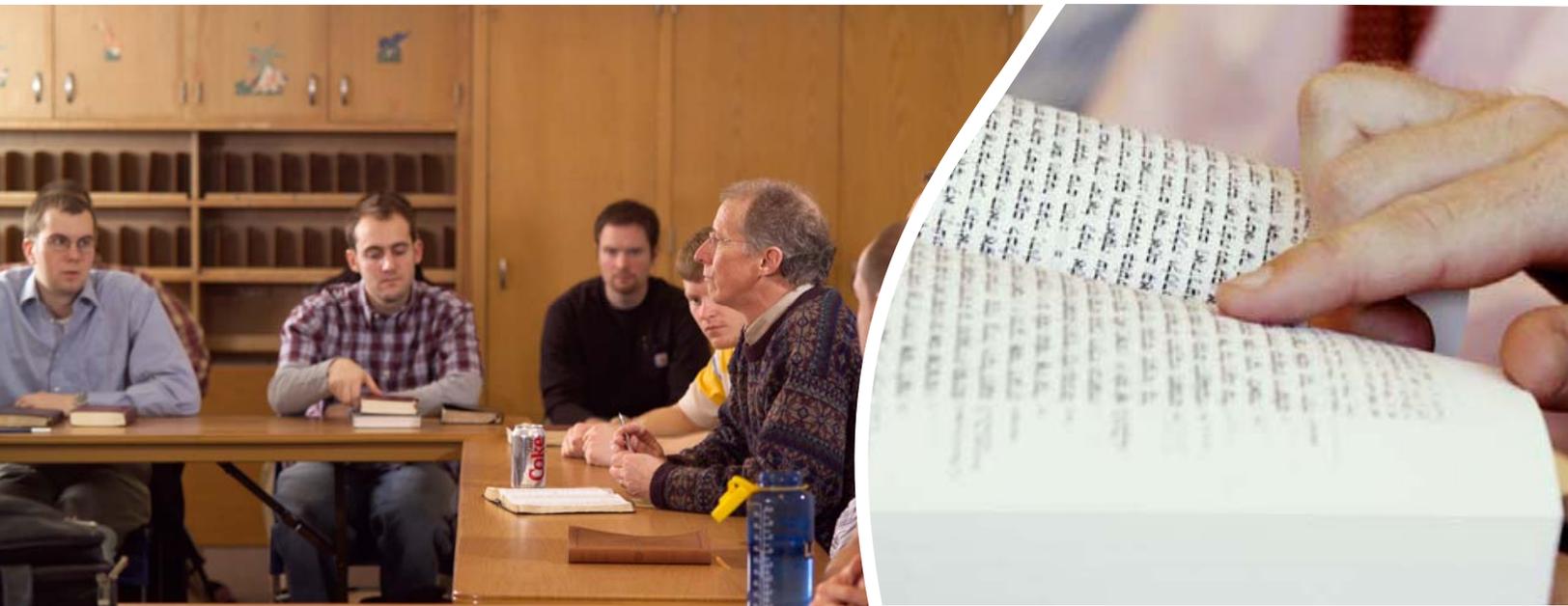


2009-2010 Catalog



Masters of Divinity

Apprenticeship Program for Vocational Eldership

Bethlehem
COLLEGE & SEMINARY

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We do not aim at just being another school. It will have, we believe, a unique combination of theological, intellectual, affectional, communal, and financial commitments. I would like to be a part of this vision for the remainder of my life. I believe the church and the world need leaders shaped by this vision of God.

John Piper
Pastor for Preaching & Vision,
Bethlehem Baptist Church &
Chancellor, Bethlehem College & Seminary

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This publication serves as the general catalog for the 2009-2010 academic year.

The information in the catalog is subject to change without notice and does not constitute a contract between Bethlehem College & Seminary (The Bethlehem Institute) and its students or applicants for admission. The catalog is for the purpose of information only. Every effort is made to ensure the accuracy of the information published, but because circumstances constantly change within an institution new decisions may affect the accuracy of the details appearing in this catalog.

Bethlehem College & Seminary (The Bethlehem Institute) reserves the right to change or withdraw courses; to change the fees, rules, and calendar for admission, registration, instruction, and graduation; and to change other regulations affecting the student body at any time.

Specific course offerings and class times are published in the course schedule which is available in advance of each semester from BCS's Registrar.

It is BCS's expectation that students will follow school policies and procedures. The student assumes personal responsibility for fulfilling the appropriate course of study and completing the graduation requirements of Bethlehem College & Seminary. Ignorance of a policy which appears in published student documents, particularly the catalog or student handbook, is not a valid reason for granting exception to any policy.

A WORD FROM THE DEAN

Dear Friend,

Thank you for taking some time to become familiar with the ministry of The Bethlehem Institute. For over one hundred and thirty-five years this old center-city church has been committed to training and sending its people into the ministry of God's word as pastors, missionaries and Christian workers of all kinds. During the 80's and 90's we expressed that commitment through a lay institute and training center, an apprenticeship program for ministerial candidates and a nurture program for missionary candidates. In 1998 we created The Bethlehem Institute to strengthen and continue our leadership development ministries. And now as TBI begins its second decade of leadership development we believe God is helping us to refine and strengthen even more. We are excited to announce that, among other developments, The Bethlehem Institute is becoming Bethlehem College & Seminary, and what has been previously known as "Track Two: An Apprenticeship Program for Vocational Eldership" is now becoming the Master of Divinity Apprenticeship Program for Vocational Eldership.

We hope that as you read this catalogue and browse our website you will get a good picture of what Bethlehem Seminary is all about and how the Master of Divinity program we are offering may benefit you or someone you know. We believe that we are living in perhaps the most exciting time in the history of the church as the gospel of the Kingdom penetrates the final frontiers. We all have vital roles to play in the unfolding of God's global purpose, whether it's in our own church and neighborhood or among the unreached peoples of the world.

What a delight it has been to watch people grow in their passion for Christ through this training and now to see them spreading this passion by serving as missionaries among the unreached peoples, as urban ministers among the poor of the inner city, as World Christian pastors heralding God's word, as nationals returning to their countries in key leadership positions, and as motivated lay people serving strategically in their local churches and communities. We feel more called to this ministry of equipping and mentoring leaders than ever before.

May the Lord bless you as you ponder how He may want to prepare you for the next chapter of your life and ministry.

In His mercy and joy,

Tom Steller
Pastor for Leadership Development, Bethlehem Baptist Church
Dean of Bethlehem College & Seminary

*Great are the works of the LORD;
They are studied by all who delight in them.
Psalm 111:2*

WHY BETHLEHEM SEMINARY EXISTS

Bethlehem College & Seminary exists to spread a passion for the supremacy of God in all things for the joy of all peoples through Jesus Christ by equipping God's people for ministry in the church, the mission field and the academy.

The ultimate goal of all that God does in history is to display his glory for the eternal enjoyment of his people. Both creation (Isaiah 43:7) and redemption (Ephesians 1:6, 12, 14) have this ultimate aim in view. Our enjoyment of him above all that he has made is essential to glorifying him for all that he is. Therefore, we are called to join God in gladly glorifying God in all we do (1 Corinthians 10:31).

The glory of God shines most brightly in the glory of his Son, Jesus Christ. "The Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth" (John 1:14). Paul describes the heart of his message as "the light of the gospel of the glory of Christ, who is the image of God" (2 Corinthians 4:4). Therefore, our passion for the glory of God makes us a gospel-permeated and cross-centered ministry. When we speak of the glory or the supremacy of God we mean the glory and the supremacy that are revealed supremely in Jesus Christ, shining most brightly through the gospel of his redeeming death and resurrection.

There are no bounds to this supremacy. Therefore, the centrality and supremacy of God *in all things* is the defining reality for us at Bethlehem and shapes the ethos of our life together. This vision of God and ministry and life is rooted in Scripture, and the preservation of the vision depends on our allegiance to the Bible and its preeminence in all our thinking.

Therefore, we believe that all theological and ministerial education should be radically God-centered, Christ-exalting, and Bible-saturated. It should be truth-driven rather than audience-driven. It should approach every intellectual and practical issue with the primary questions: What does this have to do with God? What does the Bible have to say about this? How can Christ be magnified in this? And how does the Gospel bear on this?

Over the past 28 years we have come to cherish the practical outworking of this God-centered approach to learning in the context of a community of believers. Our hearts' desire is to immerse emerging leaders—no matter their age, race, social standing, or educational background—into this thoughtful community of love and truth as the context for equipping them for non-vocational or vocational

ministry. Our aim is to give students an intense immersion in a God-centered, Christ-exalting, Bible-saturated local church that combines rigorous study with church-based application.

Bethlehem College & Seminary is theologically driven. One essential summary of the theological truths and practical values that defines the conviction of our leaders and governs our preaching and teaching is the [Bethlehem Baptist Church Elder Affirmation of Faith](#). All elders in the church and all regular teachers in BCS embrace the truth of this Affirmation.

In the Master of Divinity Apprenticeship Program for Vocational Eldership we are seeking to train men for elder-level vocational ministry of the word. We have come to cherish some theological truths and ministerial values so highly that we want to give interested students the possibility of a theological and practical immersion in our vision for spreading a passion for the supremacy of God in all things for the joy of all peoples through Jesus Christ. We are eager to train men for elder-level ministry both in the academic rigor of the church-based classroom and in real-life ministry involvement under the mentorship of a seasoned pastoral staff and council of elders. Our aim at this level is to recruit and train men who will be compelling representatives of the Elder Affirmation of Faith mentioned above.

Bethlehem College & Seminary is committed to the life of the mind and the careful study of Scripture. BCS is also committed to being a training center, because our goal is to "to equip the saints for the work of ministry" (Ephesians 4:11-12), and to love in very authentic, relevant, and practical ways (1 Timothy 1:5). BCS exists to systematically impart biblical knowledge and practical training for Christian leadership and ministry in the 21st century. Our passion is to teach biblical truth in such a way that our apprentices will long to center their lives on God, to exalt Jesus Christ, to cherish his gospel above everything else, and to live out this good news in the power of the Holy Spirit.

Specifically, our goal is to target and train leaders and potential leaders who will in turn equip the saints to spread a passion for the supremacy of God in all things for the joy of all peoples through

Jesus Christ. We believe this is the essence of the work of the ministry, and what it means to be effective witnesses of Christ to the lost. Our ultimate goal is that men, women and children from every tribe and tongue and people and nation might joy-

fully magnify the infinite worth of Jesus Christ, and live for the praise of God's glory in affection, thought, word, and deed.

BIBLICAL VALUES

GUIDING BETHLEHEM COLLEGE & SEMINARY

The Supremacy of God in all things...

For from him and through him and to him are all things. To him be glory forever. Amen. (Romans 11:36)

The passion of Bethlehem College & Seminary is to see all of life with God at the center. God as revealed in Jesus Christ is the center of the universe, the center of the Bible, the center of history, the center of family life, the center of ministry. We un-abashedly exist to spread a passion for his supremacy in all things. He will be the center of our study and ministry.

... for the joy of all peoples

Let the peoples praise you, O God; let all the peoples praise you! Let the nations be glad and sing for joy, for you judge the peoples with equity and guide the nations upon earth. (Psalm 67:3-4)

How beautiful upon the mountains are the feet of him who brings good news, who publishes peace, who brings good news of happiness, who publishes salvation, who says to Zion, "Your God reigns." (Isaiah 52:7)

And again it is said, "Rejoice, O Gentiles, with his people." (Romans 15:10)

The supremacy of God is good news of happiness for people of all cultures. God's greatest glory and man's greatest joy are not two distinct pursuits. God is most glorified in us when we are most satisfied in him. The one trans-cultural reality that knits all people of all cultures together is that, as God's image-bearers, we have a yearning for joy that can only be satisfied in God through Jesus Christ. So our passion for the glory of God overflows into a passion for the joy of all peoples. We enter into the heart-cry of the Psalmist, "Let the peoples praise you, O God; let all the peoples praise you."

The importance of rigorously reading Scripture in context...

When you read this, you can perceive my Insight into the mystery of Christ. (Ephesians 3:4)

Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth. (2 Timothy 2:15)

We believe that the Bible is the infallible and inerrant word of God written by God's revelatory spokesmen under the inspiration of God, using their own language conventions and personality. Through careful reading we will diligently seek to discover the human author's intended meaning, and in so doing we will discover God's intended meaning. Therefore one of the chief aims of Bethlehem College & Seminary is to develop reading skills that will enable the students to mine the spiritual gold of truth from the Scriptures for themselves and their ministry, and to train them to pass on these skills to those who will come under their influence. Thus great effort will be expended to learn how to follow the biblical author's train of thought in the context of his own writing and historical milieu. Our hope is that the students will master a method of discourse analysis that has come to be known in different circles as "arc-ing," "bracketing," or "tracing the argument."

The Bible needs to be understood and communicated not only in its parts but also in the whole...

For I did not shrink from declaring to you the whole counsel of God. (Acts 20:27)

Since there is one Divine Author behind all the human authors of Scripture, it is essential that we seek to understand how all the parts of Scripture fit together to communicate the whole purpose of God.

What is this body of doctrine that Paul calls "the whole counsel of God," which took more than two years of daily teaching in the school of Tyrannus to impart (Acts 19:9-10; 20:31)? It is our conviction that biblical theology is best understood when it is

seen in the light of God's *purpose* unfolding and weaving its way from Genesis to Revelation on the timeline of redemptive history. Thus our hope is that our students not only will learn to understand Scripture in its parts, but will also gain a coherent sense of the whole of Scripture. Our aim is to pass on as clearly as possible the vision of God and his purpose that we have come to cherish through years of study and teaching and pastoral ministry. But we seek to do this with an even weightier emphasis on teaching exegetical skills that will empower the students to read the Scripture for themselves and formulate their own understanding of the whole purpose of God. We expect to learn much from our students as we study and tremble before the word of God together.

The local church is to support and send out a certain kind of person...

Therefore we ought to support people like these, that we may be fellow workers for the truth. (3 John 8)

What you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also. (2 Timothy 2:2)

The careful teaching of the word of God by precept and example is at the heart of how a church in the power of the Holy Spirit produces this certain kind of person whose core characteristic is that he or she "goes out for the sake of the Name" (3 John 7). Jesus said, "Sanctify them in the truth; Your word is truth" (John 17:17). The word of God changes lives, because trust in God changes lives. Faith comes by hearing; and hearing by the word of Christ (Romans 10:17). Faith works through love (Galatians 5:6). All God's people need Bible teaching, but not all God's people are gifted to be teachers of the Bible. Paul commanded Timothy to find "faithful" and "able" men and then to entrust them with the apostolic teaching. A crucial role of Bethlehem College & Seminary is to find those who are "faithful" and "able," and to deepen and strengthen their faithfulness and ability to handle the word of God with life-changing power.

We are admonished to be doers of the word and not hearers only...

All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every good work. (2 Timothy 3:16-17)

Apostolic instruction was for the expressed purpose of ministry training. According to James 1:22, the

word of God is something to be *done*, not merely something to be heard, read or thought about (as crucial as that is!). Our passion is to obey the Great Commission, which includes teaching all the nations to observe (i.e. do) all that Jesus taught (Matthew 28:20). Or, as Paul expressed it in Romans 1:5, "through [Christ] we have received grace and apostleship to bring about the obedience of faith among all the Gentiles, for His name's sake." Though we are confident that our teaching will be intellectually challenging, our express purpose is the training of leaders to be diligent *doers* of the word and effective equippers of God's people for the *work* of the ministry.

God is not served by human hands...

[God] is [not] served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything. (Acts 17:25)

The Son of Man came not to be served but to serve, and to give his life as a ransom for many. (Mark 10:45)

In all our labors we realize a desperate need to be served by God before our serving Him and in our serving Him. Very close to the center of our philosophy of ministry is the word from 1 Peter 4:11: "Whoever speaks, as one who speaks oracles of God; whoever serves, as one who serves by the strength that God supplies—in order that in everything God may be glorified through Jesus Christ. To him belong glory and dominion forever and ever. Amen." If we are to do all things for the glory of God, we must learn how to be served by God in our serving.

This is why all our teaching and ministry is bathed in prayer. "Call upon me in the day of trouble; I will deliver you, and you shall glorify me." (Psalm 50:15). Calling on God is the way we glorify God in our study. Prayer is our expression of desperate need for God in all study and teaching and preaching and pastoral labor. We cannot study aright without prayer. "Open my eyes, that I may behold wondrous things out of your law." (Psalm 119:18). We cannot see spiritual wonder and beauty without God's Spirit helping us in answer to prayer. Prayer is the confession that we are not God but depend on the true God every moment of our study. He must serve us in our serving Him, or we will dishonor him and destroy ourselves.

We do yield to the tension between academic rigor and spiritual passion expressed in prayer. We agree with Benjamin Warfield when he wrote, "Sometimes we hear it said that ten minutes on

your knees will give you a truer, deeper, more operative knowledge of God than ten hours over your books. 'What!' is the appropriate response, 'more than ten hours over your books, on your knees?'" (The Religious Life of Theological Students, in Mark Noll, *The Princeton Theology*, Grand Rapids: Baker Book House, 1983, p. 262.)

SPIRITUAL PASSION & ACADEMIC OBJECTIVITY

The Bethlehem College & Seminary exists to spread a passion for the supremacy of God in all things for the joy of all peoples through Jesus Christ by equipping God's people for ministry in the church, the mission field and the academy. Our conviction is that this mission is served best by developing in our students strong, independent research, reading, thinking and communicating abilities. We are not persuaded that suspension of belief is possible or advisable for the sake of dealing honestly, perceptively, profoundly and relevantly with historical texts or contemporary observation. We believe it is possible to be self-critical and vulnerable to new insight without embracing the ephemeral and value-laden commitment of scientific neutrality. The antidote to mindless, uncritical indoctrination is not dispassionate neutrality.

Instead of neutrality, we believe humility and honesty are crucial for the sake of seeing and embracing truth. These indispensable qualifications of true scholarship are rooted deeply in Christ who reveals our finiteness as creatures, our fallenness as sinners and our dependence as redeemed persons. Implicit in this dependence is our hope that we are gradually being conformed – even in the way we read and think – to the likeness of Christ through the work of the Holy Spirit.

It is our conviction that one can be both passionately concerned about the subject matter of the word of God and, at the same time, rigorously careful and objective in the pursuit of truth. The secular “scientific method” would argue that one must be dispassionate to do objective research. We do not agree, because Scripture puts passion and study together. For example, Psalm 111:2 says, “Great are the works of the LORD, studied by all who delight in them.” Delight leads to study, and study leads (eventually) to further delight. It is this well-

founded delight that frees a person and compels a person to be rigorous and objective in his study because our delight is not in our cherished private interpretations of God's word, but in God himself. It is because we are confident that he is good and that he “rejoices over [us] to do us good . . . with all his heart and all his soul” that we want to be careful to hear accurately what he has revealed in his word. If the careful reading of his word leads us to see error in some cherished interpretation, we will gladly embrace the more accurate understanding. The spiritual passion we are talking about is not arrogant presumption, but desperate thirst for a true vision of God and of his ways revealed in the Scriptures.

Our prayer and labor in each course therefore, is toward a passionate commitment to the supremacy of God in all things for the joy of all peoples through Jesus Christ—a commitment that is rooted in the disciplines of honest and accurate exegesis, rigorous and self-critical reflection, historical and cultural awareness, and humble dependence on God's grace.

MASTER OF DIVINITY

APPRENTICESHIP PROGRAM FOR VOCATIONAL ELDERSHIP

In the fall of 2009 Bethlehem Seminary is excited to be launching the Master of Divinity Apprenticeship Program for Vocational Eldership. Our vision is to continue the essence of what we have been offering for the past ten years in the Apprenticeship Program for Vocational Elders (50 semester credit hours). But we have sensed that now is the time to expand this program into a 100-semester credit hour Master of Divinity Program. As can be seen below, we will be offering a full slate of the traditional M.Div. courses: Old Testament and New Testament Studies in the original languages, systematic theology, church history, pastoral ministry, missions, preaching, etc., along with pastoral supervision and relationship. We stress whole Bible exegesis with a special focus on the unfolding of God's sovereign goodness in the course of redemptive history. We are eager that apprentices leave Bethlehem Seminary with minds more attuned to God's glorious purpose, hearts more alive to the beauty of Christ, and lives more empowered by the Spirit to shine in our sad world. Our earnest desire is to impart an arsenal of tools that will help apprentices to be life-long learners and proclaimers of the word of God with a maturing Christ-like character. Our prayer is that graduates from Bethlehem Seminary will be exemplary as effective lovers of His church, and passionate about winsomely and boldly inviting men, women and children from every tribe and tongue and people and nation to cherish Christ as the True Treasure.

The Master of Divinity Apprenticeship Program for Vocational Eldership is a four-year program for those called to vocational ministry as pastors, missionaries, or other full-time Christian workers at the elder level. Those training at this level are called "apprentices." Only men who intend to complete the entire curriculum are permitted to enroll.¹ What follows is a profile of the kind of men who will be admitted into the M.Div. program.

PROFILE OF AN APPRENTICE

- A man who aspires to leadership in the church and in Christ's mission at the level of elder;
- One who's character and lifestyle is increasingly reflecting the elder qualifications of 1 Timothy 3:1-7;
- One who is joyfully committed to the authority and inerrancy of Scripture;
- One who has successfully completed a year of Greek (two semesters or three quarters of formal or informal study), and hungers to grow in his ability to study God's word in the original languages;
- One who is drawn to the theological and ministry ethos of Bethlehem Baptist Church and to its mission to spread a passion for the supremacy of God in all things for the joy of all peoples through Jesus Christ;
- One who is glad to live in accordance with the lifestyle implications of the Bethlehem Baptist Church covenant which read as follows: "I engage to walk circumspectly in the world; to be just in my dealings, faithful in my engagements, and exemplary in my deportment, to avoid all tattling, backbiting and excessive anger; to seek God's help in abstaining from all drugs, food, drink, and practices which bring unwarranted harm to the body or jeopardize my own or another's faith.";
- One who is able to make the time and energy commitment necessary to fully participate in the M. Div. program;
- One who is able to afford (by God's gracious provision through one's own savings, and/or the gifts of family, friends and church) the tuition, books and living expenses required by the M.Div. program without going into excessive debt [Note: Students are encouraged not to be employed more than 10 hours per week during the four years (not including summer) of their apprenticeship.];
- One who is strongly recommended by his church, his pastor, a professor and a friend as a man of godly character and of significant leadership potential;
- One who has completed an undergraduate degree (B.A. or B.S.);
- (For Worship Pastor Concentration applicants) One who demonstrates a proficiency in at least one applied worship leading area (voice, piano, guitar).

¹It is a matter of earnest debate among Christians today, whether women ought to serve as elders in the church. Our understanding of the Biblical teaching on this matter is that God has ordained distinct, complementary roles for men and women in the church and that men, not women, bear the responsibility of the office and function of elder. In the M.Div. Apprenticeship Program for Vocational Eldership we are seeking to train men to be teaching elders and ministers of the word in local churches and on the mission field. In other programs of Bethlehem College and Seminary we train both men and women to be teachers and practitioners of the word in a wide variety of settings in the church, in para-church ministries, and on the mission field wherever God may lead them.

THE FLOW AND CONTENT OF OUR COURSES

- There is an intentional effort in the sequencing of the following courses: Background and Message of the Torah and Former Prophets, Background and Message of the Latter Prophets and the Writings, Background and Message of the New Testament, Church History 1 and 2, and Perspectives on the World Christian Movement (with a significant focus on the history of missions). We have done this to demonstrate the unfolding purpose of God to fill the earth with His glory “as the waters cover the sea” by winning worshipers to Himself from every tribe, tongue, people and nation (as set forth in the first semester course entitled: God’s Zeal for His Glory).
- We have set up the flow of courses in such a way that the biblical languages will be integrated into every semester throughout the M.Div.—Greek beginning the first semester; Hebrew beginning the summer between the first and second year.
- Not only will there be many ministry-related courses integrated throughout the curriculum (preaching, mentored-ministry, practical theology, missions, worship, soul care, etc.) but even the most rigorous Greek and Hebrew courses will aim to keep the needs of the local church and the advancement of God’s Kingdom ever before each apprentice.

BENEFITS OF THIS PROGRAM

- Daily reinforcement that serious biblical and theological studies from the original languages matter in real life and ministry.
- The opportunity to develop a discipling relationship with an experienced mentor whom they can observe and assist on a regular basis.
- The opportunity to see how a distinctive theology and philosophy of ministry impact the day-to-day ministry of the local church.
- Regular opportunities to teach and model what the apprentice is learning in the context of his ministry focus in and beyond the church.
- The preaching course is integrated with the weekly preaching ministry. On (most) Thursday mornings the apprentices meet to interact with the preaching pastor about the sermon they just heard preached and also to look ahead with him to next Sunday’s sermon.
- The opportunity to learn and apply theology in the context of inner city life where there is cohesiveness in where the apprentice lives, studies, worships and ministers.
- A World Christian mindset, which sees the local church as a seedbed for missions, permeating the entire program.

PROFILE OF GRADUATE

Our sincere prayer and aim is that students who complete the M.Div. program of Bethlehem Seminary will be launched from Bethlehem Seminary with a(n):

- Maturing love for God Himself—Father, Son and Holy Spirit.
- Multi-skilled competency for a lifetime of fruitful exegesis of the Hebrew and Greek Scriptures, being confident that the Bible is the inerrant Word of God, the only infallible foundation for faith and practice.
- Increasing understanding of and delight in God’s good and sovereign purpose in creation and redemption grounded in the gospel of Jesus Christ.
- Refined ability to recount the biblical story as it unfolds on the timeline of redemptive history in terms that ordinary people can understand.
- Refined ability to recount the whole counsel of God through the time-proven categories of systematic theology in terms that ordinary people can understand.
- Informed, heart-felt desire to champion the reformed faith, deliciously seasoned with the God-glorifying insights of Christian hedonism.
- Growing love for the church of Jesus Christ both in its universal and local expressions
- Appreciation of the rich history of the church, inspired by her successes, influenced by her greatest teachers, grieved and made wiser by her failures, and engaged in addressing her contemporary challenges with earnestness and winsomeness.
- Emerging skillfulness in and passion for the expository exultation over the Word of God in preaching and teaching, depending on the empowering of the Holy Spirit.
- Deepening insight into the practical application of the Bible’s unchanging truth to an ever-changing culture wherever God may call him.

- Humble confidence to do effective pastoral level soul care, with an awareness of his own brokenness, pain and continuing need for repentance.
- Expanding heart for evangelism of the lost in his own locality and a zeal for the global glory of Christ among every tribe and tongue and people and nation, especially where Christ is least known.
- Sincere desire to promote and/or engage in teaching the Word of God in cross-cultural contexts where theological training is sparse or non-existent.
- Gospel-motivated resolve to glorify God as a single person, a husband, a father, a son, a brother, an uncle, a grandfather, a pastor, a missionary, a neighbor, a citizen, or whatever combination of roles God may have ordained for him.
- Network of enduring Christ-filled relationships of love with fellow students and alumni from Bethlehem Seminary, and also with mentors, pastors, missionaries, and members of Bethlehem Baptist Church.
- Authentic Christ-likeness of character, an appropriate transparency with others and a fitness for the office of elder in the church of Jesus Christ.

COURSE FLOW

YEAR 1		
Fall	Spring	Summer
Intermediate Greek	Introduction to Greek Exegesis	Beginning Hebrew 1*
Background and Message of the Torah and Former Prophets	Background and Message of the Latter Prophets and the Writings	
God's Zeal for His Glory 1: Jonathan Edwards on God's Goal in All Things	God's Zeal for His Glory 2: Edwardsian God-Centered Ethics	
Mentored Ministry 1A	Mentored Ministry 1B	
Practical Theology A	Practical Theology B	
YEAR 2		
Beginning Hebrew 2*	Intermediate Hebrew*	
Background and Message of the New Testament	Church History: Early Church to Reformation	
Introduction to Soul Care	Soul Care Practicum	
New Testament Modular A	New Testament Modular B	
Practical Theology C	Practical Theology D	
Mentored Ministry 2A	Mentored Ministry 2B	
YEAR 3		
Introduction to Hebrew Exegesis*	Old Testament Modular*	Cross-Cultural Teaching Practicum
Preaching as Worship: The Wonder and Work of Expository Exultation 1	Preaching as Worship: The Wonder and Work of Expository Exultation 2	
Church History: Reformation to Present	Christian Doctrine 1: God, Scripture and Man	
Theology of Worship	Missions and the Local Church	
Teaching Practicum	Teaching Practicum	
YEAR 4		
Old Testament Book Study*	New Testament Book Study	Optional additional Cross-Cultural Teaching Practicum
Christian Doctrine 2: Christ, Holy Spirit and Redemption	Christian Doctrine 3: Church and Eschatology	
Jonathan Edwards Seminar	History of Redemption: Unifying Themes in the Bible	
Colloquium	Colloquium	

*For those in the Worship Pastor Concentration option, a worship course is substituted.

COURSE DESCRIPTIONS

Our mission in all our courses is to spread a passion for the supremacy of God in all things for the joy of all peoples through Jesus Christ. We pray that honest, humble, rigorous interpretation of Biblical texts, as well as God-centered discussion of theological and practical ministry issues will kindle this passion and equip apprentices to spread it winsomely to others.

Apprentices who have completed the following courses will be better equipped to:

- Interpret the Bible for themselves by carefully following the author's train of thought;
- Grasp the unity of the whole Bible, giving proper honor to each of its parts;
- Understand life from a World Christian mindset, which joyfully acknowledges God and His global purpose at the center of everything;
- Teach the Bible more skillfully and passionately to others;
- Engage in a broad range of ministries of the word from a solid biblical foundation;
- Feed their own minds and hearts with solid Biblical truth for the sake of stronger faith, deeper love, more durable joy in God, and more effective ministry to others.

BIBLICAL LANGUAGES

Biblical Hebrew

Beginning Biblical Hebrew 1 (3 hours)

This course is a presentation of the fundamentals of Biblical Hebrew with a primary emphasis on basic morphology and general syntactical relationships, accompanied by a mastery of elementary vocabulary. In this course we will also introduce the apprentice to the biblical text and practice the fundamentals of translation.

Beginning Biblical Hebrew 2 (3 hours)

This course continues the presentation of the fundamentals of Biblical Hebrew with a primary emphasis on basic morphology and general syntactical relationships, accompanied by a mastery of elementary vocabulary. In this course we will continue to introduce the apprentice to the biblical text and practice the fundamentals of translation.

Intermediate Hebrew (4 hours)

This course is designed for students who have had at least two semesters (or three quarters) of Hebrew and are eager to develop and apply their language skills through in-depth reading of the Hebrew Old Testament. The apprentices will continue to build vocabulary, grow in their understanding of grammar and syntax, and acquire greater skill in the use of lexicons, concordances, the apparatus of textual criticism, and other tools for exegesis, including computer-aided research. Much of their time will be spent in diagramming, translating, and beginning to learn the skill of discourse analysis using selected readings from the Hebrew Old Testament.

Introduction to Hebrew Exegesis: Deuteronomy (4 hours)

This course is an introduction to the principles, methods, tools, and practice of Old Testament exegesis and to the foundational message and theological significance of Deuteronomy in the biblical canon. The lecture content will provide detailed clause-by-clause exegesis of a substantive portion of this important OT book, and the apprentice will gain further skill in translation, textual criticism, contextual analysis (historical-geographical, literary, biblical), form analysis, discourse-structural analysis, grammatical analysis, word studies, biblical and systematic theology, and application.

Koineine Greek

Intermediate Greek (4 hours)

This course is designed for students who have had at least two semesters (or three quarters) of Greek and are eager to develop and apply their language skills through in-depth reading of the Greek New Testament. The apprentices will continue to build vocabulary, grow in their understanding of grammar and syntax, and acquire greater skill in the use of lexicons, concordances, the apparatus of textual criticism, and other tools for exegesis, including computer-aided research. Much of their time will be spent in diagramming, translating, and learning the skill of discourse analysis using selected readings from the Greek New Testament.

Introduction to Greek Exegesis: Ephesians (4 hours)

This course provides an opportunity for the apprentices to apply the tools of exegesis that they acquired in the previous semester in the Intermediate Greek Grammar course to another portion of the Greek New Testament. Sentence diagramming and

discourse analysis will be the primary tools applied. The portion of Scripture to be investigated will be Paul's letter to the Ephesians. As the apprentices study the Greek text they will be confronted with such issues as our depravity, God's great act of redemption, the church as the eschatological temple of God, unity in the body of Christ, putting on the new self, walking in love, the fullness of the Holy Spirit, spiritual warfare, etc. There will be a special emphasis on relationships between husbands and wives, parents and children, masters and slaves, examining the data not only from Ephesians, but from the broader biblical context as well.

OLD TESTAMENT BACKGROUND, MESSAGE, AND EXEGESIS

Background and Message of the Torah & Former Prophets (3 hours)

A study of the purpose and message of the Old Testament Torah and Former Prophets (Genesis–Kings), including examination of critical, historical, hermeneutical, and theological issues with a special view to the unfolding of God's purpose in creation and redemption.

Background and Message of the Latter Prophets and the Writings (3 hours)

A study of the purpose and message of the Old Testament Latter Prophets and Writings (Isaiah–Chronicles), including examination of critical, historical, hermeneutical, and theological issues with a special view to the unfolding of God's purpose in creation and redemption.

OT Book Study (4 hours)

This course provides a detailed, verse-by-verse exegesis of a large portion of narrative material from the Hebrew Old Testament (the Greek Septuagint will also be used). Various aspects of grammatical-historical exegesis will be practiced throughout the course, including word studies, sentence diagramming, arcing, and textual criticism. In addition, exegetical tools unique to Old Testament narrative literature will be introduced, including form and redaction criticism.

OT Modular (4 hours)

Similar to the Hebrew exegesis and book study courses described above, but focusing on a different genre of the Hebrew OT text. Normally this course will be team-taught, meeting weekly for grammatical study of the assigned text and then culminating in a week-long intensive at the end of the semester led by a guest lecturer.

NEW TESTAMENT BACKGROUND, MESSAGE, AND EXEGESIS

Background and Message of the New Testament (3 hours)

A study of the purpose and message of the New Testament, including examination of critical, historical, hermeneutical, and theological issues with a special view to the unfolding of God's purpose in creation and redemption.

NT Book: Narrative (4 hours)

This course provides a detailed, verse-by-verse exegesis of a large portion of narrative material from the New Testament. Various aspects of grammatical-historical exegesis will be practiced throughout the course, including word studies, sentence diagramming, arcing, and textual criticism. In addition, exegetical tools unique to the gospels will be introduced, including form and redaction criticism.

NT Modular: Epistles or Revelation (4 hours)

This course provides a detailed, verse-by-verse exegesis of a large portion of epistolary or apocalyptic material from the New Testament. Various aspects of grammatical-historical exegesis will be practiced throughout the course, including word studies, arcing, sentence diagramming, and textual criticism. In addition, exegetical tools unique to epistles will be used, including 'mirror reading' and the nature of the epistolary genre as an occasional document. A portion of the New Testament that contains significant quotations/allusions to the Old Testament will be chosen to introduce the apprentice to how the New Testament authors understood and used the Old Testament in their teaching. This course will be team-taught over two semesters for two hours a week culminating in an intensive week at the end of the spring semester led by a guest lecturer.

CHURCH HISTORY

Church History: Early Church to Reformation (3 hours)

An introduction to the major movements in Christian history from the birth of Christ to the Protestant Reformation with a special view to the unfolding of God's purpose in creation and redemption.

Church History: Reformation to Present (3 hours)

An introduction to the major movements in Christian history from the Protestant Reformation to the present with a special view to the unfolding of God's purpose in creation and redemption.

SYSTEMATIC THEOLOGY

Christian Doctrine 1: God, Scripture and Man (3 hours)

Christian Doctrine 2: Christ, Holy Spirit and Redemption (3 hours)

Christian Doctrine 3: Church and Eschatology (3 hours)

These three courses introduce the methods of systematic theology and the major topics within biblical revelation. The key question raised and answered is: What does the whole Bible teach about _____? Some of the truths covered are as follows: the nature of theology, revelation, Scripture, the triune God, creation, providence, humanity, sin, the person and work of Christ, the person and work of the Holy Spirit, salvation, the church, the church and Israel, the last things. Special attention is given to the rationale for these doctrines, their development within the course of church history, and their contemporary challenges.

Practical Theology (4 hours)

This course is designed to acquaint the apprentices with the practical application of Christian doctrine to a wide variety of issues. The course addresses such issues as fighting personal sin, prayer and fasting, roles of men and women, suffering, worship, God's sovereignty, inspiration of Scripture, and motivation for life and ministry. The apprentices will be urged not only to consider the biblical underpinnings for these issues, but how to apply them to every-day life. This course is offered in a seminar format with two or three seminars being offered each semester during the first two years of the M.Div. program.

History of Redemption: Unifying Themes of the Bible (3 hours)

This course is designed to clarify the discipline and task of whole-Bible, Gospel-centered theology and its relationship to exegesis, life, and ministry by focusing on one or more biblical themes as they unfold from Genesis to Revelation.

JONATHAN EDWARDS STUDIES

God's Zeal for His Glory 1: Jonathan Edwards on God's Goal in All Things (3 hours)

This course will explore, through the writings of Jonathan Edwards, God's purpose in creation and redemption. Why did God create the world? Some theologians and philosophers say, "For human happiness;" others say, "For loving relationships." For centuries Christians have held that God acts for His glory, yet many today are not clear about what this means much less how it relates to human happiness or God's relationship with His covenant peo-

ple. In this course the apprentices will critically examine historical and contemporary accounts of God's purpose in creation. We will center our efforts on Jonathan Edwards' view as expressed in his 1765 "Dissertation on the End for which God Created the World." In addition, we will attempt to connect Edwards' views to various biblical-theological themes.

God's Zeal for His Glory 2: Edwardsian God-Centered Ethics (3 hours)

Building upon the God-centered foundation laid in God's Zeal for His Glory I, this course will explore the implications of Edwards' theology in the areas of philosophy, ethics, and morality. In particular, we will examine various approaches to philosophical and social ethics, as well as examine contemporary moral issues from a biblical perspective.

Jonathan Edwards Seminar (3 hours)

This course will go deep with one of Jonathan Edwards' major treatises. For example, one year the apprentices may study *Religious Affections* and probe into the nature of true Christian spirituality. What is the "normal" Christian life? What does a true believer, with a new heart and as a new creation—all given by the Spirit—look like in daily life, in the midst of a fallen and rebellious world? In the contemporary discussion, much emphasis has been given to the "spiritual formation" movement, and with good cause. Yet very often external techniques and human willpower take center stage, and a focus on the glory and beauty of God in the face of His Son is lost. In this course the apprentices will study Jonathan Edwards' "Religious Affections," which is the culmination of Edwards' observation of God's supernatural dealing with those He saves by His grace through Christ. (Other treatises that may be the focus of this course include: *Freedom of the Will*, *Original Sin*, *Justification by Faith*, *Nature of True Virtue*, *The Perseverance of the Saints*, etc.)

MINISTRY TRAINING

Theology of Worship (3 hours)

This course is designed to provide a biblical and theological foundation for worship by the examination of worship in the Bible, both Old and New Testaments, with a view of developing a theology of worship that is both rooted in Scripture and saturated with Christian Hedonism. Special attention will be given to the application of this theology of worship for the church today.

Mentored Ministry 1 and 2 (4 hours each)

The mentored ministry experience of Bethlehem Seminary is modeled after the example of Jesus

who "appointed twelve, so that they would be with Him and that He could send them out to preach" (Mark 3:14). The model of training apprentices who will be able to mentor and train others is also laid out in Paul's command to Timothy: "The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also" (2 Timothy 2:2). The Mentored Ministry Program is designed not only to teach the biblical foundations for eldership but also to prepare the apprentices to shepherd the flock of God in a church context with a ministry mentor. We want our apprentices to acquire valuable shepherding skills that can be learned in part in the classroom and much better in the context of real life and church experience. Each apprentice will devote a minimum of five ministry hours per week throughout his apprenticeship. During the apprentice's first year he will be participate in a wide variety of ministry opportunities; the focus of the second year will be in being trained for and participating in providing soul care for people from the church and neighborhood; the focus of his third year will be on teaching in the Leadership Development program. The focus of his fourth year will be on the area of his choosing in consultation with his mentor.

Missions and the Local Church (3 hours)

This course is designed to be an introduction to cross-cultural missions from biblical, historical, cultural and strategic perspectives. God's purpose in redemptive history is to win worshipers to Himself through Jesus Christ from every tribe, tongue, people, and nation. The spread of Christianity through history and across cultural boundaries is an intriguing and at times perplexing study. This interdisciplinary approach to missions both informs and inspires. The unity of our study comes through the textbook and study guide. The diversity comes through different lecturers each week who teach from their areas of experience and expertise.

Teaching Practicum (2 hours)

Each apprentice will be given the opportunity to teach a minimum of two classes in our Leadership Development Program. The apprentice will receive training on how to teach, how to come up with a course syllabus and a class-by-class teaching plan. He will have the opportunity to develop relationships with his students, teach them on a weekly basis, and then receive constructive criticism on the course and on his teaching.

Preaching as Worship: The Wonder and Work of Expository Exultation (4 hours)

This course is designed to welcome the apprentice into the life and thought and preaching of a sea-

soned pastor. The apprentice listens to the pastor's weekly preaching, meets regularly with the pastor to discuss last Sunday's sermon and to anticipate next Sunday's sermon. The apprentice studies the text in the original language and studies the congregation along with the pastor. Careful thought is given to preaching as both an act of the preacher's worship and a means to the people's worship. The apprentice and pastor also discuss the bigger issues of preaching from a biblical, ecclesiastical and cultural perspective. Each apprentice will give three messages of various lengths to be evaluated by the instructor and his fellow-apprentices.

Soul Care (3 hours)

In this course the apprentice will study the foundations of soul care from the Scripture and interact with some of the major approaches to soul care in the context of the local church. The apprentice will learn practical skills in providing soul care and then use a portion of his ministry hours in providing soul care under the supervision of Bethlehem's Pastor for Soul Care. If the apprentice is married, his wife will be welcome to participate in the course and in giving soul care as much as she is able.

Soul Care Practicum (1 hour)

Colloquium (2 hours)

During the apprentice's senior year he will have the opportunity to present a paper on any biblical or ministry topic of his choosing. Faculty will also present a paper on one of their areas of interest. The other senior apprentices will interact with these papers. Underclassmen will be welcome to sit in on these discussions as well.

Cross-Cultural Teaching Practicum (2 hours)

Each apprentice will teach a 1-2 week intensive modular course in Bible, theology, or ministry skills in an area of the world where Bible and pastoral training is not so readily available. He will be trained by a seasoned cross-cultural Bible teacher, who will accompany him on the teaching trip, and will debrief with him after the experience. The apprentice will have the option of going on a second teaching trip during the summer of his fourth year to teach a second modular course.

WORSHIP CONCENTRATION COURSE DESCRIPTIONS*

Bethlehem Seminary offers a special concentration within our M.Div. program designed to equip men who are gifted in worship leadership and sense that this is how God is leading them to use their pastoral gifting. All apprentices in the M.Div. program take the foundational class "Theology of Worship." For those apprentices preparing to serve as worship pastors they will take an additional five course relating to leadership in worship. Normally these courses will replace the Hebrew courses in the standard M.Div. program.

Contemporary Issues in Worship (2 hours)

This course is designed to be an integrative seminar with an emphasis on contemporary worship issues. Apprentices will be presented with some of the relevant issues of the day and will have the opportunity to study and review the potential implications related to theology, worship, and music. Noted guest lecturers will be invited to share from their personal insight and experience.

The Role of the Worship Pastor (2 hours)

This course is designed to provide a study of the theology and practice of the Worship Pastor. Special attention will be given to the practical applications of leading a comprehensive worship ministry in a large church setting. Nationally recognized guest lecturers will be invited to share from their personal insight and experience.

The Worshipping Church: A Historical Overview (3 hours)

This course is designed to provide a study of the historical development of Christian Worship, from its biblical roots to the post-modern era. Special attention will be given to the impact of the Reformation, liturgical revival and the Great Awakening, in addition to a comparative study of contemporary denominational worship patterns.

Worship and Culture (3 hours)

This course is designed to provide a study, analysis, and application of worship, music and culture, and

its implications to the church today in light of Revelation 5:9 "And they sang a new song, saying, 'Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation.'" A special emphasis will be given to ethno-doxology and music of the African-American tradition.

Worship Design and Leadership (3 hours)

This course is designed to provide a foundation for worship planning and leadership that is God-centered, Christ-exalting, Bible-saturated and Cross-centered. Special emphasis will be given to *an investigation of the vision document*, "What Unites Us in Worship at Bethlehem." *The apprentices* will regularly discuss and evaluate their worship experiences at Bethlehem *from an integrative perspective*. In addition, apprentices will *review and discuss the necessary practical skills for selecting worship materials and planning orders of worship, incorporating both historic and contemporary expressions*.

*As space allows, current worship pastors/leaders may take the worship concentration courses and earn a Graduate Certificate in Worship Leadership. Details on admissions requirements/process and fees are still being determined. Watch our website for updates.

ADMINISTRATION & FACULTY

BETHLEHEM SEMINARY

Administration

John Piper, Chancellor
Tim Tomlinson, Executive Director
Tom Steller, Dean
Connie Kopischke, Registrar & Administrator

Board

Sam Crabtree
Dan Gurtner
Jim Kragenbring
Rick Melson, Chair
Garry Morgan

John Piper
Tom Steller
Kenny Stokes
Tim Tomlinson

FACULTY — BETHLEHEM SEMINARY

Rick Melson — Mentored Ministry, Worship

Rick Melson serves as the Pastor for Worship & Vision at Bethlehem's South Campus (in Burnsville, MN), along with being Bethlehem Seminary's Coordinator of Mentored Ministries and Coordinator of the Worship Pastor Concentration. Rick finds great joy in leading Bethlehem to spread a passion for the supremacy of God in all things for the joy of all peoples through Jesus Christ in the South, Southwest and Southeast regions of the Twin Cities. He is passionate about leading worship and strives to lead Bethlehem to center their minds' attention and hearts' affections on the Lord, humbly glorifying God in response to who He is and what He has done.

Prior to coming to Bethlehem in 2005, Rick served as a Worship Pastor in Ohio, Alabama, Texas and South Carolina, and as the Director of Admissions and Student Recruitment, with president R. Albert Mohler, Jr., at The Southern Baptist Theological Seminary in Louisville, KY where he also received a Masters degree in Church Music and Worship (1995). In addition, he holds a Bachelor of Arts degree in Music from Murray State University in Murray, KY (1991) and has done post graduate studies at Southwestern Baptist Theological Seminary in Fort Worth, TX toward a Ph.D. in Worship (2000). Rick is currently a candidate for the Ph.D. in Leadership Studies at Dallas Baptist University. Rick is married to Tammy and they currently have three children, Jon, Hannah and Matthew.

Garry Morgan — Missions

Garry was born in Portland, Oregon and accepted Christ in a junior church service at the age of eight. He has degrees from Seattle Pacific University (B.A.) and Western Conservative Baptist Seminary (M.Div. and D.Missiology).

He served as a missionary in Kenya for almost 19 years with CB International and Mission: Moving Mountains. In 1999 he accepted a position as Assistant Professor of Intercultural Studies at Northwestern College (Roseville, Minnesota).

Garry and his wife Connie were married in 1981. They have one daughter, Kristina, born in 1986. They have been members of Bethlehem since shortly after moving to the Twin Cities. Garry has been involved with the Racial Harmony Task Force at Bethlehem, and is now on the BCS Board.

John Piper — Practical Theology, Preaching

"The ministry of preaching is the central labor of my life. My prayer is that, through that ministry and everything else I do, the great glory of our God and Savior Jesus Christ would be magnified as more and more people come to live out the obedience of faith more and more deeply."

John Piper was born in Chattanooga, Tennessee, but spent most of his growing-up years in Greenville, South Carolina. At Wheaton College (1964-68), John majored in Literature with a minor in Philosophy. At Wheaton, John also met Noël Henry whom he married in 1968.

Following college he completed a Bachelor of Divinity degree at Fuller Theological Seminary in Pasadena, California (1968-71). While at Fuller, John took as many courses as he could from Dr. Daniel Fuller, the most influential "living" teacher in his life. Through Dr. Fuller he discovered the writings of Jonathan Edwards, his most influential "dead" teacher.

John did his doctoral work in New Testament Studies at the University of Munich in Germany (1971-74). His dissertation, *Love Your Enemies*, is published by Baker Book House. Upon completion of his doctorate he went on to teach Biblical Studies at Bethel College (now Bethel University) in St. Paul, Minnesota for six years (1974-80).

In 1980, sensing an irresistible call of the Lord to preach, John became the senior pastor of Bethlehem Baptist Church in Minneapolis, Minnesota, where he has been ministering ever since. Together with his people, John is dedicated to spreading a passion for the supremacy of God in all things for the joy of all peoples.

Among John's many publications are the following books: *Love Your Enemies: Jesus' Love Command in the Synoptic Gospels and the Early Christian Paraenesis* (Cambridge, 1980; Baker, 1991); *The Justification of God: An Exegetical and Theological Study of Romans 9:1-23* (Baker 1983; 2nd ed. 1993); *Desiring God: Meditations of a Christian Hedonist* (Multnomah, 1986; 2nd ed. 1996); *The Pleasures of God: Meditations on God's Delight in Being God* (Multnomah, 1991, revised 2000, 2005); *The Supremacy of God in Preaching* (Baker, 1990); *Let the Nations Be Glad: The Supremacy of God in Missions* (Baker, 1993, revised 2003); *The Purifying Power of Living By Faith In Future Grace*, (Multnomah, 1995); *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism* (Co-edited with Wayne Grudem) (Crossway, 1991); *A Hunger For God: Desiring God Through*

Prayer and Fasting (Crossway, 1997); *A Godward Life: Savoring the Supremacy of God in All of Life* (Multnomah, 1997); *God's Passion for His Glory: Living the Vision of Jonathan Edwards* (Crossway, 1998); *The Innkeeper* (Crossway, 1998); *A Godward Life Book Two: Savoring the Supremacy of God in All of Life* (Multnomah, 1999); *Legacy of Sovereign Joy* (Crossway, 2000); *The Hidden Smile of God* (Crossway, 2001); *Seeing and Savoring Jesus Christ* (Crossway, 2001); *The Dangerous Duty of Delight* (Multnomah, 2001); *The Misery of Job and the Mercy of God* (Crossway, 2002); *Brothers, We Are Not Professionals: A Plea to Pastors for Radical Ministry* (Broadman & Holman Publishers, 2002); *The Roots of Endurance: Invincible Perseverance in the Lives of John Newton, Charles Simeon, and William Wilberforce* (Crossway, 2002); *Counted Righteous in Christ: Should We Abandon the Imputation of Christ's Righteousness?* (Crossway, 2002); *The Prodigal's Sister* (Crossway, 2003); *Pierced by the Word: 31 Meditations for Your Soul* (Multnomah, 2003); *Beyond the Bounds: Open Theism and the Undermining of Biblical Christianity* (Co-edited with Paul Helseth and Justin Taylor) (Crossway, 2003); *Don't Waste Your Life* (Crossway, 2003); *The Passion of Jesus Christ* (Crossway, 2004); *Life As a Vapor: Thirty-one Meditations for Your Faith* (Multnomah, 2004); *A God Entranced Vision of All Things: The Legacy of Jonathan Edwards* (Co-edited with Justin Taylor) (Crossway 2004); *When I Don't Desire God: How to Fight for Joy* (Crossway, 2004); *Taste and See* (Multnomah, 2005); *Sex and the Supremacy of Christ* (Co-edited with Justin Taylor) (Good News Publishing, 2005); *God is the Gospel: Meditations on God's Love as the Gift of Himself* (Good News Publishing, 2005); *Contending for Our All* (Crossway, 2006); *What Jesus Demands from the World* (Crossway, 2006); *Amazing Grace in the Life of William Wilberforce* (Crossway, 2007); *When the Darkness Will Not Lift: Doing What We Can While We Wait for God—and Joy* (Crossway, 2007); *Amazing Grace in the Life of William Wilberforce* (Crossway, 2007); *The Supremacy of Christ in a Postmodern World* (Co-editor; Crossway, 2007); *The Future of Justification* (Crossway, 2007). *Spectacular Sins: And Their Global Purpose in the Glory of Christ* (Crossway, 2008); *This Momentary Marriage: A Parable of Permanence* (Crossway, 2009).

John and Noël have four sons, a daughter, and an increasing number of grandchildren.

Tim Porter — Hebrew Grammar and Exegesis

Tim is currently Pastor of Lifeshaping and Teaching at Faith Community Church in Hudson, Wisconsin and also a Doctor of Philosophy candidate at Luther Theological Seminary, St. Paul, Minnesota.

Tim was born and grew up in Rockford, Illinois. After completing high school he spent one year at Northwestern College in Orange City, Iowa, then he transferred to Bethel College, St. Paul, Minnesota. At Bethel College Tim earned the Bachelor of Arts degree in Biblical and Theological Studies and Greek. Tim pursued further training at Bethel Theological Seminary, St. Paul, where he earned a Master of Divinity concentrating on the New Testament and Biblical Languages.

During Tim's last year of M.Div. studies, he became an adjunct faculty member of Bethel Theological Seminary. At Bethel Tim taught Biblical Hebrew, Biblical Greek, and Hermeneutics. Tim was also an adjunct faculty member of the Department of Biblical Studies at Northwestern College, St. Paul, Minnesota.

Tim and his wife D.J. reside in Hudson, Wisconsin with their sons, Levi, Ian and Seth.

Tom Steller — Greek Grammar and Exegesis

Tom was born in Excelsior, Minnesota. He grew up Roman Catholic and when he was 16 he committed his life to Christ. After graduating from Bethel College with a B.A. in Biblical and Theological Studies, he pursued further training at Bethel Seminary (St. Paul, Minnesota) and Fuller Seminary (Pasadena, California) and graduated with a M.Div. from Fuller. From 1980 to 1982, Tom was an Instructor in New Testament Greek at Bethel College. In 1980, he also began to serve part-time on staff at Bethlehem Baptist Church as a minister for college students. In 1982, Tom was ordained and joined the Bethlehem staff full-time as Pastor for Students and Adult Education. In 1984, his position was changed to Pastor for Students and Missions. In 1989 his position was changed once again to Pastor for Missions and Leadership Development. In 2002, his position shifted again to focus his full-time attention as Bethlehem's Pastor for Leadership Development, including the role of Dean of The Bethlehem Institute (now Bethlehem College & Seminary).

Tom and his wife, Julie, are the parents of Hannah (husband, Joe), Ruth, Katie, Nate and Emma.

ADJUNCT FACULTY

Walter Schultz — Jonathan Edwards

Walter became a Christian in 1970 through the ministry of The Navigators. Married in 1975, he and his wife, Mary, have 2 daughters. Walter has been a church elder and taught adult Sunday School classes for many years. He received his M.A. and Ph.D. in philosophy from the University of Minnesota. He has taught at the University of Wisconsin-Eau Claire, Cedarville University in Ohio, Bethel Theological Seminary in St. Paul and now teaches at Northwestern College in Roseville, MN. Among his publications are *The Moral Conditions of Economic Efficiency* by Cambridge University Press, 2001. His life interests are centered in understanding and living out Jonathan Edwards' vision of God's acting for His Glory. His philosophical research is directed towards extending and developing Ed-

GUEST FACULTY (MODULE COURSES)

wards' vision as it applies to metaphysics, logic and ethics.

Greg Beale (Modular Course: The Old Testament in the New Testament, Spring 2003; Epistles of John, Spring 2008).

- Kenneth T. Wessner Chair of Biblical Studies and Professor of New Testament at Wheaton College Graduate School (since 2000).
- Guest Assistant and Assistant Professor of Biblical studies in the Department of Religion and Philosophy at Grove City College in Grove City, PA (from 1980 to 1984). Assistant, Associate and full Professor of New Testament at Gordon-Conwell Theological Seminary from 1984 to Spring of 2000.
- Degrees from: Southern Methodist University. (B.A. and M.A.); Dallas Theological Seminary (Th.M.); University of Cambridge (Ph.D.).

Wayne Grudem (Modular Course: The Holy Spirit and Spiritual Gifts, Spring 2004)

- Research Professor of Bible and Theology at Phoenix Seminary (2001-Present).
- Professor Biblical and Systematic Theology at Trinity Evangelical Divinity School (1981-2001).
- Degrees from: Harvard (B.A); Westminster Theological Seminary (M.Div.); and University of Cambridge (Ph.D.).
- President of the Evangelical Theological Society (1999).
- Member of the Translation Oversight Committee for the English Standard Version of the Bible.

- Written more than 60 articles for both popular and academic journals, and books include: *Systematic Theology: An Introduction to Biblical Doctrine*, *The Gift of Prophecy in the New Testament and Today*, and *The First Epistle of Peter (TNTC) and Business for the Glory of God*.
- Co-edited *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism* and edited *Are Miraculous Gifts for Today? Four Views*.

Dan Gurtner (Modular Course: The Gospel of Matthew, Spring 2009)

- Assistant Professor of New Testament, Bethel Seminary (since 2005)
- Degrees from Grove City College (B.A.), Gordon-Conwell Theological Seminary (M.Div.), Trinity Evangelical Divinity School (Th.M.), University of St. Andrews (Ph.D.), Post-doctoral research, Tynedale House, Cambridge
- He is author of *The Torn Veil: Matthew's Exposition of the Death of Jesus* (Cambridge University Press, 2007); *Introduction to Syriac: Key to Exercises and English-Syriac Vocabulary* (Ibex, 2006); and co-editor of *Built upon the Rock: Studies in the Gospel of Matthew* (Eerdmans, 2007).
- In addition to serving on the editorial board for the *Bulletin for Biblical Research*, Gurtner researches and writes on the Septuagint, Second Temple Judaism, and his primary area, the Synoptic Gospels, especially Matthew.

Scott Hafemann (Modular Course: The Gospel of Mark, Spring 2000)

- Mary French Rockefeller Distinguished Professor of New Testament Studies (2004-Present), Gordon-Conwell Theological Seminary
- Gerald F. Hawthorne Professor of New Testament Greek and Exegesis at Wheaton College (1995-2004)
- Professor of New Testament and Director of the Greek Program at Gordon-Conwell Theological Seminary (1987-1995).
- Degrees from Bethel College (B.A.), Fuller Theological Seminary (M.A. in Historical Theology); University of Tübingen in Germany (Dr.T.).
- Author of *Suffering and the Spirit. An Exegetical Study of II Cor. 2:14-3:3 within the Context of the Corinthian Correspondence* (1986); *Suffering and Ministry in the Spirit. Paul's Defense of his Ministry in 2 Corinthians 2:14-3:3* (Eerdmans Publishing Co., 1990); *Paul, Moses, and the History of Israel. The Letter/Spirit Contrast and the Argument from Scripture in 2 Corinthians 3* (Hendrickson Publishing Co., 1996); *2 Corinthians*, NIV Application Commentary (Zondervan

Publishing House, 2000); *The God of the Bible and the Life of Faith. An Introduction to the Message of the Scriptures* (Crossway Books, in press); and numerous articles.

Douglas Moo (Modular Course: The Epistle of Hebrews, Spring 2006)

- Blanchard Professor of New Testament (on faculty since 2000), Wheaton Graduate School
- Previously taught at Trinity Evangelical Divinity School for over 20 years.
- Ph.D. University of St. Andrews in Scotland, 1980
- Author of: *Romans: NIV Application Commentary* (Zondervan, 2000); *The Epistle of James* (Eerdmans, 2000.); *2 Peter, Jude: NIV Application Commentary* (Zondervan, 1996); *A Commentary on the Epistle to the Romans: New International Commentary on the New Testament* (Eerdmans, 1996); *Introduction to the New Testament* with D.A. Carson and Leon Morris (Zondervan, 1991); *The Epistle of James: Tynedale New Testament Commentary* (Eerdmans, 1985); *The Old Testament in the Gospel Passion Narratives* (Almond, 1983).

William Mounce (Modular Course: Studies in the Pastoral Epistles, Spring 2005)

- President of BiblicalTraining.org, a non-profit organization offering evangelical teaching to the world for free
- Writer (1992–Present)
- New Testament chair of the English Standard Version translation of the Bible
- Preaching Pastor Shiloh Hills Fellowship in Spokane, Washington (2002–2007)
- Preaching Pastor at Cornerstone Fellowship, Spokane, Washington (2001–2002).
- Professor of New Testament and Director of the Greek Program at Gordon-Conwell Theological Seminary (1997–2001).
- Associate pastor, Garland Avenue Alliance Church, Spokane, Washington (1992–1997).
- Professor of New Testament at Azusa Pacific University (1982–1992).
- Degrees from: Bethel College (B.A.); Fuller Theological Seminary (M.A.); Ph.D. Aberdeen University.
- Author of: *Greek For the Rest of Us: Mastering Bible Study Without Mastering Biblical Languages* (Zondervan 2002); *The Pastoral Epistles: A Commentary on 1 and 2 Timothy, and Titus* (Thomas Nelson, 1999); *The NIV English-Greek New Testament: A Reverse Interlinear* (Zondervan 2000); *The Basics of Biblical Greek* (Zondervan 2003); *A Graded Reader of Biblical Greek* (Zondervan 1996); *The Morphology of Biblical Greek*; *The Analytical Lexicon to the Greek*

New Testament (Zondervan, 1992); *The Complete Concordance to the God's Word Translation* (World, 1996).

Tom Schreiner (Modular Course: 1 Peter, Spring 2001 and Galatians, Spring 2007)

- Professor of New Testament Interpretation at Southern Baptist Theological Seminary (1997–Present).
- Preaching Pastor at Chifton Baptist Church (2001–Present)
- Professor of New Testament at Bethel Theological Seminary (1986–1997).
- Degrees from: Western Oregon University (B.S.); Western Conservative Baptist Seminary (M.Div. and Th.M.); Fuller Theological Seminary (Ph.D.).
- Published numerous articles and book reviews in scholarly journals, in addition to his books: *New Testament Theology: Magnifying God in Christ* (Baker); *Interpreting the Pauline Epistles* (Baker), *The Law and Its Fulfillment: A Pauline Theology of Law* (Baker); *Romans in the BECNT series*; *Women in the Church: A Fresh Analysis of 1 Timothy 2:9-15*, co-edited with H. S. Baldwin and A. Köstenberger (Baker); *Still Sovereign: Contemporary Perspectives on Election, Foreknowledge, and Grace*, co-edited with B. A. Ware (Baker); *The Race Set Before Us: A Biblical Theology of Perseverance and Assurance*, co-authored with Ardel Caneday (IVP), *Paul, Apostle of God's Glory in Christ: A Pauline Theology* (IVP), and *New Testament Theology: Magnifying God in Christ* (Baker Academic, 2008).
- Preaching pastor of Trinity Baptist Church in Louisville, Kentucky (since 2001).

Don Westblade (Modular Course: Luke, Spring 2002)

- Assistant Professor of Religion at Hillsdale College (1988–Present)
- Degrees from Williams College (B.A.); Fuller Theological Seminary (M.Div.); Yale University (M.A. and M.Phil.)
- Author of several articles and book reviews in scholarly journals.
- Chaired the Exegesis of Biblical Texts on Ethical Themes program unit at the Society of Biblical Literature.
- Member of the steering committee for the Jonathan Edwards working group at the Evangelical Theological Society.

MENTORS (MENTORED MINISTRY COURSE)

Pastoral Staff from [Bethlehem Baptist Church](#)

- [Bud Burk](#), Pastor for Child & Youth Discipleship
- [Sam Crabtree](#), Executive Pastor & Lead Pastor for Life Training
- [Ken Currie](#), Pastor for College Ministry & Director of Campus Outreach Minneapolis
- [Jack Delk](#), Pastor for Covenant Member Care
- [Tom Eckblad](#), Pastor for Counseling
- [Jon Grano](#), Lead Pastor for Operations
- [Dan Holst](#), Pastor for North Campus Worship & Vision
- [Erik Hyatt](#), Pastor for Foreign Missions
- [David Livingston](#), Pastor for Shepherd Groups & Adult Ministries
- [Gil McConnell](#), Pastor for Child & Youth Discipleship, North Campus
- [Rick Melson](#), Pastor for South Site Worship & Vision
- [David Michael](#), Pastor for Parenting & Family Discipleship
- [Brad Nelson](#), Pastor for Short-Term Ministry Mobilization
- [Chuck Steddom](#), Pastor for Worship & Music
- [Kenny Stokes](#), Lead Pastor for Spreading
- [Kempton Turner](#), Pastor for Young Adult (Sr High) Discipleship, Downtown Campus & South Site

ADMISSIONS

An application packet may also be downloaded from www.thebethleheminstitute.org.

Enrollment is limited to the number of apprentices who can be mentored by the Bethlehem Baptist Church Pastoral Staff (usually 12-14 each year). Participation in individual M.Div. courses and seminars is limited to those officially accepted into the M.Div. program.

DECEMBER 1 is the annual deadline for completed applications for the M.Div. program to be submitted to the Bethlehem Seminary's office. For the inaugural offering of the M.Div. program the application deadline is December 15, 2008 with a secondary deadline of January 15, 2009. Completed applications received after December 15th will be considered if there are still openings. Applicants normally will be notified by February 15 of the committee's decision.

Each application is evaluated based on the "Profile of an Apprentice."

An application is considered complete when Bethlehem Seminary has received:

- A completed application form (including required essay)
- References from a friend, a pastor, and professor (an employer reference can be substituted for those out of school more than five years)

- Church affirmation form
- Writing sample
- Official transcripts from all previous post-high school academic work
- Application fee
- A recent photograph

Acceptance into the M.Div. program is considered a provisional acceptance until a \$200.00 deposit is received (by the deadline specified in the acceptance letter) and passing of Bethlehem Seminary's Greek Entrance Exam by July 1st.

As space allows, current worship pastors/leaders may take the worship concentration courses and earn a Graduate Certificate in Worship Leadership. Details on admissions requirements/process and fees are still being determined. Watch our website for updates.

ACADEMIC POLICIES

Academic Advising

Your primary academic advisor in the M.Div. program is the Dean of Bethlehem College & Seminary. The Dean may assign advising responsibilities, as needed, to other seminary staff and faculty as well.

Alternative Testing

Students with a disability preventing them from taking tests in the format required by the course should notify the Dean. Approval for alternative testing conditions must be obtained from the Dean in consultation with the course instructor. Alternative testing may include additional time allotments, reading the test to the student, verbal response essay questions or other course-specific options.

Academic Appeals

Appeal in writing within three weeks of the decision in question should be made to the BCS Dean who will then convene the ad-hoc Appeals Committee which shall consist of the BCS Dean, BCS Registrar/Administrator, and the BCS Executive Director. It may also include other staff members as needed and appropriate.

Appeals of Grades

If appealing a specific course-related issue, the student should speak directly with the faculty member for the course by the end of the following semester. If the issue is a clerical error or computation error, then the appeal can be made at any time. If the issue cannot be resolved at that level, then appeal can be made to the BCS Dean.

Attendance

Specific attendance requirements for courses are established by each instructor and will be explained in the syllabus for the course.

Regular Sunday morning (or Saturday evening) attendance is expected of every apprentice. When an apprentice anticipates being gone on a Sunday/Saturday (other than the designated seminary breaks), he should notify the BCS Dean in advance.

During the year when an apprentice is enrolled in the Preaching as Worship course, he must make every effort to attend the worship service prior to the Thursday preaching class session. The sermon is considered a crucial part of that week's class. If for some reason he misses hearing the sermon he must arrange to download (from the web) and listen to the missed sermon.

In-person attendance for all seminar sessions is mandatory. If a God (and the BCS Board) approved conflict arises, see the BCS Dean or BCS Registrar in advance of the missed session.

Grading Scale

A four point grading scale is used, which includes plus and minus designations:

<u>Grade</u>		<u>Grade Points</u>
A+		4.00
A	Excellent	4.00
A-		3.70
B+		3.30
B	Good	3.00
B-		2.70
C+		2.30
C	Satisfactory	2.00
C-		1.70
D+		1.30
D	Poor	1.00
D-		0.70
F	Failure	0.00
P	Pass	
W	Withdraw	
WP	Withdraw Passing	
WF	Withdraw Failing	
INC	Incomplete	
IP	In-Progress	

Incomplete Grades

An Incomplete grade is given only if the instructor is satisfied that there is a valid reason for assigning such a grade (such as a prolonged illness). An incomplete grade is only given by prearrangement with the instructor and must be removed by the end of the following semester.

Transcripts

Transcripts are available upon written request to the BCS Registrar. Each written request should include the complete mailing address for the institution that should receive the transcript and a "needed by" date. A student must satisfy any outstanding financial obligations before final transcripts will be issued to or for the student.

Each semester, the BCS Registrar will automatically e-mail each student an updated copy of their transcript once all grades for the semester have been submitted by the instructor.

Make-up Tests

Students who miss a scheduled examination, other than the final examination, may, at the faculty member's discretion, make up the exam in arrangement with the BCS Administrator. The faculty member should discuss the arrangement with the BCS Administrator in advance, and then send the exam to the BCS Administrator along with any special instructions for its administration.

Plagiarism

Students found plagiarizing are subject to discipline. The most common errors in handling written sources are the following:

- failure to use quotations marks when quoting,
- failure to make a thorough paraphrase when attempting to put someone else's idea into one's own words,
- failure to give credit to the source of the information.

The standard disciplinary response to substantial plagiarism is an immediate "F" for the course and the student placed on probation. This action may be either decreased or increased for reasons such as the following:

- Possibly decreased to an "F" for the assignment if:
 - ⇒ the work is a minor part of the total grade for the course
 - ⇒ judged not be premeditated
- Possibly increased to academic suspension if:
 - ⇒ it's a case of repeated plagiarism
 - ⇒ it's deemed to be flagrant and intentional
 - ⇒ the student is proved to have been dishonest or uncooperative during the investigation.

Appeals for any such actions can be made to the BCS Dean and the ad-hoc Appeals Committee.

Termination of Enrollment

If a student needs to withdraw from the M.Div. program, arrangements should be made as far advance as possible with both the BCS Dean and the BCS Registrar/Administrator.

Violation of the apprentice covenant, or our work policies may warrant disciplinary action or termination. Where possible and appropriate, we will introduce a progressive system of discipline that will include verbal warnings, written warnings and suspension. Bethlehem may, at its discretion, utilize situationally appropriate forms of discipline, up to and including termination of the apprenticeship.

Withdrawal from Classes

If a student desires to withdraw from a class, permission must be sought and received from the BCS Dean. Once approved, the BCS Registrar must be informed within one week of being granted approval to withdraw.

Resignation

An apprentice who resigns voluntarily or involuntarily, should speak positively of the time at Bethlehem College & Seminary and refrain from any critical comments of the past, present, or future decisions and direction of the ministry. A person leaving the M.Div. program voluntarily or involuntarily should leave free of bitterness or resentment. Matthew 18 type meetings should be conducted in order to resolve offenses. Apprentices who intend to resign from the apprenticeship program:

- turn in a one (1) month written notice of resignation
- turn in all keys on their last day have an exit interview with their supervising

ACADEMIC CALENDAR

TENTATIVE

<u>Fall 2009</u>	<u>Aug. 31-Dec. 17</u>	<u>Spring 2010</u>	<u>Feb. 1- May 27</u>
All-Apprentice Retreat	Aug. 31-Sept. 2	DG Conf. for Pastors	Feb. 1-3
First Day of Classes	Sept. 3	First Day of Classes	Feb. 4
Labor Day (no classes)	Sept. 7	Spring Break	Mar. 19-27
ETS in New Orleans (optional)	Nov. 16-21	T4G Conference	April 12-16
Thanksgiving Break	Nov. 26-28	Last Day of Class/Finals	May 26-27
Last Day of Class/Finals	Dec. 16-17		
Christmas Break	Dec. 18-Jan. 10	<u>Summer 2010</u>	<u>June 28-Aug. 20</u>
		Beginning Hebrew 1	June 28-Aug. 20
<u>January Term 2010</u>	<u>Jan. 11-29</u>		
For modular courses, cross-cultural internships, etc.			

FINANCES*

The 2009-2010 program fee for the entire M.Div. and M.Div. with Worship Pastor Concentration programs (equivalent to approximately 100+ semester units of graduate study) will be \$14,000.00* (does not include miscellaneous BCS fees for conferences/etc., required textbooks and living expenses). Those in the M.Div. with Worship Pastor Concentration program do have the option of also taking the Hebrew language courses at an additional fee.

Applicants accepted for the M.Div. program will confirm their acceptance with a \$200.00 non-refundable deposit, which is applied toward the program fee. Program payment will be due in eight \$1,725.00 installments (due September 1 and January 1 of each academic year).

*Program fees can be changed without advanced notice.

A WORD ABOUT BETHLEHEM BAPTIST CHURCH

Bethlehem Baptist Church (www.hopeinGod.org) is a fellowship of about 4,000 believers who meet for worship in three locations: downtown Minneapolis, Mounds View, and Burnsville, Minnesota. We are old and young, married and single, urban and suburban, growing in ethnic and economic diversity, and we exist to spread a passion for the supremacy of God in all things for the joy of all peoples through Jesus Christ.

One of the biblical truths that drives us is the great

news that God is most glorified in us when we are most satisfied in him. This means that worship is a feast for the souls of God's hungry people. Hearts that are hungry for God show the goodness of heaven's delights. *Delight yourself in the Lord and He will give you the desire of your heart* (Psalm 37:4). *Taste and see that the Lord is good* (Psalm 34:8). So we go hard together after God.

And this vision of reality radically frees us from the passing and dying trinkets of the world and com-

pels us (as joy always does) to spread what we love the most through radical acts of love. We long to see those who do not treasure God now, whether in the American urban centers or suburban sprawls or among the unreached peoples of the world, come to know true and lasting Joy — which is found only in God through Jesus Christ.

In all of our excitement about the vision of God and the philosophy of ministry we embrace at Bethlehem, we freely acknowledge that we are a church in process. We have many weaknesses and blind-spots and much remaining sin. If you are drawn to join us in our pursuit of the glory of God we don't expect you to be anything other than a fellow pilgrim on the Calvary road. May God transform us together. May He use us for His glory in the process.

FREQUENTLY ASKED QUESTIONS ABOUT BETHLEHEM SEMINARY

What does it mean that Bethlehem College & Seminary (BCS) is a “church-based” program?

When we say BCS is a “church-based” theological and ministry training program we mean that BCS is a ministry of Bethlehem Baptist Church. We are not just housing theological education coming from somewhere else (though we will welcome many adjunct professors and lectures from the greater Christian community); but we as a church are wholeheartedly investing in the leadership through the preaching, teaching, and many other ministries of the church. BCS students, both undergraduate and graduate, will be folded into the life of the church, using their gifts to benefit the body and benefiting from the gifts of others in the body.

Must a BCS student attend Bethlehem Baptist Church while participating in BCS?

BCS has many students in the *Leadership Development Program* (lay level) who are part of other churches in the Twin Cities or around the country. We are delighted with this and are eager to train anyone from any church who senses God's leading to study in BCS's Leadership Development Program. However, with regard to our *college-level* and *seminary-level* programs, we will only admit students who intend to be part of the Bethlehem community during the course of their studies. This is because our degree programs are designed to be

Denominational Affiliation

Bethlehem Baptist Church is affiliated with Converge Worldwide (formerly known as the Baptist General Conference). The Converge Worldwide consists of nearly 200,000 attendees in over 1000 churches in the U.S. Converge Worldwide is a fellowship of churches whose theology is biblically evangelical; whose character is multi-ethnic; whose spirit is positive and affirmative; whose purpose is to fulfill the Great Commission through evangelism, discipleship, and church planting; and whose people celebrate openness and freedom in the context of Christ's Lordship.

church-based and cohort-based.

Will Bethlehem Seminary accept transfer credit for their degree programs?

Because Bethlehem Seminary is a cohort-based program, students will only be admitted if they intend to go through the entire program. Bethlehem College & Seminary will not be admitting students who are only seeking to complete programs started elsewhere. Students who have earned graduate-level courses elsewhere will not be able to apply them towards their Bethlehem Seminary M.Div. degree.

What does it mean that Bethlehem Seminary is a “cohort-based” program?

Cohort-based means is that a limited number of students are admitted each year and they go through the entire program together. Usually the cohorts are 12-14 men. The curriculum is set in a very thought-through sequence and students will pass through the curriculum together. This facilitates in-depth interaction and in-depth relationships. There is still plenty of interaction between students outside of their cohorts (colloquiums, Table Talks, modular courses, church-wide seminars, hallway, lunchroom and late-night interactions, etc.), but for most of the formal course-work, students will go deep into the subject matter and its

FREQUENTLY ASKED QUESTIONS

ABOUT BETHLEHEM SEMINARY

relevance for real life in the context of ever-deepening relationships. One of the greatest strengths of Bethlehem Seminary is the interaction and mutual encouragement between students in a non-competitive supportive environment.

Will the M.Div. Apprenticeship Program be available through distance education?

We will not be offering the M.Div. Apprenticeship Program through distance education since it is designed to be church-based and cohort-based.

What is “Mentored-Ministry?”

Each apprentice is expected to put in a minimum of five ministry hours per week either in a focused ministry or in a broad range of ministry opportunities. Many will choose to do more. The pastoral staff of Bethlehem is committed to mentoring the men who are in the M.Div. Apprenticeship Program, so much of ministry is learned through relationship with someone who has been in ministry. *And He appointed twelve, so that they would be with Him and that He could send them out to preach (Mark 3:14).* Jesus left an example of investing in a select number of men whom He intended to send out to preach. His aim was that they might first be with him for a season. This example of discipleship was also carried on by the apostle Paul who invited Timothy to be with him for a season and then sent him out with the instructions to perpetuate the process to subsequent generations. *The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also (2 Timothy 2:2).*

Mentoring is a great privilege and a weighty responsibility that God has given to pastors. It is both relational and doctrinal. It is both spontaneous and intentional. Mentoring isn't primarily a program; it is a relationship. It is teaching by word and deed. *The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you (Philippians 4:9).* Part of the weightiness of the pastor's responsibility is that he should strive to be able to say to his apprentices what Paul says in 1 Corinthians 11:1, “*Be imitators of me, just as I also am of Christ.*” Jesus mentored through specialized doctrinal instruction (cf. Mark 4:10ff) and through ministry modeling (cf. Mark 9:14-29) and ministry partnership (Luke 10:1-20). He prayed for them (John 17); he taught them to pray (Luke 11:1ff); he sang with them (Matthew 26:30); he corrected them (Luke 24:25) and he

encouraged them (Luke 10:21-24). Unlike Jesus, pastors are not perfect examples, so the teaching won't be perfect. But the teaching of his life and thought will be important nonetheless. Even his weaknesses and failures can be instructive. So transparency and honesty is crucial in the mentoring relationship. (1 Timothy 1:12-17)

The pastors of Bethlehem Baptist Church have a strategic opportunity through Bethlehem Seminary to significantly invest in a select number of gifted men who have the potential of influencing thousands of people with the vision of God in Scripture that has come to be so cherished at Bethlehem.

Is BCS accredited?

Currently BCS/TBI is not accredited. Our plan is to seek accreditation. The process for accreditation is a multi-year endeavor so BCS will not be accredited in its first few years.

Will apprentices in the Worship Pastor Concentration actually have the opportunity to lead worship?

Bethlehem Baptist Church is a multi-site church, currently meeting on three locations, with a total of eight weekend services in addition to the weekday Connection services. Therefore, Bethlehem Seminar *Worship Pastor Concentration* apprentices will have the unique opportunity to be involved in the worship ministry at Bethlehem Baptist Church on many levels and will include multiple opportunities for apprentices to be involved in worship leadership. In addition, the Worship Department at Bethlehem provides worship leadership for the *Desiring God Pastor's Conference*, *Desiring God National Conference* and the *Children Desiring God National Conference*. *Worship Pastor Concentration* apprentices will also have the opportunity to be involved in the worship leadership teams at these conferences.

WHAT PEOPLE HAVE SAID ABOUT THE BETHLEHEM INSTITUTE*

The TBI [Track 2] program represents a great opportunity for students, for students are able to study with a small cohort of other students in a local church context in a church where theology drives the ministry. Practical ministry classes are both theological and "practical," and students see and experience the theology worked out in a church context. Courses in scripture and theology are taught to a small group, so that students wrestle intensely with the truths of God's word. The small groups facilitate discussion and interaction which is simply not possible in larger classes. Some of the most gifted students I have ever taught were at TBI, and teaching there was a joy I will never forget.

Thomas R. Schreiner,
Associate Dean of Scripture and Interpretation,
Professor of New Testament, The Southern Baptist
Theological Seminary, Louisville, KY

Beginning my formal theological training in the context of a local church was an experience that I will always cherish. TBI has a rare blend of God-centered theology, Bible-saturated curriculum, and Spirit-filled instruction. The truths imparted—from close attention to the text of Scripture using a rigorous exegetical methodology, to counsel on how to care for the soul of those hurting in the congregation—have shaped both my worldview and my ministry. I am grateful to God for the opportunity to study at such a superb institution.

Justin Taylor, ESV Study Bible
Project Manager, Crossway Books

My two years at The Bethlehem Institute were absolutely seminal years, years in which theological and spiritual foundations were laid for a lifetime in ministry. I cannot speak highly enough of my teachers and fellow students at TBI, as well as the larger church body. I honestly believe that what I learned at The Bethlehem Institute I could have learned nowhere else.

Stephen Witmer,
Gordon-Conwell Theological Seminary Graduate
(M.Div. and Th. M.),
University of Cambridge (Ph.D., NT Studies)
Pastor, Pepperell Christian Fellowship

It was a privilege for me to teach a one week class at The Bethlehem Institute in Minneapolis. The [Track 2] students were mature Christian men who had a strong sense of calling to the ministry. Their class interaction and academic work was of the highest quality, and the students compared favorably to many of the better students that I have taught at several seminaries in the United States. I was particularly impressed with their extensive knowledge of the Bible, their skill in the use of New Testament Greek, their heart for applying what they learned to practical ministry, and their continual desire to honor the Lord and to be faithful to His Word in all the ministry that they carried out. I came away thinking that these are exactly the kind of students that churches are looking for as pastors -- mature, godly, and deeply grounded in the Word of God.

Wayne Grudem,
Research Professor of Bible and Theology,
Phoenix Seminary, Scottsdale, AZ

TBI structures its classes so that we not only learn from our professors, but from classmates as well. I've never had such good interaction and exchange with fellow students, even during my time in seminary. It encourages me in my studies to give and take with other brothers preparing for ministry, and I praise God for this emphasis in TBI.*

Tyler Kenney
current TBI student

Gospel-centered, Scripture-saturated leaders are crucial if the church is to fulfill its mission. We need more leaders who faithfully proclaim the message of Christ and him crucified! And no context for training these leaders is better than the local church. That's why I'm so grateful for TBI* and its commitment to training leaders within the Church, for the Church.

CJ Mahaney
President, Sovereign Grace Ministries,
Gaithersburg, Maryland

*Bethlehem College & Seminary was formerly known as The Bethlehem Institute