling philosophies, and the biblical view of change, guilt, and self-image. Also included are the key elements of the counseling process, handling one's past and one's attitude (case studies are also discussed).

- FMT 801 Homiletics 3**
 Instruction in homiletical methodology which emphasizes basic principles of sermonic organization. This course teaches the student how to integrate exegetical findings for clear and understandable teaching. Students will learn how to organize biblical and theological content and combine this content with illustrative and applicational points to produce a preaching that is thoroughly biblical, as well as thoroughly understandable and relevant. Requires actual preaching experiences. Prerequisites: BST 501, BST 601-601, FMT 503.
- FMT 802 Ordination Preparation 3**
 Beginning with the biblical basis for ordination, the practical process for ordination is outlined. A thorough review is conducted of the student's personal life, ministry qualifications, and Bible knowledge. It is designed to functionally prepare the FRBI student at the highest level of excellence for entering ministry after graduation. Prerequisites: This class is for students who have completed their standard course of Bachelor's or Master's studies. It is conducted for the student on a directed, independent studies basis to help him make personal preparation for ordination by a local church.
- FMT 901 Ministry Experience, 1 3**
 Courses FMT 901-904 give recognition for prior Christian ministry at the church or mission levels. 3 credits may be granted for three months of recognized Christian ministry with certain maximums. Documentation for such ministry must be provided, and such recognition is subject to approval by the Academic Dean. A maximum of 6 credits may be granted in the Master of Biblical Studies and Master of Divinity programs. A maximum of 12 credits may be granted in the Bachelors of Biblical Studies program.
- FMT 902 Ministry Experience, 2 3**
 Provides three credits for recognition of Christian ministry beyond FMT 901.
- FMT 903 Ministry Experience, 3 3**
 Provides three credits for recognition of Christian ministry beyond FMT 902.
- FMT 904 Ministry Experience, 4 3**
 Provides three credits for recognition of Christian ministry beyond FMT 903.
- NTE 501 New Testament I 3**
 The first of two core courses which together survey the entire New Testament, devoting special attention to the major lessons of each book. Also examines the historical, cultural, and geographical setting for the New Testament and for each book. Emphasizes both the understanding of the text and the applications to Christian living, and evaluates the major problems associated with each book. The first course covers the Gospels, Acts, and General Epistles.
- NTE 502 New Testament II 3**
 The second of two core courses which together survey the entire New Testament, devoting special attention to the major lessons of each book. Also examines the historical, cultural, and geographical setting for the New Testament and for each book. Emphasizes both the understanding of the text and the applications to Christian living, and evaluates the major problems associated with each book. The second course covers the Pauline Epistles and Revelation.
- NTE 504 Life of Christ 3**
 Examines the earthly life of our Lord, using a harmony of the Gospels as a basis for study. Evaluates historical, chronological, political, and geographic factors, but devotes primary attention to the theological issues relating to each event and discourse in the Gospels.
- NTE 607 John 3**
 A study of the third Gospel with special attention devoted to the infancy narratives, the kingdom of God as in the parables, the journey of Jesus to Jerusalem, and the events leading to Christ's crucifixion and resurrection.
- NTE 609 Acts 3**
 A course designed to acquaint the student with the genesis and progression of early Christianity. Devotes special attention to evangelistic methodologies and to the tensions and confusions with regard to what is normative or commanded versus what is transitional or occasional. Also includes a study of the chronology of key events in the life of the Apostle Paul.

NTE 615	Prison Epistles	3
A study of the letters of the Apostle Paul to the Ephesians, Philippians, Colossians and Philemon		
NTE 620	Pastoral Epistles	3
An expositional analysis of 1 and 2 Timothy and Titus, with emphasis on the practical application of the instruction of these epistles for contemporary Christian living and pastoral responsibilities.		
NTE 701	Romans I	3
The first of two courses which provide an expositional / exegetical examination of the book of Romans, with careful attention given to background, theme, and doctrinal issues and solutions. Relevant practical applications are also presented.		
NTE 702	Romans II	3
The second of two courses which provide an expositional / exegetical examination of the book of Romans, with careful attention given to background, theme, and doctrinal issues and solutions. Relevant practical applications are also presented.		
NTE 705	1 Corinthians I	3
This course provides an expositional / exegetical examination of this key epistle in the light of the social and moral issues of its time. Special focus is directed on the theological, ethical, and practical issues addressed in the book, such as those which involve the roles of men and women. Application to contemporary ecclesiastical and social issues is also evaluated.		
NTE 715	Ephesians	3
An exposition of the Epistle to the Ephesians, designed to emphasize theological, expository, and practical values. Special attention is given to the major exegetical and theological problems. Prerequisite: BST 501.		
NTE 801	Hebrews	3
An exposition of the Epistle to the Hebrews with a view toward definitive interpretation. Special attention is given to linguistic style and to the interpretation of the important warning passages.		
NTE 802	James	3
An exposition of the epistle, designed to emphasize theological, expository, and practical aspects. Special attention is given to the major interpretive issues.		
NTE 803	1 Peter	3
An exposition of 1 Peter. Special attention is given to the examination of major syntactical and lexical problems as well as to the structure, argument and overall message of the book.		
NTE 805	Revelation	3
An exposition emphasizing the literary structure, prominent systems of interpretation, exegetical problems, and theological values of this major book of prophecy.		
NTL 501	Beginning Greek I	3
An introductory study of the basic elements of New Testament Greek designed for those who have not had Greek and for those who have had some exposure to Greek but are unable to pass the proficiency examination. Emphasizes vocabulary, grammar, the basic principles of Greek syntax, and the effective use of lexical, grammatical, and syntactical tools. Includes translation of portions of the Greek New Testament.		
NTL 502	Beginning Greek II	3
An introductory study of the basic elements of New Testament Greek designed for those who have not had Greek and for those who have had some exposure to Greek but are unable to pass the proficiency examination. Emphasizes vocabulary, grammar, the basic principles of Greek syntax, and the effective use of lexical, grammatical, and syntactical tools. Includes translation of portions of the Greek New Testament. Prerequisite: NTL 501.		
NTL 503	Beginning Greek III	3
An introductory study of the basic elements of New Testament Greek designed for those who have not had Greek and for those who have had some exposure to Greek but are unable to pass the proficiency examination. Emphasizes vocabulary, grammar, the basic principles of Greek syntax, and the effective use of lexical, grammatical, and syntactical tools. Includes translation of portions of the Greek New Testament. Prerequisite: NTL 501 and 502.		

- NTL 601 Greek Exegesis I** **3**
 These courses are designed to make Greek a useful tool for interpreting the New Testament. The first semester builds Greek vocabulary, increases confidence in translation, highlights the significance of important grammatical features and syntactical structures, and introduces the practice of exegetical procedures. The exegetical method employed is both synthetic and analytical, with primary applicability to the didactic and epistolary literature of the New Testament. The second semester provides extensive opportunity for the application of exegetical methodologies in careful study of several epistles from the following list: 1 Thessalonians, 2 Thessalonians, James, and 1 Peter. Prerequisite: NTL 501-503.
- NTL 602 Greek Exegesis II** **3**
 These courses are designed to make Greek a useful tool for interpreting the New Testament. The first semester builds Greek vocabulary, increases confidence in translation, highlights the significance of important grammatical features and syntactical structures, and introduces the practice of exegetical procedures. The exegetical method employed is both synthetic and analytical, with primary applicability to the didactic and epistolary literature of the New Testament. The second semester provides extensive opportunity for the application of exegetical methodologies in careful study of several epistles from the following list: 1 Thessalonians, 2 Thessalonians, James, and 1 Peter. Prerequisite: NTL 501-601.
- NTL 603 Greek Exegesis III** **3**
 These courses are designed to make Greek a useful tool for interpreting the New Testament. The first semester builds Greek vocabulary, increases confidence in translation, highlights the significance of important grammatical features and syntactical structures, and introduces the practice of exegetical procedures. The exegetical method employed is both synthetic and analytical, with primary applicability to the didactic and epistolary literature of the New Testament. The second semester provides extensive opportunity for the application of exegetical methodologies in careful study of several epistles from the following list: 1 Thessalonians, 2 Thessalonians, James, and 1 Peter. Prerequisite: NTL 501-602.
- NTL 701 Advanced Greek Grammar** **3**
 A detailed study of the definitive works on the grammar of NT Greek with a view to providing a more confident approach to New Testament interpretation. Prerequisite: NTL 501-603.
- NTL 702 New Testament Introduction** **3**
 A study of General Introduction and Special Introduction to the New Testament, including the fields of canonicity, textual criticism, criticism of the Synoptic Gospels, and special introductory matters pertaining to the books of the New Testament. Prerequisite: NTL 501-603.
- NTL 741 Exegesis of Mark** **3**
 This course involves a detailed study of the Greek text of Mark with an examination of important introductory matters as well as major interpretive, grammatical and theological issues. Prerequisite: NTL 501-603.
- NTL 755 Exegesis of the Synoptic Discourses** **3**
 A study of the major discourses of Christ in the Synoptic Gospels. Principal attention is devoted to the Sermon on the Mount, the parables of the mysteries of the kingdom, and the Olivet Discourse. Prerequisite: NTL 501-603.
- NTL 756 Exegesis of Romans 1-8** **3**
 A detailed analysis of the Greek text of Romans 1-8, noting the structure and theological orientation of the chapters, and with special emphasis on the important teaching of the chapters with regard to man, sin, and salvation. Prerequisite: NTL 501-603.
- NTL 757 Exegesis of Romans 9-16** **3**
 A detailed analysis of the Greek text of Romans 9-16, noting the structure and theological orientation of the chapters, and with special emphasis on the important teaching of the chapters with regard to the role of Israel in God's plan and with regard to Christian deportment. Prerequisite: NTL 501-603.
- NTL 763 Exegesis of Galatians** **3**
 A careful consideration of the text of Galatians in the original language with special attention to the problems being addressed in the historical situation. Prerequisite: NTL 501-603.
- NTL 764 Exegesis of Ephesians** **3**
 A critical and exegetical study of the Epistle to the Ephesians, designed to emphasize theological, expository, and practical values. Special attention is given to the major exegetical and theological problems. Prerequisite: NTL 501-603.
- NTL 766 Exegesis of Philippians** **3**
 A careful analysis of the Greek text of the epistle, including an examination of each alternative solution in passages where interpretations differ. Prerequisite: NTL 501-603.
- NTL 784 Exegesis of Hebrews** **3**
 An examination of the Greek text with a view toward definitive interpretation. Special attention is given to linguistic style and to the interpretation of the important warning passages. Prerequisite: NTL 501-603.

- NTL 785 Exegesis of James** **3**
 An exegetical study of the epistle, designed to emphasize theological, expository, and practical aspects. Special attention is given to the major interpretive issues. Prerequisite: NTL 501-603.
- NTL 786 Exegesis of 1 Peter** **3**
 A detailed exegetical study of 1 Peter. Special attention is given to the examination of major syntactical and lexical problems as well as to the structure, argument and overall message of the book. Prerequisite: NTL 501-603.
- NTL 789 Exegesis of the Apocalypse** **3**
 An exegetical study of the Apocalypse based upon the Greek text. Special attention will be given to issues like authorship, literary structure, lexical and syntactical analysis. The student will also be instructed concerning various flawed hermeneutical concepts which seek to impose theological grids upon this book of prophecy. Prerequisite: NTL 501-603.
- OTE 501 Old Testament Survey I** **3**
 The first of three core courses which together survey the entire Old Testament, with a focus on understanding the major contents of each book. Examines literary structure, historical backgrounds, geographical settings, and parallel passages to enhance comprehension and application to contemporary issues and concerns. The first course covers the Torah (Genesis – Deuteronomy), the Former Prophets (Joshua, Judges, 1-2 Samuel, 1-2 Kings) & Ruth.
- OTE 502 Old Testament Survey II** **3**
 The second of three core courses which together survey the entire Old Testament, with a focus on understanding the major contents of each book. Examines literary structure, historical backgrounds, geographical settings, and parallel passages to enhance comprehension and application to contemporary issues and concerns. The second course covers the Writings (1 Chronicles – Song of Solomon).
- OTE 503 Old Testament Survey III** **3**
 The third of three core courses which together survey the entire Old Testament, with a focus on understanding the major contents of each book. Examines literary structure, historical backgrounds, geographical settings, and parallel passages to enhance comprehension and application to contemporary issues and concerns. The third course covers the Latter Prophets (both Major and Minor).
- OTE 504 History of Israel** **3**
 An examination of the history of God's chosen nation, Old Testament chronology, international relations, great national leaders, and the place of the prophets, beginning with the call of Abraham and ending with the Persian period.
- OTE 505 Geography of the Holy Land** **3**
 An examination of the history of God's chosen nation, Old Testament chronology, international relations, great national leaders, and the place of the prophets, beginning with the call of Abraham and ending with the Persian period.
- OTE 601 Genesis** **3**
 A study of the book of origins. This course includes an examination Genesis based on its commonly recognized topical divisions: (1) creation, the fall, the flood, the spread of the nations, and (2) the history of God's chosen nation Israel. The study includes exposure to Old Testament chronology, international relations, great national leaders, and the place of the prophets, beginning with the call of Abraham and ending with the Persian period.
- OTE 602 Exodus and Leviticus** **3**
 An analytical exposition of these two key Old Testament books, with special consideration of historical background, theme, interpretational difficulties, and the redemptive plan of God as evidenced and illustrated in the various aspects of the law, the priesthood, and the tabernacle. The theological dimensions of the books will be evaluated in the light of textual, historical, archaeological, and cultural perspectives.
- OTE 604 Deuteronomy** **3**
 An examination of the history of God's chosen nation, Old Testament chronology, international relations, great national leaders, and the place of the prophets, beginning with the call of Abraham and ending with the Persian period.
- OTE 620 Ezra and Nehemiah** **3**
 An expository study of the post-exilic experience of Israel as described by Ezra and Nehemiah. The major interpretive and applicational issues of these books will receive special attention.
- OTE 625 Proverbs** **3**
 An expositional study of the Book of Proverbs, with attention to the nature of Hebrew wisdom literature, the genre of proverbs, and the various hermeneutical approaches to this literature. Also emphasizes personal and homiletical applications to contemporary issues and relationships.

- OTE 635 Ezekiel** **3**
 A study of the life and times of Ezekiel, together with an exposition of the book. Solutions to key interpretive problems are evaluated, with applications to believers today highlighted.
- OTE 650 Minor Prophets** **3**
 A study of the role and significance of the prophets in Israel's history, a survey of each book, including its political, social, and religious milieu, and an exposition of the message of each prophet.
- OTE 660 Old Testament Christology** **3**
 A study of the person and work of Jesus Christ in the Old Testament. We will examine the pre-incarnate appearances of Christ in the OT, and their implications for doctrine, worship, and sanctification. Messianic texts that predict details of our Lord's life and ministry will be emphasized throughout. Other topics will include also include the covenants and institutions of Israel, Christ in the feasts of Israel, evangelism in the OT, and the relationship of the OT to the NT. We will conclude with practical applications of OT Christology as it impacts believers' Bible study, worship, and apologetics.
- OTE 701 Psalm 119** **3**
 An examination of the structure and content of Psalm 119.
- OTE 711 Ecclesiastes** **3**
 An examination of the text, with comparisons to other wisdom literature, especially to Job. Special attention is given to the numerous textual allusions to Genesis 3, as well as the introductory matters of authorship and historical milieu.
- OTE 811 Isaiah** **3**
 An analytical study of the words of this great prophet. Examines the historical background, life, and message of this great prophet with special emphasis on his many messianic predictions.
- OTE 815 Daniel** **3**
 An expository study of this book, including an examination of the historical background, literary structure, prominent systems of interpretation, and thematic development. Emphasis is placed on the prophetic chronology and on the relationships with other prophetic portions of Scripture—in particular with the Olivet Discourse of our Lord and the Revelation.
- OTE 825 Haggai / Malachi** **3**
 An exegetical examination of these post-exilic books. Careful attention is given to introductory, exegetical, and theological issues.
- OTE 826 Zechariah** **3**
 An expositional/exegetical examination of these post-exilic books. Careful attention is given to introductory, exegetical, and theological issues.
- OTL 501 Beginning Hebrew I: Phonology / Morphology** **3**
 An introduction to biblical Hebrew designed to equip the student with a basic vocabulary and an understanding of the essential principles of phonology, morphology, and syntax.
- OTL 502 Beginning Hebrew II: Morphology** **3**
 A continuation of the grammatical studies begun in Beginning Hebrew I with emphasis on reading selected portions of the Hebrew Old Testament, increasing vocabulary and learning the basic use of language tools. Prerequisite: OTL 501.
- OTL 503 Beginning Hebrew III: Syntax** **3**
 A continuation of the grammatical studies in Beginning Hebrew II with emphasis on reading selected portions of the Hebrew Old Testament, increasing vocabulary and learning the basic use of language tools. Prerequisite: OTL 501-502.
- OTL 601 Hebrew Exegesis I** **3**
 Designed to prepare the student for independent exegesis of the Hebrew text. Emphasizes principles of translation, syntactical analysis, and procedures in lexical word studies. Includes introduction to textual criticism, literary analysis, and relationship of ancient near eastern backgrounds to exegesis. Focuses on exegetical methodology with exposition as the goal. Prerequisite: OTL 501-503.
- OTL 602 Hebrew Exegesis II** **3**
 Designed to prepare the student for independent exegesis of the Hebrew text. Emphasizes principles of translation, syntactical analysis, and procedures in lexical word studies. Includes introduction to textual criticism, literary analysis, and relationship of ancient near eastern backgrounds to exegesis. Focuses on exegetical methodology with exposition as the goal. Prerequisite: OTL 501-601.

- OTL 603 Hebrew Exegesis III: Hebrew Readings** **3**
Geared for students having completed first year of Hebrew, this course emphasizes reading, translation and parsing, with attention given to exegetical observations. Prerequisite: OTL 501-602.
- OTL 701 Advanced Hebrew Grammar** **3**
Geared for students having completed first year of Hebrew, this course emphasizes reading, translation and parsing, with attention given to exegetical observations. Prerequisite: OTL 501-603.
- OTL 702 Old Testament Introduction** **3**
The course addresses the historical and cultural environment of the OT (Hebrew Bible), the composition of the OT and its literary genre; the canonical development of the OT, and OT textual-critical issues. Major contemporary interpretive and theological issues will be discussed, including an examination and evaluation of the contribution of the modern critical approaches. Prerequisite: OTL 501-603.
- OTL 750 Exegesis of Daniel** **3**
An exegetical analysis of one of the most profound books of the Bible. Studies will be based on translation from the original Hebrew and Aramaic and include analysis of lexical and syntactical issues as well as issues of authorship and background, literary structure, and theological implications of all exegetical findings. Prerequisite: OTL 501-603, 801-802.
- OTL 753 Exegesis of Zechariah** **3**
Careful exegetical and theological procedures are employed in examining the text of this important prophetic book for the purpose of exposing its meaning and significance for Zechariah's day, for the present, and for the future. Prerequisite: OTL 501-603.
- OTL 755 Exegesis of Isaiah** **3**
Exegesis of selected portions of this book, one of the major literary and prophetic works of the Old Testament. The issues concerning historical background, authorship, and style are evaluated, but primary attention is focused on the key messianic sections of the book. Prerequisite: OTL 501-603.
- OTL 761 Exegesis of Genesis 1-11** **3**
An exegetical analysis of the first eleven chapters of Genesis with emphasis on problems having interpretive and theological significance. Prerequisite: OTL 501-603.
- OTL 768 Exegesis of Selected Psalms/Proverbs** **3**
An exegetical analysis of various Psalms or Proverbs as chosen by the instructor. The student will gain skills in use of Hebrew exegetical techniques and exposure to the theological riches of God's Wisdom Literature. Prerequisite: OTL 501-603.
- OTL 769 Exegesis of Haggai and Malachi** **3**
An exegetical examination of these post-exilic books. Careful attention is given to introductory, exegetical, and theological issues. Prerequisite: OTL 501-603.
- OTL 774 Exegesis of Psalm 119** **3**
An exegetical analysis of this masterful Psalm with all of its literary and theological depth. Attention will be given to the expositional significance of how this Psalm teaches the importance of the Word of God at work within the child of God. Prerequisite: OTL 501-603.
- OTL 775 Exegesis of Ecclesiastes** **3**
An exegetical examination of the text, with comparisons to other wisdom literature, especially to Job. Special attention is given to the numerous textual allusions to Genesis 3, as well as the introductory matters of authorship and historical milieu. Prerequisite: OTL 501-603.
- OTL 801 Beginning Aramaic I** **3**
An introduction to the grammar of biblical Aramaic. Includes translation of the Aramaic portions of the Old Testament. Prerequisite: OTL 501-603.
- OTL 802 Beginning Aramaic II** **3**
A continuation of the grammar of biblical Aramaic. Includes translation of the Aramaic portions of the Old Testament. Prerequisite: OTL501-603.
- WM 701 Theology of Missions** **3**
A study of the biblical teaching and principles defining and undergirding the reality of missions, as well as a consideration of the missionary practices which arise therefrom. Includes an examination and critique of those issues affecting missions today, namely religious pluralism and ethnotheology, contextualization and indigenization, power-encounters and spiritual warfare.