



Scofield Biblical Institute

# **Scofield Biblical Institute**

# **Theological Seminary**

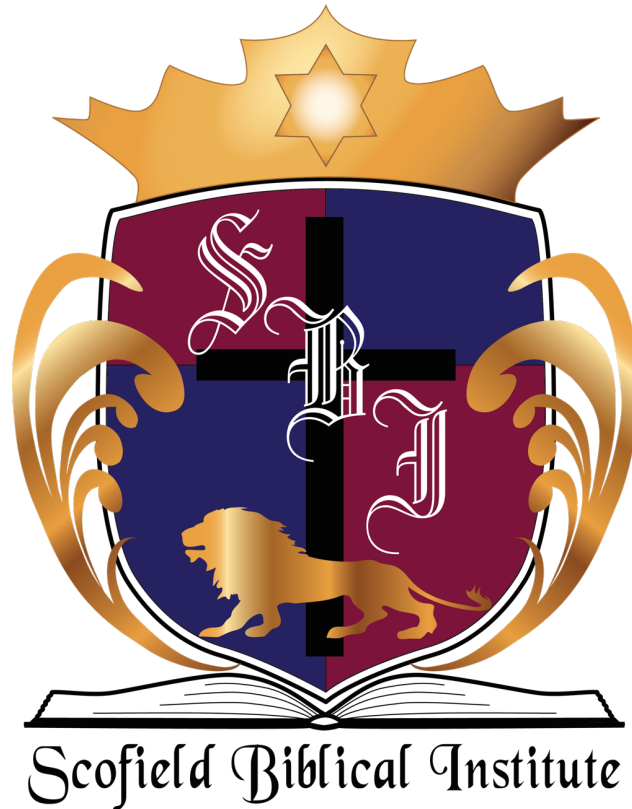
CATALOGUE FOR THE  
ACADEMIC YEAR 2019–2020

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# Scotfield

## Biblical Institute



and

Theological Seminary  
Catalog 2019–2020

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## INTRODUCTION

**Scofield Biblical Institute** (SBI) is a nonprofit education institutional branch of Theology in Perspective, Inc. endorsed by the State of Michigan. It is governed by a board of directors under the auspices of the State of Michigan's licensing for non-profit corporations. SBI is a conservative evangelical institution committed to providing quality, affordable, Christian education through distance learning. This catalog contains current information regarding purpose, vision, objectives, educational programs, financial information, policies, procedures, and general information, policies, and procedures. It is very important that all prospective and registered students acquaint themselves with program requirements, policies and regulations governing SBI as contained in this catalogue. SBI reserves the right to make necessary changes at any time without notice in its courses, personnel, tuition, and fees as listed in this catalogue. SBI reserves the right to modify, revoke, or add policies and procedures at any time. All new students will be admitted at the tuition rate in the current catalogue in effect at the time of enrollment. All students will be under the jurisdiction of the current catalogue in effect at the time of enrollment and any future edition.

The seminary is named after C.I. Scofield, author of the popular Scofield Study Bible. "Scofield, Cyrus Ingerson (1843–1921), Bible student and author, born in Lenawee County, Michigan, reared in Wilson County, Tennessee, and privately educated. He fought in the Civil War from 1861-1865 under General Lee, and his distinguished service earning him the Confederate Cross of Honor. Admitted to the Kansas bar in 1869, elected to the Kansas House of Representatives where he served for one year. President Grant appointed him United States Attorney for Kansas in 1873. Worked as a lawyer in Kansas and Missouri from 1869 to 1882. Converted at 36, he was ordained to the Congregational ministry in 1882, and served as pastor of the First Church, Dallas, Texas (1882-1895), and again (1902-1907); and of the Moody Church, Northfield, Massachusetts (1895-1902). Later years were spent lecturing on biblical subjects on both sides of the Atlantic. The work for which he is best remembered is his 1909 dispensational premillennial Scofield Reference Bible." (From "The Wycliffe Biographical Dictionary of the Church," page 362, Elgin S. Moyer, 1982, Moody Press, Chicago, IL)



## MESSAGE FROM THE PRESIDENT

Welcome to the Scofield Biblical Institute.

We are blessed that you would consider our school. We are organized around the need to provide doctrinally sound, and hermeneutically pure teaching of the Word of God, our Bible. We seek to provide high quality teaching to both the lay community and to those who seek professional development in teaching the Word of God as a career. Our goal is to provide truth and wisdom through a thorough understanding of the Word of God. There is no substitute for adequate preparation before sending one out to effectively serve our Lord Jesus in a world that needs His truth. We hold to the idea that the best-equipped pastor should also be a theologian.

*“Pay close attention to yourself and to your teaching” (1 Timothy 4:16)*

This passage, written by the Apostle Paul to his “son-in-the-faith” Timothy, summarizes the biblical command we hold dear within our faculty, and is one we desire to impart to our students. From the Old Testament we see similar commands to study to know God. King David near the end of his life charged Solomon his son to know God.

*"And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for Jehovah searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever" (1 Chronicles 28:9).*

At Scofield Biblical Institute, we teach the literal, grammatically correct, historical method of biblical interpretation, consistently applied from Genesis through Revelation. Here you will come to know the great God of the universe as He revealed Himself to mankind. We offer the student classes from renowned faculty in the privacy, convenience, and comfort of your own home. All of our instructors are well prepared, with significant seminary training, along with practical church and pastoral experiences to enhance your learning experience. Look over the different courses and contact us to discuss how we may assist you in meeting your educational objectives through our classes. If you desire a complete view of God's Word and work from Genesis to Revelation, contact us to schedule an interview.

Daniel E. Woodhead

President  
Scofield Biblical Institute  
2019

## **SBI NON-DISCRIMINATORY POLICY**

SBI admits students of any race, color, physical natural gender, nationality, or ethnic origin to all rights, benefits, programs, and activities generally accorded or made available to students at the school. SBI does not discriminate on the basis of race, color, physical natural gender, nationality, or ethnic origin in administration of its educational policies, admissions policies, and any other administered programs. SBI does not discriminate, except on the basis of religion, when any individual is not in harmony with the basics of evangelical doctrine as expressed in our doctrinal statement.

### **Doctrinal Statement**

**I. The Scriptures** We believe all the Scriptures of the Old and New Testaments are inspired by God. This refers to the autographs as written by the prophets, apostles, and other men chosen by God. Thus the Bible is inerrant in the autographs. We believe Scripture reveals the mind of God to man, and points to the Lord Jesus Christ and the only way of salvation through Christ. The Scriptures are the only infallible guide for our daily thought-life as well as our practical, moral, and spiritual instruction (Mark 12:26, 36; 13:11; Luke 24:27, 44; John 5:39; Acts 1:16; 17:2–3; 18:28; 26:22–23; 28:23; Romans 15:4; 1 Corinthians 2:13; 10:11; 2 Timothy 3:16; 2 Peter 1:21). As such we do not accept any “special” teaching of the so called “moving of the spirit,” or any denominational teaching, that is contrary to what the Bible teaches.

**II. The Interpretation of Scripture** The way the Scriptures are interpreted is extremely important, and so becomes an essential doctrinal issue. Hermeneutics is the discipline of interpretation. Conservative, normal, and literal hermeneutics give us an understanding of the Bible that should include close observation of its grammatical and historical components. It would argue for but one sense or meaning for each passage of Scripture, leaving no room for a complementary, secondary or interpretation based upon a particular theology. Though taking the Word of God literally, and at face value, in classical hermeneutics there is room for poetry, figures of speech, illustrations, types, and symbols, but these literary genres do not take away from the foundational or normal interpretative understanding of Biblical truth. Normal interpretation also argues for progressive revelation, i.e., that the Holy Spirit over a period of time revealed certain truths in a progressive fashion. For example, the revelation of Jesus Christ starts in Genesis, but is not fully complete until the book of Revelation. Literal interpretation stands in opposition to allegorical interpretation. Though the Apostle Paul in Galatians creates an allegory in order to make an isolated point or illustration (4:21-26), allegory as a system is an unacceptable philosophical approach to understanding the Word of God. It is clearly contrary to proper Biblical interpretation. (Luke 1:1–4; 24:35; 44–6, 48; John 21:20–23; Acts 10:8; 17:11–12; 26:6–7; 26–27)

**III. The Godhead** We believe that the Godhead eternally exists in three persons—the Father, the Son, and the Holy Spirit – and that these three in their essence are one God, having the precise same nature, attributes, and perfections and worthy of precisely the same honor, confidence, and obedience. (Matthew 28:18–19; Mark 12:29; John 1:14; Acts 5:3–4; 2 Corinthians 13:14; Hebrews 1:1–3; Revelation 1:4–6)

**IV. God's Grace** We believe that according to the "eternal purpose" of God (Eph. 3:11), salvation in the divine reckoning is always "by grace through faith," and rests upon the basis of the shed blood of Christ. We believe that God has always been gracious, regardless of the dispensation, but that man has not at all times been under an administration or stewardship of grace as is true in the present dispensation of the Church. (Corinthians 9:17; Ephesians 3:2; 3:9; Colossians 1:25; 1 Timothy 1:4)

**V. The Sovereignty of God** Though God is absolute sovereign over all creation and history, He has a "determined plan for the whole world" and no one can alter His purposes (Isaiah 14:26–27). What He has planned, that He will accomplish (Isaiah 46:11). And, He "works out everything in conformity with the purpose of His will" (Ephesians 1:11); "Surely as I have planned, so it will be, and as I have purposed, so it will stand" (Isaiah 14:24). Sovereignty also describes God's providence whereby He sustains all creatures, giving them life and removing life as He pleases (Deuteronomy 32:39). In sovereignty, all things were created for the glory of God and all things exist for Him (Revelation 4:11). The sovereignty of God also extends to the doctrine of divine election whereby those chosen by the council of the Lord's own will, shall come to Him in faith. And yet, even though difficult to reconcile in human understanding, the sovereignty of God does not remove the responsibility of man. God is not the author of sin. Yet in some mysterious way, His decrees include all that takes place in the universe. (John 6:37, 39, 44; Ephesians 1:3–18; 2 Thessalonians 2:13; Habakkuk 1:6, 11; Acts 2:22–23, 36)

**VI. Angels, Fallen and Unfallen** We believe that God created an innumerable company of sinless, spirit beings, known as angels; that one, Hallal (aka Lucifer) "the anointed cherub"—the highest in rank—sinned through pride, thereby becoming Satan, the adversary; that a great company of the angels followed him in his moral fall, some of whom became demons and are active as his agents and associates in the prosecution of his unholy purposes, while others who fell are "reserved in everlasting chains under darkness until the judgment of the great day." (Isaiah 14:12–17; Ezekiel 28:11-19; 1 Timothy 3:6; 2 Peter 2:4; Jude 6)

**VII. Man, Created and Fallen** We believe that man was originally created in the image and after the likeness of God, as God's representative 'vice-regent,' and that he fell through sin, in consequence losing his spiritual life. As "fallen" man is "dead in trespasses and sins" and became subject to the reign of sin and the power of the devil. Paul adds that the lost are mentally blinded by Satan, the god of this world, and that the truth of the gospel is veiled from those who are destroying themselves (2 Corinthians. 4:3).

Nevertheless, God commands fallen men to seek Him (Deuteronomy 4:29; 12:5; 1 Chronicles 16:11; 22:19; Psalm 27:8; 105:4; Isaiah 55:6-7; Jeremiah 29:13; Acts 17:22–27; Hebrews 11:6). This being true, it must be maintained that while fallen man retains the volitional ability to seek God, he chooses not to do so. Moreover, the Word of God makes it clear that there is no one who seeks after God (Romans 3:11), but this must be understood to mean that no one seeks God without God prompting him or her to do so (cf. John 6:44–46). It does not mean that people are constitutionally incapable of seeking God. Fallen human beings can and should seek God (Acts 17:26–27), and they are responsible for not doing so. God has given humankind over to the lusts of his heart and to a depraved mind (Romans 1:24, 28). Theologically, this darkness of mind and heart

has been rightly called total depravity (Romans 1:28). Following the sin of Adam, humankind can only produce descendants who are sinners.

Therefore all human beings are under the death sentence and penalty of sin (Romans 5:12–18), and thus all are enemies of God and all are condemned. Only through the reconciliation of Christ, by His death, are human beings “saved” (Romans 5:10). Sinners are justified by Christ’s blood, and are rescued from the wrath of God (Genesis 1:26; 2:17; 6:5; Psalms 14:1–3; 51:5; Jeremiah 17:9; Ephesians 2:1–6). Clearly then, the sinner is “dead in trespasses and sins” (Ephesians 2:1b), but it must be maintained that given God’s command for fallen man to seek Him it must also be true that fallen man can exercise faith. In fact, any doctrine of total depravity that excludes the possibility of faith is an unscriptural doctrine of total depravity and leads to an unscriptural and inconsistent plan of salvation.

**VIII. The Incarnation of Christ** We believe that, as provided and purposed by God, and as preannounced in the prophecies of the Scriptures, the eternal Son of God came into this world, that He might become the Redeemer of lost souls in the world, and thereby reconcile men to God. To this end God the Son joined himself to a human body and sinless human nature and was born of a virgin. We believe that in fulfillment of prophecy He came first to Israel as the Messiah-King, and, being rejected by that nation, He gave His life as a ransom for all sinners who would believe on Him as Savior according to the eternal counsels of God. We believe that, according to the Scriptures, He rose from the dead in the same body, though glorified, in which He had lived and died, and that His resurrection body is the pattern of that body which ultimately will be given to all believers (Luke 1:30–35; John 1:18; 3:16; Hebrews 4:15; John 1:11; Acts 2:22–24; 1 Corinthians 15:4; 1 Timothy 2:6; John 20:20; Philippians 3:20–21).

**IX. Salvation Only through Christ** We believe that, owing to spiritual death through sin, no one can enter the Kingdom of God unless born again; and that no degree of reformation however great, no attainment in morality however high, no culture however attractive, no baptism or other ordinance however administered, can help the sinner to take even one step toward heaven. The salvation planned by God the Father and secured by Christ on the Cross, is the imparting of a new nature from above, and a new source of life implanted by the Holy Spirit. The new source of life, is God’s eternal life and communicable attributes shared (in a participatory way) with the saved (in a measure suited to finite beings), cf. 1 John 3:9, “his seed.” The Holy Spirit uses the Word to convict but the Spirit Himself does the work of conversion. Only those thus saved are Sons of God. (John 1:12; 3:16; Romans 1:16–17; 3:22; Galatians 3:22).

**X. The Believer Complete in Christ** Though the saved one may have occasion to grow in the realization of his blessings and to know a fuller measure of divine power through the yielding of his life more fully to God, he is, as soon as he is saved, in possession of every spiritual blessing and absolutely complete in Christ (positionally speaking), and is therefore, in no way required by God to seek a so-called “second blessing,” “second work of grace,” or a “second baptism” (1 Corinthians 3:21–23; Ephesians 1:3; Colossians 2:10; 1 John 4:17; 5:11–12).

**XI. The Extent of Salvation** We hold that Christ’s atonement was unlimited as to its provision for fallen humanity but limited in application to the elect. Thus, we reject the Reformed doctrine of Limited Atonement. (2 Peter 3:9; 1 John 2:2; 1 Timothy 4:10). We affirm the doctrine of Unlimited

Atonement/Limited Redemption.

**XII. Lordship Salvation** We reject what is called Lordship Salvation. This teaching, that salvation is conditioned on a complete turning from sin and a commitment to Christ's Lordship, before one can be saved, goes against the clear biblical teaching that salvation is by grace alone through faith alone in Christ alone. The single condition for salvation is "belief or faith or trust" in God's provision of His Son (salvation by grace through faith alone), and adding anything else to that is to pervert salvation with man's works—to preach another gospel. Nothing can be added to Christ's work on the cross.

**XIII. Eternal Security** We believe God keeps eternally all those He has elected and called to salvation and that none can be lost. God will, however, chasten and correct His own in infinite love, having undertaken to save them and keep them forever, apart from all human merit. God, who cannot fail, will in the end present every believer faultless in Christ, on Christ's merit, before the presence of His glory, and conformed to the image of His Son. We believe that saints (i.e., all believers) can have eternal assurance that they are the children of God and so are eternally kept by the power of God. This assurance gives confidence and peace, helping the believer grow in spiritually maturity (John 5:24; 10:28; 13:1; Ephesians 1:3–17; 1 John 3:2; 5:13; Romans 8:29; Ephesians 1:3–17).

**XIV. The Holy Spirit** We believe that the Holy Spirit, the third Person of the Trinity, though omnipresent from all eternity, took up His abode in the world in a special sense on the day of Pentecost, according to the divine promise. By His baptism He unites all to Christ in one body and indwells every believer. As the indwelling One, He is the Source of all power, all acceptable worship and service, and all spiritual gifts. We believe that the foundational spiritual gifts, such as tongues, prophecy, and knowledge, as well as the role of apostleship and the function of signs, miracles, and wonders, have ceased (John 14:16–17; 16:7–15; 1 Corinthians 6:19; 12:1–14: 31; Ephesians 2:22; 2 Thessalonians 2:7).

**XV. The Great Commission** We believe that it is the explicit command of our Lord Jesus Christ for believers to make disciples of others in accordance with His Gospel, through evangelism of non-believers and instruction of believers, for the building up of the body of Christ (Matthew 28:18–19; John 17:18; Acts 1:8; 1 Peter 1:17; 2:11).

**XVI. The Blessed Hope** We believe that the next great event in the fulfillment of prophecy will be the coming of the Lord in the air to receive to Himself into heaven both His own who are alive and remain unto His coming, and also all who have fallen asleep in Jesus (i.e., the rapture), and that this event is the blessed hope set before us in the Scripture, and for this we should be constantly prepared (John 14:1–3; 1 Corinthians 15:51–52; 1 Thessalonians 4:13–18; Titus 2:11–14; 1 John 3:2–3).

**XVII. The Apostasy of the Church** Without designating a specific time table, the apostle Paul warns of a "falling away" from the faith (2 Timothy 4:1) that will lead to a heeding of deceitful spirits and the teachings of demons (1 Timothy 4:2). Paul simply says it will occur in the "latter times" and produce hypocrisy and a searing of the conscience. This apostasy will be religious and



moral in nature (2 Timothy 3:1–7) and will happen prior to the rapture of the Church and before the revelation of the son of destruction, the Antichrist (2 Thessalonians 2:1–5).

Paul further teaches that the seeds of apostasy are present in the Church but they will also completely mature in the last days, which he describes as "difficult times" (2 Timothy 3:1).

**XVIII. The Tribulation** We believe that the rapture of the church will be followed by the fulfillment of Israel's seventieth week (Daniel 9:27; Revelation 6:1–19:21) during which the church, the body of Christ, will be in heaven. The whole period of Israel's seventieth week will be a time of judgment on the whole earth, at the end of which "the times of the Gentiles" (Luke 21:24) will be brought to a close. The latter half of this period will be the time of Jacob's trouble (Jeremiah 30:7), which our Lord called the great tribulation (Matthew 24:15–21). We believe that universal righteousness will not be realized previous to the second coming of Christ, but that the world is day by day ripening for judgment, and that the age will end with a fearful apostasy.

**XIX. The Second Coming of Christ** We believe that the period of great tribulation in the earth will be climaxed by the return of the Lord Jesus Christ to the earth as He went. The millennial age will follow, with Satan bound. Israel will be restored to her own land and the Abrahamic Covenant will be fulfilled by the consummation of its three divisions: Land (Land Covenant), Seed (Davidic Covenant), and Blessing (New Covenant finally brought to complete fruition). The whole world that survives will be brought to a complete knowledge of the Messiah (Deuteronomy 30:1–10; Isaiah 11:9; Ezekiel 37:21; Jeremiah 31:31–34; Matthew 24:15—25:46; Acts 15:16–7; Romans 8:19–23; 11:25–27; Revelation 20:1–3).

**XX. The Eternal State** We believe that at death, the spirits and souls of those who have trusted in the Lord Jesus Christ for salvation will pass immediately into His presence in heaven. There the believer will be in conscious bliss until the rapture, when his/her body will be resurrected and glorified, whereupon soul and body will be reunited and shall be associated with Christ forever in glory.

But the spirits and souls of the unbelieving remain after death conscious of condemnation and in misery until the final judgment of the Great White Throne at the close of the thousand-year Messianic Kingdom. At that time, the soul and body of the unsaved will be reunited and cast into the Lake of Fire, not to be annihilated, but to be punished with differing degrees of everlasting destruction from the presence of the Lord, and from the glory of His power. (Luke 16:19–26; 23:42; 2 Corinthians 5:8; Philippians 1:23; 2 Thessalonians 1:7–9; Judges 6–7; Revelation 20:11–15).

**XXI. Dispensationalism** We believe that the Bible presents the fact that God has not always dealt with mankind the same way in every age. According to Biblical terminology these distinct periods are called "administrations" in regard to the purpose of God, or "stewardships" concerning the responsibility of man, as originated from the New Testament usage of the Greek word, *oikonomia*. We believe that traditional Dispensationalism is the system that best represents the Biblical teaching on this matter. Traditional Dispensationalism is distinguished by a consistent literal interpretation; a clear distinction between Israel and the Church; taking into account progressive revelation; recognizing the glory of God as the ultimate purpose of God in the world (Ephesians 1:10; 3:2, 9).

~~**XXII. On Current Issues** We believe that corruptive influences have always been working against~~

the Church, the body of Christ. Along with immoral forces, we reject the man-created philosophies of secular humanism, materialism, macro-evolution, feminism, contemplation, emerging church, new apostolic reformation, and the influences of secular psychology. While some truths may be imprinted into these and other opinions, basically they run counter to the revealed truths of Scripture (Romans 1:18–32; 1 Corinthians 6:9; 1 Timothy 1:8–11).

**XXIII. Women and Ministry** We believe that in the body of Christ men and women stand spiritually equal and constitute the Church universal. We believe women have had and always will have their unique God-given gifts and roles within this body. Accordingly, as the primary role of believing men is to be husbands and fathers, so the primary role of believing women is to be wives and mothers. We encourage women to have personal ministries, but the Scriptures are clear that male leadership is called to the local church positions of deacon, elder, and pastor-teacher. No amount of debate can water down what the Bible says about the individual and distinct callings of both sexes, in regard to gifts and positions. We encourage women to pursue study but the role of pastor-teacher is Biblically reserved for men. Women may teach preadolescent boys and other women (1 Timothy 2:9–15; 3:1–13; Titus 1:5–9; 2:1–8; 1 Corinthians 14:34–35).

**XXIV. Openness of God** We reject what is known as the Openness of God theory that says, in so many words, that God does not know the future. That He is "open" to the free choices people make, and then responds to their free agency. This view violates the omniscience of God. It also violates the fact that in sovereignty, He has ordained all things. As difficult a doctrine as this is, it is still clearly stated in Scripture. The view of the Openness of God should be considered a heresy (Isaiah 44:24–28; 45:3–7, 18–21; Romans 8:28–30; 11:36; Acts 15:18).

**XXV. Progressive Dispensationalism** We reject the theories of Progressive Dispensationalism. The central disturbing tenet in this view is that the Lord Jesus Christ is now reigning on the throne of David in heaven. We reject the complementary hermeneutic, including the use of the “already/not yet” as an interpretive principle. We also reject the softening of progressive revelation and the forcing of a false continuity between the Testaments. The Lord is seated at the right hand of the Father presently in glory, but this is not the prophesied Davidic rule that will take place in time and history (Luke 2:32–33; Revelation 3:21; 1 Corinthians 10:32)

**XXVI. The Nation Israel** We believe that the Lord has elected the nation Israel for His own special purposes. They have a rich history, which includes writing the Old Testament (Romans 3:2) and being the vehicle through which God brought His Messiah (John 1:11). God has not yet fulfilled His plan for the nation Israel as promised (Romans 11:25). As such we reject the concept of the New Testament Church replacing the nation Israel (replacement theology).

**XXVII Biblical Definition of Marriage.** God's gift of marriage is between one man and one woman. Jesus taught this when He said, "Have you not read that He who created them from the beginning made them male and female, and said, 'for this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? So they are no longer two, but one flesh. What therefore God has joined together let no man separate" (Matthew 19:4–6). This definition of marriage provided by Jesus includes several important truths:

- Marriage is a covenant designed by God.
- Marriage is not conditioned by culture or personal perspective but ordained by God from the beginning and expected to continue until ended by physical death.
- Marriage is intended to be between one man and one woman as God biologically created them male and female from conception. Hence, any other proposals for marriage are outside of God's intended design (Leviticus 18:22; 20:13; Romans 1:26–27; 1 Corinthians 6:9–11; 1 Timothy 1:9–10).
- The marriage covenant is sealed through sexual intercourse reserved for one husband and one wife after they have entered into the holy covenant of marriage, and is designed to last until the death of one of the spouses.

Marriage is a divinely designed biblical covenant between one man and one woman with the marriage bond representing the lasting relationship of Christ and the church. This view of marriage is affirmed in the Old Testament as well as the New Testament (Genesis 1:27, 2:23–24; Malachi 2:14; 1 Corinthian 7: 1–16; Ephesians 5:22–33; Hebrews 13:4).

**XXVIII. The Age of The Earth** We believe that the earth was created in six literal 24-hour days as the Bible teaches. The days in Genesis chapter one are not figurative but literally 24-hour days; same as the days we have today. We affirm a six literal day creation for several reasons. The two chief ones are: 1) the Hebrew word for day is *yôm*. This word can mean several different things depending upon context. When the word *yôm* is used with a number, it is always referencing a 24-hour day and is coupled with the phrase “evening and morning.” 2). Allowing these days to be long periods of time undermines the foundations of the message of the Cross.

## **PURPOSE, MISSION AND VISION**

Scofield Bible Institute (SBI) was established for the purpose of educating Christians for excellence in the Church of Jesus Christ worldwide. SBI is a Conservative Evangelical Christian institution, and is open to all Christian denominations, associations, independent churches and ministries, and all born-again believers in Christ. Our mission is to educate and train men and women of God for ministry and other Christian services in the entire world. SBI is committed to the Great Commission of teaching and making disciples of all nations. We stand on our biblical mandate of world evangelization and the teaching and equipping of men and women called into the Gospel ministry and other Christian services. SBI is an institution without walls, for the world is our classroom. SBI is committed to bringing quality and affordable education into the reach of Christians throughout the world. Educating and training Christians for effective Christian service is our vision.

## **OWNERSHIP AND LEGAL STANDING**

Scofield Bible Institute is a nonprofit educational entity of Theology in Perspective, Inc. and is incorporated under the laws of the state of Michigan, USA.

## **AUTHORIZATION**

Scofield Bible Institute is allowed to operate by the state of Michigan as an ecclesiastical non-profit corporation. SBI is not a private postsecondary educational institution as that term is defined in law.

## **ACCREDITATION**

Scofield Biblical Institute is not accredited, and has no plans to pursue any type of accreditation for several particular reasons: (1) to keep our expenses low, enabling SBI to maintain its very low tuition rates—pursuit of accreditation would require a dramatic increase in costs passed on to the student; (2) to maintain doctrinal autonomy, and (3) to continue the utilization of SBI and other parallel doctrinal educated faculty to ensure theological and philosophical consistency with the doctrinal statement and mission of SBI. Pursuit of accreditation would make these principles increasingly difficult.

Finally, we believe the quality of SBI programs is evident, and SBI graduates will be distinguished by their maturity, understanding, and skill in exegetical and expositional disciplines. We believe our programs are of the highest quality, and we are committed to continuous improvement in the academic realm, and therefore we believe that prospective students or any students transferring from other institutions will be impressed by the academic standards of SBI.

## **ADMINISTRATION, FACULTY AND STAFF**

### **President**

Daniel E. Woodhead, **MBA, Ph.D.**

### **Vice President and Executive Theologian**

Thomas S. McCall, **Th.D.**

### **Secretary and Registrar**

Joan E. Woodhead, **BSN, MPH.**

### **Administrator**

Rhonda P. Ballance

### **Faculty**

Daniel E. Woodhead, **Ph.D.**

Thomas S. McCall **Th.M., Th.D.**

Bobby Hayes, **MA.**

Chris Eisbrenner, **M.Div.**

Gary Fisher, **DD.**

Jason Peters, **M.Div.**

Todd Baker, **Ph.D.**

Steve Thompson, **Ph.D.**

Bradley Maston, **MA**

Brian Catalucci, **MS**

Keith Sherlin, **Th.D., Ph.D.**

James Bejon, **B.S. Dip.Th.**

## **ADMISSIONS**

Admission is open to students throughout the year. SBI welcomes applications for admission from prospective students who possess the qualification the institution considers necessary for those preparing or enhancing their skill for Christian service. An application form is available online at: [WWW.ScofieldInstitute.org](http://WWW.ScofieldInstitute.org)

### **General Requirements**

Every prospective student is assessed according to their academic background and a sincere desire to study the subjects essential for Christian service. If the applicant meets the required standards of these areas, he/she is admitted to the institution. Applicants for admission are considered without regard to race, color, physical natural gender, national or ethnic origin.

### **Specific Admission Requirements**

The items listed below constitute an applicant's credentials upon which a decision for admission is based.

1. Completed application for admission.
2. Receipt of official transcripts for completed degrees, or from school of attendance.
3. Copies of certificates, diplomas, and degrees held.
4. A recent passport photo or wallet-sized photo.
5. Receipt of the appropriate tuition.
6. Evidence of the following educational background:
  - a. Bachelor's degree or equivalent is required for a master's program.
  - b. M.Div. degree or equivalent is required for the Th.M. program.
  - c. Master's degree or equivalent is required for a doctoral program.
  - d. Th.M. degree or equivalent is required for the Th.D. program.

## **PROGRAM DURATION**

Many of SBI's programs are self-paced. Thus all students set their own schedule and study at their own convenience. Students are free to complete their program at any time within the required time limit. There is a time limit of four months for the completion of each course. A continuation fee will be required if a student fails to complete a course of degree program within the allotted time. The continuation fee is \$30.00 fee for a given course and \$100.00 per year for a given degree program.

## **Degree programs:**

Masters:	3 years
Master of Divinity:	5 years
Master of Theology:	6 years
Doctorate:	3 years

## **Transfer Students**

A student desiring to transfer from another institution may apply for admission by submitting the forms provided. Official transcripts from all institutions of learning attended following graduation from high school must be submitted. Such transcript must indicate courses entered, in progress, or completed. Results of any aptitude and other special test taken and evidence of standing should also be indicated on transcript. SBI welcomes transfer students who desire to develop in their vocation. For those students that do not have a recognized bachelor degree they may take classes toward a certificate of completion.

## **Transfer of Credits**

Scofield Biblical Institute considers the acceptance of theological credits from all acceptable and approved institutions of learning that meet standard educational guidelines used by institutions. However, all courses must be compatible with SBI. Transfer of credits applies when a student has earned credits at another institution in which he did not complete a degree or diploma and desires to transfer those credits into SBI to complete his degree or diploma. SBI will review all credits and will transfer in as many as are comparable to our programs, provided, however, that the student has received a minimum grade of "C" or higher at the undergraduate level, and a "B" or higher at the graduate and postgraduate levels. The credits being transferred must be at the same level of the courses in the program the student is transferring the credits into, in order for those credits to be accepted in full, and if not, they will be accepted in part based on the level of those courses, which varies. Accreditation, regardless of which agency, does not ensure automatic transferability of credits from one institution to another. Accreditation is always at the discretion of the receiving institution. The student must keep in mind that the transfer of credits from one institution to another is a privilege, not a right. Therefore, it is possible that some credits may not be accepted or transferred into SBI.

## **GRADING SYSTEM**

Scofield Bible Institute uses the semester credit hour system (SCH), and the 4.0 grading scale. Grading and evaluation is an exhortation to good performance and serves to challenge the students to stir up the gifts they have received from the Lord unto good works. Letter grades are used as the measuring device to indicate the performance level reached within a course. On a grading scale the letter received is assigned quality points as interpreted below:

### **Letter Grade Meaning Numerical Value Grade Point**

A - Excellent 94 – 100 = 4.0

B - Superior 86 – 93 = 3.0

C - Average/Good 78 – 85 = 2.0

D - Inferior/Poor 70 – 77 = 1.0

F - Failure 0 – 69 = 0.0

I - Incomplete 0.0

IP - In Progress 0.0

W - Withdraw 0.0

### **Grade Point Average**

The academic standing and graduation requirement at SBI is determined by grade point average (GPA). The GPA is determined by adding the grade points earned by the student and dividing the result by the total number of courses taken at SBI. A = 4.0, B = 3.0, C = 2.0, D = 1.0, F = 0.0, I = 0.0.

### **Honors**

Graduation honors are awarded for academic work performed by the student during his or her studies at SBI. Honors are awarded with the following quality points: 3.94 – 4.00, Summa Cum Laude; 3.76 – 3.90, Magna Cum Laude; 3.60 – 3.75, Cum Laude. All honors (if applicable) will appear on the official transcript.

## **FINANCIAL INFORMATION**

Note: All tuition and fees are subject to change at any time without notice by SBI. The date of the student's official enrollment of students will determine the tuition and fees for their program or course.

1. SBI does not participate in any government financial aid program.
2. All checks or money orders must be made payable to: Theology in Perspective, Inc.
3. International students must pay their tuition and all fees with international money orders.
4. Credit Card payments are accepted only through PayPal.

### **Tuition**

All courses are \$225.00 per semester credit hour.  
Tuition must be paid prior to beginning classes.

### **Refund Policy**

1. Tuition Paid – When a student withdraws from a class, the tuition will be refunded as follows: (A). From 1 to 7 days from the date of enrollment, 90%. (B). After 7 days from the date of enrollment, there will be NO refund. A student must notify the school in writing of his or her intention to withdraw. The withdrawal date will be the date the notification is received by SBI, and this date will be used in calculating the amount of tuition refundable.
2. Course Material Fees – All course material fees are NON-REFUNDABLE.

### **Leave of Absence**

Leaves of absences are available with permission from the registrar's office for students in good standing. Application can be made for a one term absence for matriculated students. There is a \$100.00 fee for the leave of absence application.

### **Reinstatements**

There will be a one-year grace period for the reinstatement of students on inactive/withdraw status. There will also be a \$100.00 reinstatement fee charged if the student remains absent for longer than one year. This fee must be paid before the inactive/withdraw status is removed and the student placed back on active status.

### **Discounts**

The spouse of an SBI student will be given a 50% discount on tuition. This does not cover course materials.



## **Change of Program Major/Emphasis Fee**

A student may change his or her program major or emphasis within the first three (3) weeks of study without being charged a fee. If a student decides to do so after the first three weeks, there will be a \$100.00 charge for the change in the major, or a \$50.00 charge for the change in the degree emphasis.

## **Returned Checks**

A student will be charged a fee of \$35.00, which will be added to what the bank charges for each check returned for insufficient funds. The student will be notified of the returned check, and he or she must replace such check immediately with a certified check (Example: Money order or cashier's check including the amount the bank charges for the return check plus the school's \$35.00 return check fee). The student may thereafter resume payment with his or her personal check. If this happens a third time, SBI will no longer except personal checks from that student. He/she must resume payment of tuition by using a money order.

## **Completing a Course**

The seminary course completion policy has three options:

1. The course should be completed on time to preserve the grade point average, and receive a grade.
2. The course can be dropped before the last week the course would normally end and preserve the grade point average. The course may be taken again.
3. The student can take an incomplete and will be given two additional weeks to complete the course from the date all work would have normally been turned in. If they fail to complete the assignments within the extra two weeks they will receive a failing grade. They are able to take the course again to improve their grade point average.

Students may repeat a course in order to be taken off academic probation, or simply for the purpose of having the first grade removed from the cumulative grade point average. The higher grade will be recorded in the student records. A student may repeat a course once, if he or she has received a grade less than "B" at the graduate and postgraduate levels. The higher grade will be recorded in the student records. Normal tuition rates will apply.

## **Transcript Request and Fee**

Scofield Bible Institute students may request, in writing, an official transcript of a specific program from the registrar's office. The official transcript will have an original handwritten signature, be sealed with the school's embossed seal, and will be sent by traditional mail (no fax or e-mail). There is no fee for the first copy of the transcript. There is a \$5.00 fee for each additional copy.

## **Graduation Fee**

There is no graduation attendance requirement at SBI. Students will be notified upon becoming eligible for graduation. All payments of graduation fees must be made to Theology in Perspective, Inc. Graduation processing and diploma fee is \$100.00

## **QUALIFICATION FOR GRADUATION**

All graduate and postgraduate students applying for graduation must hold a cumulative GPA of no less than 3.0 and a letter grade of "B" or higher in each course. No graduate or postgraduate student who holds a "C" in a required course will be eligible to graduate (regardless of GPA) until the course is repeated and the student receives the minimum required grade of "B" or higher.

### **Credits, Tuition and Fees**

Students expecting to graduate must meet all credits required for their degree or diploma program, and must pay all fees before being eligible to graduate.

### **COURSE MATERIALS**

Scofield Bible Institute utilizes standard and customized textbooks used at colleges, universities, and seminaries. The courses are designed for use in both traditional (on campus) and non-traditional (distance learning) study.

Course materials may include any of the following:

1. Textbooks and Syllabus with instructions;
2. Textbook, Workbook, and Syllabus with instructions;
3. Textbook, Study Guide, and Syllabus with instructions;
4. Textbook, Interactive Learning Guide, and Syllabus with instructions;
5. Textbook, MP3 lectures, and Syllabus with instructions;
6. Textbook, DVD or MP4 lectures, and Syllabus with instructions;
7. CD Rom, and Syllabus with instructions.
8. Audio tape lectures, and Syllabus with instructions;
9. Video tape lectures, and Syllabus with instructions.

Students are requested to have the following in their library during their study at SBI:

1. Computer
2. Logos Bible Software or other robust Bible Software
3. Internet
4. iPod/ iPhone/ iPad, or equivalent tablets.

### **Course Work**

As a student of SBI you understand that your work must be entirely your own. Should SBI discover you have submitted the work of another person as your own, your enrollment may be terminated. In the event your enrollment is terminated for cause, all courses will be counted failures, any degree, diploma or credits granted will be revoked, and there will be no refund of tuition or other fees paid to SBI. There is no time limit to these penalties.

### **Receiving and Completing Courses**

Generally, we recommend that students work on one course at a time. Exceptions may be made for students who are pursuing a degree at Scofield Biblical Institute on a full-time basis.

## **Sending Course Papers**

It is preferred that students submit their work electronically through their Dropbox account with the seminary. All course papers must be typed on a letter size paper (8.5" x 11"), or will be returned for revision. If the USPS is used to get papers to SBI, SBI is not responsible for course papers lost in the mail. Make three copies of your course paper, send one to SBI and keep the other two copies for your record. In the event that your course paper was not received, you will still have one copy to submit, and one copy to keep for your record and review. Note: Course papers (with exception of examinations, workbooks, and study guides) will not be returned.

It is preferred that students submit their work electronically through their Dropbox account with the seminary.

## **LIBRARY AND STUDENT RESOURCES**

SBI utilizes the latest in Internet, CD-Rom and Bible Software (*Logos Bible Software, BibleSoft, BibleWorks*) technology to fulfill the research needs/ requirements for our students. Special pricing is available from Logos Bible Software for all SBI students.

A student may purchase Logos Bible Software through SBI for their textbook and research needs. This option is the least expensive way for purchasing course materials and completing assignments. All degree levels are open to the Bible Software option. Even if a student opts for a more traditional textbook approach, SBI still encourages the purchase of some Bible Software.

## DEGREE PROGRAMS

(Graduate: M.A., MTS; M.Div. and Th.M.; Postgraduate: Th.D., and Ph.D.)

## DEGREE REQUIREMENTS

All programs are individually tailored to the student's needs based upon previous education and experience.

<b>MASTERS DEGREE</b>	<b>Total Hours</b>
Master of Arts in Biblical Studies (M.B.S.)	62
Master of Arts in Jewish (Messianic) Studies (MAJS)	62
Master of Theological Studies (M.T.S)	62
<b>PROFESSIONAL DEGREE</b>	<b>Total Hours</b>
Master of Divinity (M.Div.)	90
<b>ACADEMIC DEGREE</b>	<b>Total Hours</b>
Master of Theology (Th.M.)	120
<b>DOCTORAL DEGREE</b>	<b>Total Hours</b>
Doctor of Ministry (D.Min.)	36 above M.Div.
Doctor of Theology (Th.D.) Doctor of Philosophy	36 above Th.M. 54 above any Graduate Degree

## **COURSE DESCRIPTIONS**

Courses can be developed around any topic or textbook upon the request of the student. Courses must be in line with the purpose and content of SBI's degree programs. Each of the following courses is offered at the academic levels indicated:

Graduate: Courses 500–700); Postgraduate: Courses 700–800

### **CORE COURSES**

#### **CORE – 500 Intro to the Bible and Theology 5 Credits (CR)**

This course provides foundational material in Bible study, Bible structure, apologetics, different epistemological systems, second temple period, church history, original languages, nation ethnic Israel, the New Testament Church, and systematic theology.

#### **CORE – 501 New Testament Survey 3 CR**

Review of the content, structure, authorship, date, and circumstance of writing, with consideration as to the recipient of each. Prerequisite: CORE 500.

#### **CORE – 502 Old Testament Survey 3 CR**

Survey of the Books of the Old Testament. Includes authorship, dates written, dates and timing of the subject prophecies on the long chronology of world history. The course will also discuss the major themes developed and the subjects explained. Prerequisite: CORE 500.

#### **CORE – 503 Hermeneutics 3 CR**

The goals of the course are to develop a comprehensive methodology of interpreting the Bible; to learn to evaluate different interpretive models; to acquire the ability to distinguish different genre in the Bible (and genre implications for interpretation); and to grow in obedience of mind and life. The course develops the consistent normal, historical, cultural, grammatical method as the best approach in the interpretation of Scripture. Prerequisite: CORE 500.

#### **CORE – 504 Advanced Hermeneutics 3 CR**

This course introduces the hermeneutical basis for prophecies originating in the Old Testament being fulfilled in the New Testament. This is a study of how the writers of the New Testament quote and use the Old Testament. Within this course there will be some examination of the Old Testament New Covenant in Jeremiah chapter 31, as it has been developed by the New Testament authors. Prerequisite: CORE 500.

#### **CORE – 505 Introduction to Biblical Archaeology 3 CR**

This course introduces the student to the basic rationale for conducting archaeology digs in the Mid-East. It seeks to integrate ancient material culture and epigraphic discoveries with the study of the Bible, in order to assist the student to better understand the Scriptures

## **APOLOGETICS**

### **AP – 501 Apologetics I 3 CR**

Learning apologetics and being an apologist for Jesus Christ is a constructive way to answer the skeptic and enemy of the Christian faith, in a time when silence is inexcusable and comes at great cost and harm to humanity. Christian apologetics is speaking out for Christ and His Truth with intelligence and reason. Christian apologetics does not remain silent. Equipping and showing the Christian believer how to do this is the purpose and objective for this series. This course is an introduction to using logic, reason, and factual data in a constructive way to develop a rational defense of the Christian faith. The course includes scientific, theological, historical, and philosophical arguments in support of God, the Bible, and the Christian faith.

### **AP – 502 Apologetics II 3 CR**

In this second apologetics course the student will learn about the various world thought systems that are under the category of Christianity, and learn conflicting world-views. Tactics are brought out in this second course as well.

### **AP – 503 Introduction to Apologetics Systems 3 CR**

This course gives the student an opportunity to study the history and various systems of the science of apologetics. The student is introduced to the four types of apologetic systems: Classical (Norm Geisler), Evidential (Josh McDowell) Presuppositional (Cornelius Van Til) and Fideistic (Martin Luther, Kierkegaard) apologetics.

### **AP – 504–810 Apologetics III 3 CR**

A continuation from Apologetics II. The defense of the Christian faith against all intellectual attacks. The course continues the discussion of scientific, theological, historical, and philosophical arguments in support of God, the Bible, and the Christian faith.

### **AP – 505–850 Advanced Apologetics IV 3 CR**

A continuation from Apologetics III. The defense of the Christian faith against all intellectual attacks. The course includes scientific, theological, historical and philosophical arguments in support of God, the Bible, and the Christian faith.

### **AP – 620–820 The Major Messianic Prophecies I 3 CR**

This course will provide a detailed study of the major Messianic prophecies of the Old Testament in light of their fulfillment by Jesus Christ in the New Testament. The particular focus of this class will be the details revealed in the scriptures regarding the first coming of Messiah.

### **AP – 621 The Major Messianic Prophecies II 3 CR**

This course is a continuation of AP-620 and focuses on second coming prophecies of Messiah.

### **AP – 622–750 Creation Apologetics 3 CR**

This course is a beginner's course that shows how science and the bible complement each other without contradiction. Using a testable Biblical creation model and the disciplines of astronomy,

physics, and mathematics students will learn to how to challenge the Darwinian evolutionary paradigm and see that scripture and the facts of nature point to a transcendentally created world. The latest scientific discoveries that help substantiate the extra-dimensional characteristics of Creator God will also be explored.

**AP – 623–755 The Genesis Debate: Four Views of Creation 3 CR**

This course equips students to become peacemakers in congregations where differing creation views have caused strife and division. Students will primarily consider Young Earth Creationism, Old Earth Creationism, Theistic Evolution, and Framework Hypothesis but will also consider the Analogical View and the Gap Theory. While learning the strengths and weaknesses of each position, students will gain a greater understanding of their own beliefs and learn to relate to those with differing views with charity, love, and humility.

**AP – 506–600 Introduction to Philosophy 3 CR**

An examination of various philosophical ideas, refuting anti-Christian world-views and giving the reasons and reality of the Christian faith from a philosophical and Christian point of view.

**AP – 507–650 Introduction to Logical Thinking 3 CR**

This course defines and delineates the value of logic in the Christian thinker’s life. The focus of the course is on deductive and inductive reasoning. The course teaches the student how to form syllogisms and how to recognize formal and informal fallacies.

**AP – 508–655 Worldviews 3 CR**

An examination and appraisal of the meaning and function of world-views. It is widely agreed that many of the differences between Christians and non-Christians in today’s world are the result not only of difference in religion, but a totally different world-view. This course attempts to examine the modern non-Christian and Christian world- views and delineate the major points of divergence between them. The course will examine the seven major world-views of our day.

## **BIBLE NEW TESTAMENT**

### **BIBNT – 501 Matthew 3 CR**

Issues covered include authorship, occasion and date of writing, purpose, and a verse-by-verse exposition of the book. An emphasis is placed on the relationship of Christ to the rabbinic authorities and to the Olivet Discourse.

### **BIBNT – 502 Mark 3 CR**

Issues covered include authorship, occasion and date of writing, purpose, and a verse-by-verse exposition of the book.

### **BIBNT – 503 Luke 3 CR**

Issues covered include authorship, occasion and date of writing, purpose, and a verse-by-verse exposition of the book.

### **BIBNT – 504 John 3 CR**

A study of the fourth Gospel, with special attention given to its theological and spiritual emphasis.

### **BIBNT – 505 Acts 3 CR**

An exegetical examination of the Acts of the Apostles with concentration on the biblical theology of the book of Acts, the historical background of events, and the theological emphasis of the speeches.

### **BIBNT – 506 Romans 3 CR**

An examination of Paul's letter to the church at Rome. Emphasis will be placed on grace and law, faith and works, justification and sanctification, the relationship between Gentiles and Jews, and of the believer to Christ.

### **BIBNT – 507 1 Corinthians 3 CR**

This course is a verse-by-verse exposition of 1 and 2 Corinthians. The theological implications are balanced with its practical application.

### **BIBNT – 508 2 Corinthians 3 CR**

This course is a verse-by-verse exposition of 1 and 2 Corinthians. The theological implications are balanced with its practical application.

### **BIBNT – 509 Galatians 3 CR**

This course is a verse-by-verse exposition of Galatians. The theological implications are balanced with practical application. The course instructs the student in the relationship of law and grace.

### **BIBNT – 510 Ephesians 3 CR**

The course is a verse-by-verse exposition of Ephesians. It gives attention to the doctrine of election and other important Dispensational issues.



### **BIBNT – 511 Philippians 3 CR**

The course is a verse-by-verse study of Philippians, with special attention given to the contents and doctrinal implications of the book. The course gives the student a basic foundation for understanding Pauline theology.

### **BIBNT – 512 Colossians 3 CR**

The course is a verse-by-verse study of Colossians, with special attention given to the contents and doctrinal implications of the book. The course gives the student a basic foundation for understanding Pauline theology.

### **BIBNT – 513 1 Thessalonians 3 CR**

The course is a verse-by-verse exposition of Thessalonians which emphasizes the doctrinal implications of the epistle, while making practical applications from the book. Special emphasis is given to election, foreknowledge, a defense of pre-tribulational rapture, and the practical application of administrating the church.

### **BIBNT – 514 2 Thessalonians 3 CR**

The course is a verse-by-verse exposition of Thessalonians which emphasizes the doctrinal implications of the epistle, while making practical applications from the book. Special emphasis is given to election, foreknowledge, a defense of pre-tribulational rapture, and the practical application of administrating the church.

### **BIBNT – 515 1, 2 Timothy, Titus, Philemon 3 CR**

The course is an expository study of 1 and 2 Timothy, Titus, and Philemon with an emphasis on their exegetical and interpretive issues.

### **BIBNT – 516 Hebrews 3 CR**

The course is an in-depth survey of the book of Hebrews and emphasizes many aspects of the book, including: the person and deity of Jesus Christ; the ministry of Jesus as High Priest; the importance of the local church; the demonstration of the faithfulness of Jesus Christ; the superiority of Jesus over the Mosaic system; and the superiority of Jesus over the angels.

### **BIBNT – 517 James 3 CR**

This course is a verse-by-verse exposition of James. The theological implications are balanced with its practical application.

### **BIBNT – 518 1, 2 Peter 3 CR**

This course is a verse-by-verse exposition of 1 and 2 Peter. The theological implications are balanced with its practical application.

### **BIBNT – 519 1, 2, 3 John, Jude 3 CR**

The course is a verse-by-verse exposition of the four general epistles preceding Revelation. The course focuses upon the continuity of the message of the books.

**BIBNT – 520 Revelation 3 CR**

An examination of the book of Revelation from a futuristic, dispensational point of view. Consideration will be given to the non-dispensational understanding of the book, so that the student will understand the alternative interpretive views. This course will enable the student to realize the significant volume of Old Testament prophecies which are realized in this book. Additionally this course examines the doctrines started in Genesis but conclude here in Revelation.

**BIBNT – 521 New Testament Research Project 3 CR**

The student will perform careful exegetical research into an issue or problem relating to the New Testament text or its interpretation and application. The research is to be articulated in a 20-page formal paper. For topic approval and writing guidelines, the student must contact the Dean.

## **BIBLE OLD TESTAMENT**

### **BIBOT – 501 Genesis 3 CR**

The course is a verse-by-verse exposition of Genesis. It gives attention to the doctrine of election and other important foundational issues. Major prophecies and doctrine are introduced here. This book discusses creation, the Fall and the origin and early development of the nation Israel. The name is taken from the Septuagint.

### **BIBOT – 502 Exodus 3 CR**

The course is a verse-by-verse exposition of Exodus. This book is a continuation of Genesis and continues to tell the story of God's chosen people the Jews as well as introducing the Mosaic Law.

### **BIBOT – 503 Leviticus 3 CR**

The course is a verse-by-verse exposition of Leviticus. The course covers the national and personal laws given by God to the Jewish people regarding worship and religious activities.

### **BIBOT – 504 Numbers 3 CR**

The course is a verse-by-verse exposition of Numbers. It is a historical book. The book covers a 38 year period.

### **BIBOT – 505 Deuteronomy 3 CR**

The course is a verse-by-verse exposition of Deuteronomy. Its Greek name means "second law", which was the repetition of the law recorded in Exodus, Leviticus and Numbers but, with some additions.

### **BIBOT – 506 Joshua 3 CR**

The course is a verse-by-verse exposition of Joshua. The course outlines the conquest and occupation by Israel under his military leadership.

### **BIBOT – 507 Judges 3 CR**

The course is a verse-by-verse exposition of Judges. This historical book covers the period from the death of Joshua to the birth of Samuel.

### **BIBOT – 508 Ruth 3 CR**

The course is a verse-by-verse exposition of Ruth. The book shows that in a time of national decline and immorality, God preserved a remnant who could serve as the core for a future revival. This would be accomplished in Ruth's descendant, David, from whom the Messiah would come.

### **BIBOT – 509 1 and 2 Samuel 5 CR**

The course is a verse-by-verse exposition of 1 and 2 Samuel. These are historical books which describe Israel's transition from a loose confederation of tribes to a strong and united nation.

### **BIBOT – 510 1 Kings, 1 and 2 Kings 5 CR**

The course is a verse-by-verse exposition of 1 and 2 Kings. The two books contain the history of

the Jewish monarchy from the death of David (around 970 BC) to the Babylonian exile (586 BC). They trace the division of the Jewish nation into the Kingdom of Judah in the south and the Kingdom of Israel in the north. 1 and 2 Kings record Israel's history from a religious, rather than a civil, viewpoint.

#### **BIBOT – 511 1 and 2 Chronicles 4 CR**

The course is a verse-by-verse exposition of 1 and 2 Chronicles. The books of Chronicles were written to remind the nation of their entire history, and of their position among other nations, emphasizing the history of priestly worship from the death of Saul to the end of the Babylonian captivity.

#### **BIBOT – 512 Ezra, Nehemiah 3 CR**

The course is a verse-by-verse exposition of Ezra and Nehemiah that covers the events of the Jews returning from the Babylonian captivity. The Temple is completed and dedicated to God during this period.

#### **BIBOT – 513 Esther 2 CR**

The course is a verse-by-verse exposition of Esther. This historical book records the unsuccessful plot of Haman, the prime minister to the Persian king, to exterminate the Jewish race. God's goodness in delivering the Jews is a central theme.

#### **BIBOT – 514 Job 3 CR**

The course is a verse-by-verse exposition of Job. The book relates the anguish of the righteous man Job as he and his friends struggle to explain the affliction which has befallen him and has stripped him of his wealth, his family, and his health.

#### **BIBOT – 515 Psalms 5 CR**

The course is a verse-by-verse exposition of the Psalms. The Psalms are a form of Hebrew poetry, many of which were accompanied by music. The content of the Psalms includes prophecy of Christ, praise to God, and visions of the future Kingdom of God and its glory.

#### **BIBOT – 516 Proverbs 2 CR**

The course is a verse-by-verse exposition of Proverbs. In the book of Proverbs, wisdom is the attitude which puts God first as man's rightful guide and master.

#### **BIBOT – 517 Ecclesiastes, Song of Songs 3 CR**

The course is a verse-by-verse exposition of Ecclesiastes and Song of Songs. Ecclesiastes forms a collection of many wise sayings and proverbs of Solomon. Song of Songs consists of speeches in Hebrew poetry. It depicts the beauty and pure love between a man and a woman, which develops into a mature undying relationship.

### **BIBOT – 518 Isaiah 5 CR**

The course is a verse-by-verse exposition of Isaiah. The book is highly Messianic and portrays Christ's virgin birth, His character, His life, His death, His resurrection, and His second coming with definiteness and clarity.

### **BIBOT – 519 Jeremiah, Lamentations 5 CR**

The course is a verse-by-verse exposition of Jeremiah & Lamentations. The nation was in idolatry and God was about to judge them and punish them with the Babylonians. Jeremiah told the nation of Judah to yield to the Babylonians. Lamentation's general theme is SORROW. It is the wailing wall of the Bible.

### **BIBOT – 520 Ezekiel 5 CR**

The course is a verse-by-verse exposition of Ezekiel. The general theme is its striking majestic visions of the Glory God; Shekinah Glory leaves the temple; Glory of the Lord; Judgment of Nations; Glory of the Lord & Then coming kingdom. The millennial temple is presented by Ezekiel.

### **BIBOT – 521 Daniel 4 CR**

The course is a verse-by-verse exposition of Daniel. The general theme is the rise and fall of kingdoms. The book has prophecies about the coming prince, Jesus, prophecies about successive world empires and deliverance from evil by God.

### **BIBOT – 522 Hosea, Joel 3 CR**

The course is a verse-by-verse exposition of Hosea and Joel. Written to the Northern Kingdom of Israel during the reign of Jeroboam. A central theme is God's redeeming Love and Return to the Him. Joel urges the Jews to turn to the Lord. It is also a warning of future armies, which will invade the Holy Land. The Day of the Lord is the theme of this book.

### **BIBOT – 523 Amos 2 CR**

The course is a verse-by-verse exposition of Amos. Amos begins with a denunciation of Israel's enemies to the Jews then when he has their attention and support he tells them of Israel's sins.

### **BIBOT – 524 Obadiah, Jonah 2 CR**

The course is a verse-by-verse exposition of Obadiah and Jonah. Obadiah was written to address the ancient problem of pride. Jonah's character and God's dealing with him foreshadow the subsequent history of the nation of Israel.

### **BIBOT – 525 Micah, Nahum 2 CR**

The course is a verse-by-verse exposition of Micah and Nahum. The theme of both Micah and Nahum is the judgment and redemption of God. Nahum's central theme is the burden of judgment on the godless nations of Nineveh (1:1) The most outstanding characteristic of both books is the justice and goodness of God.

**BIBOT – 526 Habakkuk, Zephaniah 2 CR**

The course is a verse-by-verse exposition of Habakkuk and Zephaniah. Habakkuk was written to the Southern Kingdom of Judah about the time of Josiah. The central problem covered by Habakkuk is the impending invasion of the Chaldeans because of significant spiritual and moral decline. The general theme is the rise and fall of kingdoms. The book of Zephaniah's outstanding characteristics are: the day of the Lord; the jealousy of the Lord; the judgments are removed; the Kingdom is established.

**BIBOT – 527 Haggai, Malachi 2 CR**

The course is a verse-by-verse exposition of Haggai and Malachi.

**BIBOT – 528 Zechariah 3 CR**

The course is a verse-by-verse exposition of Zechariah. Zechariah's central theme is apocalyptic, messianic and millennial. Visions; Fasting; the second coming of Christ are all themes of this book.

**BIBOT – 528–705 Old Testament Bible Electives 3 CR**

Attention is given to content, literary features, critical problems, and historical context. Offered according to interest and need.

## **EVANGELISM**

### **EV – 501 Evangelism 3 CR**

The course examines the methods of personal witnessing for the purpose of securing a decision for salvation on the part of a lost individual. The course examines the place of evangelism in the Church and the place of the Holy Spirit in the witnessing process.

### **EV – 502 Evangelism and the Local Church 3 CR**

This course covers such vital topics as: the Biblical mandate for evangelism, the true Gospel message, presenting the Gospel, follow-up and discipleship, evangelism in the church, and contemporary issues in evangelism.

### **EV – 503–700 Evangelism to Israel 3 CR**

The course examines the methods of personal witnessing for the purpose of securing a decision for salvation on the part of a lost individual. The course examines the place of evangelism in the Church and the place of the Holy Spirit in the witnessing process. An emphasis is given on reaching the nation Israel with salvation in the Messiah.

## **HISTORY**

### **HIS – 501 Church History I 3 CR**

This course covers the origin and spread of Christianity from the time of Jesus to the dawn of the Reformation. It includes: The Struggle of the Old Catholic Imperial Church for Survival, 100–313 AD; The Supremacy of the Old Catholic Imperial Church, 313–590 AD; The Rise of the Empire and Latin-Teutonic Christianity, 590–800 AD; The Ebb and Flow in Relationships between Church and State, 800–1054 AD; The Supremacy of the Papacy, 1054–1305 AD; Medieval sunset and modern sunrise, 1305–1517 AD.

### **HIS – 502 Church History II 3 CR**

This course begins with the Pre-Reformation period and continues with: Martin Luther, the Reformation in Germany; John Calvin, the Reformation in Switzerland; The Reformation in England; The Reformation in Scotland; The Anabaptists; The Counter-Reformation; The Puritans and the Pilgrims; John and Charles Wesley; George Whitfield; The Great Awakenings; The Missionary Movement and the 1900s.

### **HIST – 503 World Empires and People Groups of the Bible: Past, Present and Future 3 CR**

World Empires and People Groups of the Bible is a survey course of the largest people groups and empires that have held and will hold prominent power and control of the earth. By the end of this course the student will have:

1. A fundamental understanding of the Old Testament people groups.
2. A fundamental understanding of the various past, present, and future world empires.
3. A fundamental outline of the history of the Nation Israel and their interaction with these people groups and empires.
4. The ability to clearly define which people groups and empires have impact on the past, present, and future history of the Nation Israel.

### **HIS – 504 History of The Hebrew Language 3 CR**

This is a comprehensive course encompassing the known origin of the Hebrew language from its Semitic basis to the present day. Beginning with speculative origins and advancing to the traceable layers of the language, this course advances to the revived, previously dead, language by Eleazar ben Yehuda. These amazing developments of this language can only be explained by the Lord God preparing His world for His future realization of the Bible's prophecies of a Messianic Age.

### **HIS – 505 The United Monarchy 3 CR**

A historical, archaeological, and theological analysis of the United Monarchy in Israel. The books covered are 1 and 2 Samuel, the first ten chapters of 1 Kings, and the parallel passages in Chronicles and Psalms.



**HIS – 506 The Divided Monarchy 3 CR**

The history of Israel is traced from Solomon's apostasy (1 Kings 11) to the Babylonian Captivity (2 Kings 25). Special emphasis is given to the miracle ministries of Elijah and Elisha. Passages from Chronicles and the prophetic books are interwoven, as well as evidence from contemporary secular history.

**HIS – 507 Conquest and Settlement 3 CR**

A study of the conquest and settlement period of Israel's history. The books covered are Joshua, Judges, and Ruth. Special consideration is given to late Bronze Age materials from Palestine, which provides the cultural background for this era.

**HIS – 508 The Pentateuch 3 CR**

A study of the Pentateuch with consideration of the particular Pentateuch problems of evolution and higher criticism. The laws, which form the basis of Israel's theocracy, are examined with regard to their content, meaning, and applicability today.

**HIS – 509 History of Missions 3 CR**

The course traces the historic development of Christian mission in chronological sequence from Pentecost to William Carey, then the modern period along geographical lines. The course concludes with an evaluation of the achievements of the past and the prospects for the future.

## **JEWISH STUDIES**

### **JWST – 500–800 Introduction to Jewish Biblical Studies 3 CR**

A comprehensive examination of the issues and the setting of the state of Israel in the Middle East. This course covers the scope of Jewish studies and the Jewish origin of the Church and Christianity.

### **JWST – 501–800 Pseudepigrapha DSS Jewish writings 3 CR**

This course will introduce the student to the Pseudepigrapha writings of the second temple period and what was found in the Dead Sea Scrolls from Qumran. The various documents will be introduced along with a short description of each and the benefit derived from them to Bible students.

### **JWST – 502–800 Second Temple Period Introduction 3 CR**

This course will familiarize the student with the dynamics of the period of approximately 520 B.C. to 70 AD when the second Temple was actively in use. Some of the subjects presented are the migration back to Jerusalem from Babylon; the Hasmoneans and Herodians; The rise of Rabbinic Judaism; The decline of Orthodox Judaism; The appearance of the Messiah; The Rise of and spread of early Christianity; and the occupations of the Greeks and Romans.

### **JWST – 503–800 2nd Temple Period Dynamics, Biblical Orthodoxy to Rabbinic Judaism 3 CR**

This three-credit course will provide a comprehensive examination of the issues, history and shift in the 2<sup>nd</sup> Temple period from Biblical Orthodoxy to Rabbinic Judaism. By the end of this course the student will have a firm understanding of the political and religious dynamics involved in the decline of biblical orthodoxy and the emergence of rabbinic Judaism.

### **JWST – 504–800 2nd Temple Period Pseudepigraph Prophetic Literature 3 CR**

This three-credit course will provide a comprehensive examination of the apocalyptic literature found in the Pseudepigraphical literature which predicted the first coming of the Messiah. The student will be able to define the religious, and governmental dynamics in the period leading up to Messiah's first advent and compare them to the events preceding His Second Coming.

### **JWST – 505–800 Old Testament Prophecies Realized in New Testament 3 CR**

This course introduces the hermeneutical basis for prophecies originating in the Old Testament being fulfilled in the New Testament. This is a study of how the writers of the New Testament quoted and use the Old Testament. Within this course there will be an examination of the Old Testament New Covenant found in Jeremiah chapter 31, as it has been developed in the New Testament.

### **JWST – 506–800 Introduction to The Biblical Dispensations and Covenants 3 CR**

This three-credit course will provide a comprehensive examination of the issues, history, and setting of the Dispensations and Covenants in the Bible. This course will provide the student with an introductory understanding, in an overview manner, of the Prophetic layout of the entire Word of God.

### **JWST – 507–800 Israelology and Theology of the Old Testament 3 CR**

Israelology refers to a subdivision of Systematic Theology incorporating all theological doctrines concerning the people of Israel. From this we see that it is a theological study of premillennialism, amillennialism, and postmillennialism. It is also a study of the inspiration and inerrancy of the Old Testament. Israelology shows how both the Church and Israel have a role now. One important result of the study of Israelology is a deeper respect for contemporary Jewish people. Growing anti-Semitism in parts of the world often casts Israel in a highly negative light. However, a proper, biblical view of Israel notes God's high view of Israel and its future. Christians are called to show love to the people of Israel and to pray for them.

### **JWST – 508–800 Notable Jewish Tenach Scholars 3 CR**

This course contains a brief history of many Jewish Scholars who made major contributions to the body of knowledge in interpretation of the Hebrew Tenach. The student will be exposed to each individual scholar's life, his contribution, and major distinctive philosophical elucidation of the Bible. Personalities such as Maimonides (Rambam), Nachmanides, David Kimchi (RaDak), Shlomo Yitzhak (Rashi), Yechiel Hillel, Saadia Gaon, Benedict Spinoza, Moses Mendelssohn, and others.

### **JWST – 509–800 Old Testament Canonicity 3 CR**

This course introduces the student to the issues associated with the formation of the accepted text of the Hebrew Tenach, also known as the Old Testament. This course charts the formation of the canon in ancient Israel from the emergence of the Torah in approximately 1440 BC, to the acceptance of the entire Tenach during the Rabbinic period. Texts evaluated are the Hebrew Bible, Dead Sea Scrolls, Apocrypha, Letters of Aristeas, writings of Philo, Josephus, and Rabbinic literature. This course will shed some light on the mystery of the methodology utilized in organizing and accepting the corpus of the books in the Hebrew Tenach.

### **JWST – 510–800 Old Testament Variant Readings 3 CR**

This course, also known as Old Testament Textual Criticism, is actually a discussion of the variant readings of the Old Testament Hebrew sources. The student will explore the writings of the ancient New East, the Dead Sea Scrolls, and available Hebrew manuscripts. This course will discuss in an introductory manner the matters relating to the transmission of the Hebrew Bible.

### **JWST – 511–800 The Long War between Isaac and Ishmael 3 CR**

This course discusses the origins of the Arab - Israeli conflict and its development from the earliest chapters in the book of Genesis, through the origin of Islam, to present day efforts.

### **JWST – 512–800 Tour of Israel 3 CR**

This course is taught in the land of Israel. It will include visits over a ten day period to: Tel Aviv, Joppa, Caesarea, Plain of Sharon, Mt. Carmel, Valley of Armageddon, Megiddo, Tiberius, Nazareth, Lake of Galilee (The Kinneret), Capernaum, Mount of Beatitudes, Caesarea Philippi, the Golan Heights, Judean wilderness, footsteps of David and John the Baptist, Jordan Valley, Qumran, Jerusalem, and a host of other exciting locations.

## **LANGUAGE**

### **GREEK**

#### **GK – 500 Greek I 3 CR**

This course introduces the student to the essentials of biblical Greek with emphasis on phonology, morphology, syntax, and vocabulary. The student will learn how to pronounce and read biblical Greek, the form and function of the noun and verb, the basic syntax of Greek words, phrases, and clauses. Textbooks: *Koine Greek Grammar, A Beginning-Intermediate Greek Exegetical and Pragmatic Handbook*, by Frederick J. Long. *Mastering New Testament Greek, Essentials Tools for Students*, by Thomas A. Robinson

#### **GK – 501 Greek II 3 CR**

This course further considers Greek grammar and vocabulary at the intermediate level. It is designed to prepare the advancing Greek student for exegetical study by a detailed consideration of Greek syntax and the reading and translating of selected texts.

#### **GK – 503 Greek Syntax III 3 CR**

The word syntax derives from the Greek word *syntaxis*, which means “an arrangement, putting together, order.” Greek syntax deals with the arrangement of words and phrases to create well-formed sentences. This course is concerned primarily with the organization and structure of the New Testament text to clearly let the reader know the author’s intent in conveying God’s Word.

#### **GK – 504 Greek IV 3 CR**

This course is designed to take the student through the exegesis of the Epistles of John and is accompanied with an exhaustive study guide on intermediate Greek.

#### **GK – 505 Independent Study in New Testament I 3 CR**

The Independent Study is designed for advanced New Testament Greek students who wish to do independent research on some aspect of New Testament studies not treated in other courses. Evaluations are based upon reading reports and a fully documented research project proportionate to the number of credit hours desired to be earned. One to three credit hours may be earned in any one subject of study. All proposals must be submitted in writing to the dean of the seminary.

#### **GK – 506 Greek Exegesis 3 CR**

An exegetical study of selected portions of the Greek New Testament in the original language designed to show its theological, expository, and practical values

#### **GK – 507 Advanced Greek Exegesis 3 CR**

This course examines further the exegetical study of selected portions of the Greek New Testament including gospels, epistles, and apocalyptic. It is designed to show the theological, expository, and practical value of advanced Greek exegesis.

## **GK – 508 Greek Acquaintance No CR**

This is a Greek class for non-Bible majors, non-degree students; Sunday school teachers, Church lay leaders and Bible students who desire a deeper understanding of the Bible. The elements of Biblical Hebrew are introduced. Although there is no academic credit for this course it has 2 credits for tuition value.

## **HEBREW**

### **HEB – 500 Hebrew I Unit A 2 CR**

Hebrew I Unit A is 10 weeks in length. This unit is designed to quickly advance the student through the introduction of the basic components of the Hebrew language so as to be able to identify, pronounce, and write Biblical Hebrew. This course, as are all language courses at SBI, is taught real-time, live on-line with an instructor. The Sephardic or Middle-Eastern pronunciations are utilized. In Unit A the emphasis is not on translation but pronunciation. Student outcome is the recitation of the Kaddish Prayer.

### **HEB – 501 Hebrew I Unit B 4 CR**

Hebrew I Unit B is designed to introduce the student to the basics of Biblical Hebrew. The course will focus primarily upon grammar, pronunciation, writing, and beginning Bible translation. The course is presented in an easy-to-grasp manner and is extremely student friendly. Most of the book of Ruth will be translated during this course. The course includes sessions with lexicons and concordances.

### **HEB – 503 Modern Hebrew I 3 CR**

This course is an introduction to modern Hebrew. It focuses on the grammar, syntax, and vocabulary of modern Hebrew as spoken in Israel today. The student will learn the geography and customs of Israel through material introducing the language. Modern Hebrew script will be introduced as well as typing from a Hebrew oriented keyboard. HEB 500 is a prerequisite to this course.

### **HEB – 504 Intermediate Hebrew Exegesis and Translation 3 CR**

This course is designed to provide the student with their first introductory translation, exegesis, and commentary of the Hebrew text using the books of Jonah and Ruth. These two Bible books have a style of Hebrew that will enable the student to successfully translate narrative style text with a basic background of introductory Biblical Hebrew

### **HEB – 505 Intermediate Biblical Hebrew Grammar 3 CR**

This course is in a sense an intermediate grammar course of biblical Hebrew. It is accomplished through the translation of the book of Zechariah.

## **HEB – 506 Hebrew Acquaintance No CR**

This is a Hebrew class for non-Bible majors, non-degree students; Sunday school teachers, Church lay leaders and Bible students who desire a deeper understanding of the Bible. The elements of Biblical Hebrew are introduced. Although there is no academic credit for this course it has 2 credits for tuition value.

## **MINISTRY**

### **MIN – 600 Introduction to World Missions 3 CR**

An introductory survey of the theology, history, culture, politics, and methods of Christian mission. Special emphasis is given to recent developments, crucial issues, future trends, and missions in the local church.

### **MIN – 601 Adult Ministries in the Church 3 CR**

This course reviews the principles of adult learning and their application to adults and specific groups such as singles, single parents, and families. Practical steps are given to analyze the church's entire adult ministry.

### **MIN – 602 Effective Administrative Leadership 3 CR**

This course maintains a balance between Biblical instruction and practical information for successful administration.

## **THEOLOGY**

### **THEO – 500 Comparative Religions 3 CR**

This course is essentially an examination of the various cult and competitive religious ideologies that are outside Biblical Christianity and comparing them to Christianity.

### **THEO – 501–730 Dispensationalism 3 CR**

An examination of the principles of sound hermeneutics. The normative dispensational system is defined, as well as some of the critical issues surrounding it. Covenant theology is defined and compared to the dispensational approach to an understanding of the Bible.

### **THEO – 502–600 Christian Worldview 3 CR**

After an introduction to the nature and function of a worldview, a Christian world-view is developed out of a redemptive history model of theology. It is applied to metaphysics, epistemology and axiology, and contrasted with modern and postmodern thought. Argument is made for developing and living an explicitly Christian world-view, with specific application to Christian ministry.

### **THEO – 503–600 Contemporary Theology II 3 CR**

This course is an examination of some of the major trends in contemporary theology. Discussion focuses on theologies prevalent since the 1960s: Theology of Hope, Liberation Theology, Feminist Theology, Process Theology, New Age Theology, and four forms of Postmodern Theology.

### **THEO – 504 Contemporary Theology I 3 CR**

This course begins with a review of the major developments in Western thoughts prior to Hegel. Course discussion highlights the thought of Hegel, Kierkegaard, Barth, Bultmann, Tillich, and the “God is Dead” theologies. Emphasis is also given to the philosophy of the earlier and later Wittgenstein.

### **THEO – 505–800 Doctrine of the Trinity 3 CR**

The doctrine of the Trinity is presented from Biblical, historical, dogmatic, and contemporary perspectives. Special attention is paid to the historical formulation and recent attempts at reformulation of the doctrine. Further, the commitment of the church to the Trinity is explained and commended.

### **THEO – 506–720 He that is Spiritual (The Spiritual Life) 3 CR**

An examination of the spiritual life as taught by Dr. Lewis Sperry Chafer. The course is based on Chafer’s book *He That is Spiritual*, and his detailed discussion on the spiritual life in his *Systematic Theology*. The lectures were recorded at Dallas Seminary in the late 1940s.



## **SYSTEMATIC THEOLOGY**

### **THEO-ST – 600–800 Basic Theology 3 CR**

The course is a survey and overview of the major and critical doctrines of the Bible: Theology Proper, Bibliology, Angelology, Anthropology, Hamartiology, Christology, Soteriology, Pneumatology, Ecclesiology, and Eschatology.

### **THEO-ST – 601–801 God (Theology Proper) 3 CR**

The course analyzes the existence, nature, attributes, names, and fatherhood of God. The analysis is drawn from a wealth of Old and New Testament passages, giving the student a firm Biblical understanding of God's revelation to man of Himself.

### **THEO-ST – 602–802 the Bible (Bibliology) 3 CR**

A study of the doctrines concerning the Bible: Inspiration, Revelation, Inerrancy, Canonicity, and Transmission.

### **THEO-ST – 603–803 Angels (Angelology) 3 CR**

A study of the Biblical revelation concerning the origin and nature of both righteous and fallen angelic beings.

### **THEO-ST – 604–804 Doctrine of Man (Anthropology) 3 CR**

This course gives an overview of anthropology, the doctrine of man, by examining the origin, attributes, spiritual condition, and the nature of man from a Biblical framework.

### **THEO-ST – 605–805 Doctrine of Sin (Hamartiology) 3 CR**

This course focuses on the origin of sin and its effect upon humanity and upon creation as a whole.

### **THEO-ST – 606–806 Doctrine of Christ (Christology) 3 CR**

The course focuses on both the person and work of Jesus Christ. It gives close attention to the historical development of the Church's understanding of Christ as found in the creeds.

### **THEO-ST – 607–807 Doctrine of Salvation (Soteriology) 3 CR**

Doctrine of Salvation is an in-depth examination of the critical elements of biblical salvation. The course highlights the definition and importance of regeneration, adoption, justification, imputation, sanctification, reconciliation, propitiation, and redemption. The course is a defense of "salvation by grace through faith."

### **THEO-ST – 608–808 The Holy Spirit (Pneumatology) 3 CR**

The course is an in-depth examination of the person and work of the Holy Spirit. The course begins with a defense of the person of the Holy Spirit, emphasizing His actions and personality. The course then moves to a defense of His Deity. This is followed by a study of the names and emblems of the Holy Spirit.

### **THEO-ST – 609–809 Doctrine of the Church (Ecclesiology) 3 CR**

This course examines the meaning of the Church, aspects of the Church, formation and figures of the Church, and the relation of the Church to Israel and the Kingdom. The course examines the five New Testament functions of the church as well as its leaders, its ordinances, its government, and its ministry.

### **THEO-ST – 610–810 Last Things (Eschatology) 3 CR**

The course is an introduction to the complex topic of eschatology, the study of the end times. It focuses upon the events from the rapture and second coming until the New Heaven and the New Earth as well as personal eschatology (death, the intermediate state, and the resurrection).

### **THEO-ST – 611–820 Replacement Theology 3 CR**

A look at a growing theological teaching that the New Testament Church replaces Israel, and so the New Testament Church fulfills all of the Old Testament prophecies and promises to national ethnic Israel. Replacement Theology is the view of Reformed/Covenant Theology. It is examined in light of history and Scripture.

### **THEO-ST – 612–830 Heresiology**

An in-depth examination of the various heresies presented in the New Testament, identified in the early church era and how they are re-emerging in present day Christianity.

## **BIBLICAL COUNSELING**

### **BIBCL – 500 Introduction to Biblical Counseling 3 CR**

An examination of some of the many forms of secular and Christian counseling options available today, each being considered in light of a biblical anthropology of man, with a view to discovering God's plan for our navigating the difficulties of life.