

About Southern



- **Statements of Belief**
- **Mission**
- **Accreditation**
- **Denominational Affiliation**
- **Historical Sketch**
- **Academic Programs**

*“Jesus Christ,
the only begotten Son of God,
is the divinely appointed
mediator between
God and man.”*

Abstract of Principles

When the original charter of The Southern Baptist Theological Seminary was adopted in 1858, it contained the following statement which continues as a part of the “fundamental laws.”

Every professor of the institution shall be a member of a regular Baptist church; and all persons accepting professorships in this seminary shall be considered, by such acceptance, as engaging to teach in accordance with, and not contrary to, the Abstract of Principles hereinafter laid down, a departure from which principles on his part shall be considered grounds for his resignation or removal by the Trustees, to wit:

I. The Scriptures

The Scriptures of the Old and New Testaments were given by inspiration of God, and are the only sufficient, certain and authoritative rule of all saving knowledge, faith and obedience.

II. God

There is but one God, the Maker, Preserver and Ruler of all things, having in and of Himself, all perfections, and being infinite in them all; and to Him all creatures owe the highest love, reverence and obedience.

III. The Trinity

God is revealed to us as Father, Son and Holy Spirit each with distinct personal attributes, but without division of nature, essence or being.

IV. Providence

God from eternity, decrees or permits all things that come to pass, and perpetually upholds, directs and governs all creatures and all events; yet so as not in any wise to be the author or approver of sin nor to destroy the free will and responsibility of intelligent creatures.

V. Election

Election is God’s eternal choice of some persons unto everlasting life—

not because of foreseen merit in them, but of His mere mercy in Christ—in consequence of which choice they are called, justified and glorified.

VI. The Fall of Man

God originally created Man in His own image, and free from sin; but, through the temptation of Satan, he transgressed the command of God, and fell from his original holiness and righteousness; whereby his posterity inherit a nature corrupt and wholly opposed to God and His law, are under condemnation, and as soon as they are capable of moral action, become actual transgressors.

VII. The Mediator

Jesus Christ, the only begotten Son of God, is the divinely appointed mediator between God and man. Having taken upon Himself human nature, yet without sin, He perfectly fulfilled the law; suffered and died upon the cross for the salvation of sinners. He was buried, and rose again the third day, and ascended to His Father, at whose right hand He ever liveth to make intercession for His people. He is the only Mediator, the Prophet, Priest and King of the Church, and Sovereign of the Universe.

VIII. Regeneration

Regeneration is a change of heart, wrought by the Holy Spirit, who quickeneth the dead in trespasses and sins enlightening their minds spiritually and savingly to understand the Word of God, and renewing their whole nature, so that they love and practice holiness. It is a work of God’s free and special grace alone.

IX. Repentance

Repentance is an evangelical grace, wherein a person being by the Holy Spirit, made sensible of the manifold evil of his sin, humbleth himself for it, with godly sorrow, detestation of it, and self-abhorrence, with a purpose and endeavor to walk before God so as to please Him in all things.

X. Faith

Saving faith is the belief, on God’s authority, of whatsoever is revealed in His Word concerning Christ; accepting and resting upon Him alone for justification and eternal life. It is wrought in the heart by the Holy Spirit, and is accompanied by all other saving graces, and leads to a life of holiness.

XI. Justification

Justification is God’s gracious and full acquittal of sinners, who believe in Christ, from all sin, through the satisfaction that Christ has made; not for anything wrought in them or done by them; but on account of the obedience and satisfaction of Christ, they receiving and resting on Him and His righteousness by faith.

XII. Sanctification

Those who have been regenerated are also sanctified by God’s word and Spirit dwelling in them. This sanctification is progressive through the supply of Divine strength, which all saints seek to obtain, pressing after a heavenly life in cordial obedience to all Christ’s commands.

XIII. Perseverance of the Saints

Those whom God hath accepted in the Beloved, and sanctified by His Spirit, will never totally nor finally fall away from the state of grace, but shall certainly persevere to the end; and though they may fall through neglect and temptation, into sin, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the Church, and temporal judgments on themselves, yet they shall be renewed again unto repentance, and be kept by the power of God through faith unto salvation.

XIV. The Church

The Lord Jesus is the head of the Church, which is composed of all His true disciples, and in Him is invested supremely all power for its government. According to His commandment, Christians are to associate themselves into particular societies or churches; and to each of these churches He hath given needful authority for administering that order, discipline and worship which He hath appointed. The regular officers of a Church are Bishops or Elders, and Deacons.

XV. Baptism

Baptism is an ordinance of the Lord Jesus, obligatory upon every believer, wherein he is immersed in water in the name of the Father, and the Son, and of the Holy Spirit, as a sign of his fellowship with the death and resurrection of Christ, of remission of sins, and of giving himself up to God, to live and walk in newness of life. It is prerequisite to church fellowship, and to participation in the Lord's Supper.

XVI. The Lord's Supper

The Lord's Supper is an ordinance of Jesus Christ, to be administered with the elements of bread and wine, and to be observed by His churches till the end of the world. It is in no sense a sacrifice, but is designed to commemorate His death, to confirm the faith and other graces of Christians, and to be a bond, pledge and renewal of their communion with Him, and of their church fellowship.

XVII. The Lord's Day

The Lord's Day is a Christian institution for regular observance, and should be employed in exercises of worship and spiritual devotion, both public and private, resting from worldly employments and amusements, works of necessity and mercy only excepted.

XVIII. Liberty of Conscience

God alone is Lord of the conscience; and He hath left it free from the doctrines and commandments of men, which are in anything contrary to His word, or not contained in it. Civil magistrates being ordained of God, subjection in all lawful things commanded by them ought to be yielded by us in the Lord, not only for wrath, but also for conscience sake.

XIX. The Resurrection

The bodies of men after death return to dust, but their spirits return immediately to God—the righteous to rest with Him; the wicked, to be reserved under darkness to the judgment. At the last day, the bodies of all the dead, both just and unjust, will be raised.

XX. The Judgment

God hath appointed a day, wherein He will judge the world by Jesus Christ, when every one shall receive according to his deeds; the wicked shall go into everlasting punishment; the righteous, into everlasting life.

The Baptist Faith and Message

Report of the Baptist Faith and Message Study Committee to the Southern Baptist Convention June 14, 2000

The 1999 session of the Southern Baptist Convention, meeting in Atlanta, Georgia, adopted the following motion addressed to the President of the Convention:

"I move that in your capacity as Southern Baptist Convention chairman, you appoint a blue ribbon committee to review the Baptist Faith and Message statement with the responsibility to report and bring any recommendations to this meeting next June in Orlando."

President Paige Patterson appointed the committee as follows: Max Barnett (OK), Steve Gaines (AL), Susie Hawkins (TX), Rudy A. Hernandez

(TX), Charles S. Kelley, Jr. (LA), Heather King (IN), Richard D. Land (TN), Fred Luter (LA), R. Albert Mohler, Jr. (KY), T. C. Pinckney (VA), Nelson Price (GA), Adrian Rogers (TN), Roger Spradlin (CA), Simon Tsoi (AZ), Jerry Vines (FL). Adrian Rogers (TN) was appointed chairman.

Your committee thus constituted begs leave to present its report as follows:

Baptists are a people of deep beliefs and cherished doctrines. Throughout our history we have been a confessional people, adopting statements of faith as a witness to our beliefs and a pledge of our faithfulness to the doctrines revealed in Holy Scripture.

Our confessions of faith are rooted in historical precedent, as the church in every age has been called upon to define and defend its beliefs. Each generation of Christians bears the responsibility of guarding the treasury of truth that has been entrusted to us [II Timothy 1:14]. Facing a new century, Southern Baptists must meet the demands and duties of the present hour.

New challenges to faith appear in every age. A pervasive anti-supernaturalism in the culture was answered by Southern Baptists in 1925, when the Baptist Faith and Message was first adopted by this Convention. In 1963, Southern Baptists responded to assaults upon the authority and truthfulness of the Bible by adopting revisions to the Baptist Faith and Message. The Convention added an article on "The Family" in 1998, thus answering cultural confusion with the clear teachings of Scripture. Now, faced with a culture hostile to the very notion of truth, this generation of Baptists must claim anew the eternal truths of the Christian faith.

Your committee respects and celebrates the heritage of the Baptist Faith and Message, and affirms the decision of the Convention in 1925 to adopt the New Hampshire Confession of Faith, "revised at certain points and with some additional articles growing out of certain needs . . ." We also respect the important contributions of the 1925 and 1963 editions of the Baptist Faith and Message.

With the 1963 committee, we have been guided in our work by the 1925 "statement of the historic Baptist conception of the nature and function of confessions of faith in our religious and denominational life . . ." It is, therefore, quoted in full as a part of this report to the Convention:

- 1) That they constitute a consensus of opinion of some Baptist body, large or small, for the general instruction and guidance of our own people and others concerning those articles of the Christian faith which are most surely held among us. They are not intended to add anything to the simple conditions of salvation revealed in the New Testament, viz., repentance toward God and faith in Jesus Christ as Saviour and Lord.
- 2) That we do not regard them as complete statements of our faith, having any quality of finality or infallibility. As in the past so in the future, Baptists should hold themselves free to revise their statements of faith as may seem to them wise and expedient at any time.
- 3) That any group of Baptists, large or small, have the inherent right to draw up for themselves and publish to the world a confession of their faith whenever they may think it advisable to do so.
- 4) That the sole authority for faith and practice among Baptists is the Scriptures of the Old and New Testaments. Confessions are only guides in interpretation, having no authority over the conscience.
- 5) That they are statements of religious convictions, drawn from the Scriptures, and are not to be used to hamper freedom of thought or investigation in other realms of life.

Baptists cherish and defend religious liberty, and deny the right of any secular or religious authority to impose a confession of faith upon a church or body of churches. We honor the principles of soul competency and the priesthood of believers, affirming together both our liberty in Christ and our accountability to each other under the Word of God.

Baptist churches, associations, and general bodies have adopted confessions of faith as a witness to the world, and as instruments of doctrinal accountability. We are not embarrassed to state before the world that these are doctrines we hold precious and as essential to the Baptist tradition of faith and practice.

As a committee, we have been charged to address the "certain needs" of our own generation. In an age increasingly hostile to Christian truth, our challenge is to express the truth as revealed in Scripture, and to bear witness to Jesus Christ, who is "the Way, the Truth, and the Life."

The 1963 committee rightly sought to identify and affirm "certain definite doctrines that Baptists believe, cherish, and with which they have been and are now closely identified." Our living faith is established upon eternal truths. "Thus this generation of Southern Baptists is in historic succession of intent and purpose as it endeavors to state for its time and theological climate those articles of the Christian faith which are most surely held among us."

It is the purpose of this statement of faith and message to set forth certain teachings which we believe.

I. The Scriptures

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalms 19:7-10; 119:11, 89,105,140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1-32; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Romans 15:4; 16:25-26; 2 Timothy 3:15-17; Hebrews 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21.

II. God

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

A. God the Father

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

Genesis 1:1; 2:7; Exodus 3:14; 6:2-3; 15:11ff.; 20:1ff.; Leviticus 22:2; Deuteronomy 6:4; 32:6; 1 Chronicles 29:10; Psalm 19:1-3; Isaiah 43:3,15; 64:8; Jeremiah 10:10; 17:13; Matthew 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Romans 8:14-15; 1 Corinthians 8:6; Galatians 4:6; Ephesians 4:6; Colossians 1:15; 1 Timothy 1:17; Hebrews 1:6; 12:9; 1 Peter 1:17; 1 John 5:7.

B. God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He

will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

Genesis 18:1ff.; Psalms 2:7ff.; 110:1ff.; Isaiah 7:14; 53; Matthew 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16,27; 17:5; 27; 28:1-6,19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18,29; 10:30,38; 11:25-27; 12:44-50; 14:7-11; 16:15-16,28; 17:1-5, 21-22; 20:1-20,28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5,20; Romans 1:3-4; 3:23-26; 5:6-21; 8:1-3,34; 10:4; 1 Corinthians 1:30; 2:2; 8:6; 15:1-8,24-28; 2 Corinthians 5:19-21; 8:9; Galatians 4:4-5; Ephesians 1:20; 3:11; 4:7-10; Philippians 2:5-11; Colossians 1:13-22; 2:9; 1 Thessalonians 4:14-18; 1 Timothy 2:5-6; 3:16; Titus 2:13-14; Hebrews 1:1-3; 4:14-15; 7:14-28; 9:12-15,24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Revelation 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16.

C. God the Holy Spirit

The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Saviour, and effects regeneration. At the moment of regeneration He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

Genesis 1:2; Judges 14:6; Job 26:13; Psalms 51:11; 139:7ff.; Isaiah 61:1-3; Joel 2:28-32; Matthew 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 1:8; 2:1-4,38; 4:31; 5:3; 6:3; 7:55; 8:17,39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Romans 8:9-11,14-16,26-27; 1 Corinthians 2:10-14; 3:16; 12:3-11,13; Galatians 4:6; Ephesians 1:13-14; 4:30; 5:18; 1 Thessalonians 5:19; 1 Timothy 3:16; 4:1; 2 Timothy 1:14; 3:16; Hebrews 9:8,14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Revelation 1:10; 22:17.

III. Man

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

Genesis 1:26-30; 2:5,7,18-22; 3; 9:6; Psalms 1; 8:3-6; 32:1-5; 51:5; Isaiah 6:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32; 3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Corinthians 1:21-31; 15:19,21-22; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11.

IV. Salvation

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

A.Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace.

Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour.

B.Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God.

C.Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled

to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.

D. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

Genesis 3:15; Exodus 3:14-17; 6:2-8; Matthew 1:21; 4:17; 16:21-26; 27:22-28; Luke 1:68-69; 2:28-32; John 1:11-14,29; 3:3-21,36; 5:24; 10:9,28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Romans 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18,29-39; 10:9-10,13; 13:11-14; 1 Corinthians 1:18,30; 6:19-20; 15:10; 2 Corinthians 5:17-20; Galatians 2:20; 3:13; 5:22-25; 6:15; Ephesians 1:7; 2:8-22; 4:11-16; Philippians 2:12-13; Colossians 1:9-22; 3:1ff.; 1 Thessalonians 5:23-24; 2 Timothy 1:12; Titus 2:11-14; Hebrews 2:1-3; 5:8-9; 9:24-28; 11:1-12,14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6-2:11; Revelation 3:20; 21:1-22:5.

V. God's Purpose of Grace

Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is the glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.

Genesis 12:1-3; Exodus 19:5-8; 1 Samuel 8:4-7,19-22; Isaiah 5:1-7; Jeremiah 31:31ff.; Matthew 16:18-19; 21:28-45; 24:22,31; 25:34; Luke 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 1:12-14; 3:16; 5:24; 6:44-45,65; 10:27-29; 15:16; 17:6, 12, 17-18; Acts 20:32; Romans 5:9-10; 8:28-39; 10:12-15; 11:5-7,26-36; 1 Corinthians 1:1-2; 15:24-28; Ephesians 1:4-23; 2:1-10; 3:1-11; Colossians 1:12-14; 2 Thessalonians 2:13-14; 2 Timothy 1:12; 2:10,19; Hebrews 11:39-12:2; James 1:12; 1 Peter 1:2-5,13; 2:4-10; 1 John 1:7-9; 2:19; 3:2.

VI. The Church

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.

The New Testament speaks also of the church as the body of Christ which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.

Matthew 16:15-19; 18:15-20; Acts 2:41-42,47; 5:11-14; 6:3-6; 13:1-3; 14:23,27; 15:1-30; 16:5; 20:28; Romans 1:7; 1 Corinthians 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Ephesians 1:22-23; 2:19-22; 3:8-11,21; 5:22-32; Philippians 1:1; Colossians 1:18; 1 Timothy 2:9-14; 3:1-15; 4:14; Hebrews 11:39-40; 1 Peter 5:1-4; Revelation 2-3; 21:2-3.

VII. Baptism and the Lord's Supper

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

Matthew 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; 20:7; Romans 6:3-5; 1 Corinthians 10:16,21; 11:23-29; Colossians 2:12.

VIII. The Lord's Day

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ.

Exodus 20:8-11; Matthew 12:1-12; 28:1ff.; Mark 2:27-28; 16:1-7; Luke 24:1-3,33-36; John 4:21-24; 20:1,19-28; Acts 20:7; Romans 14:5-10; 1 Corinthians 16:1-2; Colossians 2:16; 3:16; Revelation 1:10.

IX. The Kingdom

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

Genesis 1:1; Isaiah 9:6-7; Jeremiah 23:5-6; Matthew 3:2; 4:8-10,23; 12:25-28; 13:1-52; 25:31-46; 26:29; Mark 1:14-15; 9:1; Luke 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:22-31; Romans 5:17; 8:19; 1 Corinthians 15:24-28; Colossians 1:13; Hebrews 11:10,16; 12:28; 1 Peter 2:4-10; 4:13; Revelation 1:6,9; 5:10; 11:15; 21:22.

X. Last Things

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

Isaiah 2:4; 11:9; Matthew 16:27; 18:8-9; 19:28; 24:27,30,36,44; 25:31-46; 26:64; Mark 8:38; 9:43-48; Luke 12:40,48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Romans 14:10; 1 Corinthians 4:5; 15:24-28,35-58; 2 Corinthians 5:10; Philippians 3:20-21; Colossians 1:5; 3:4; 1 Thessalonians 4:14-18; 5:1ff.; 2 Thessalonians 1:7ff.; 2; 1 Timothy 6:14; 2 Timothy 4:1,8; Titus 2:13; Hebrews 9:27-28; James 5:8; 2 Peter 3:7ff.; 1 John 2:28; 3:2; Jude 14; Revelation 1:18; 3:11; 20:1-22:13.

XI. Evangelism and Missions

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ.

Genesis 12:1-3; Exodus 19:5-6; Isaiah 6:1-8; Matthew 9:37-38; 10:5-15; 13:18-30, 37-43; 16:19; 22:9-10; 24:14; 28:18-20; Luke 10:1-18; 24:46-53; John 14:11-12; 15:7-8,16; 17:15; 20:21; Acts 1:8; 2; 8:26-40; 10:42-48; 13:2-3; Romans 10:13-15; Ephesians 3:1-11; 1 Thessalonians 1:8; 2 Timothy 4:5; Hebrews 2:1-3; 11:39-12:2; 1 Peter 2:4-10; Revelation 22:17.

XII. Education

Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. Moreover, the cause of education in the Kingdom of Christ is coordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

Deuteronomy 4:1,5,9,14; 6:1-10; 31:12-13; Nehemiah 8:1-8; Job 28:28; Psalms 19:7ff.; 119:11; Proverbs 3:13ff.; 4:1-10; 8:1-7,11; 15:14; Ecclesiastes 7:19; Matthew 5:2; 7:24ff.; 28:19-20; Luke 2:40; 1 Corinthians 1:18-31; Ephesians 4:11-16; Philippians 4:8; Colossians 2:3,8-9; 1 Timothy 1:3-7; 2 Timothy 2:15; 3:14-17; Hebrews 5:12-6:3; James 1:5; 3:17.

XIII. Stewardship

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their

means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

Genesis 14:20; Leviticus 27:30-32; Deuteronomy 8:18; Malachi 3:8-12; Matthew 6:1-4, 19-21; 19:21; 23:23; 25:14-29; Luke 12:16-21, 42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Romans 6:6-22; 12:1-2; 1 Corinthians 4:1-2; 6:19-20; 12; 16:1-4; 2 Corinthians 8-9; 12:15; Philippians 4:10-19; 1 Peter 1:18-19.

XIV. Cooperation

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

Exodus 17:12; 18:17ff.; Judges 7:21; Ezra 1:3-4; 2:68-69; 5:14-15; Nehemiah 4; 8:1-5; Matthew 10:5-15; 20:1-16; 22:1-10; 28:19-20; Mark 2:3; Luke 10:1ff.; Acts 1:13-14; 2:1ff.; 4:31-37; 13:2-3; 15:1-35; 1 Corinthians 1:10-17; 3:5-15; 12; 2 Corinthians 8-9; Galatians 1:6-10; Ephesians 4:1-16; Philippians 1:15-18.

XV. The Christian and the Social Order

All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

Exodus 20:3-17; Leviticus 6:2-5; Deuteronomy 10:12; 27:17; Psalm 101:5; Micah 6:8; Zechariah 8:16; Matthew 5:13-16, 43-48; 22:36-40; 25:35; Mark 1:29-34; 2:3ff.; 10:21; Luke 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Romans 12-14; 1 Corinthians 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Galatians 3:26-28; Ephesians 6:5-9; Colossians 3:12-17; 1 Thessalonians 3:12; Philemon; James 1:27; 2:8.

XVI. Peace and War

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love. Christian people throughout the world should pray for the reign of the Prince of Peace.

Isaiah 2:4; Matthew 5:9, 38-48; 6:33; 26:52; Luke 22:36, 38; Romans 12:18-19; 13:1-7; 14:19; Hebrews 12:14; James 4:1-2.

XVII. Religious Liberty

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state

has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

Genesis 1:27; 2:7; Matthew 6:6-7, 24; 16:26; 22:21; John 8:36; Acts 4:19-20; Romans 6:1-2; 13:1-7; Galatians 5:1, 13; Philippians 3:20; 1 Timothy 2:1-2; James 4:12; 1 Peter 2:12-17; 3:11-17; 4:12-19.

XVIII. The Family

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

Genesis 1:26-28; 2:15-25; 3:1-20; Exodus 20:12; Deuteronomy 6:4-9; Joshua 24:15; 1 Samuel 1:26-28; Psalms 51:5; 78:1-8; 127; 128; 139:13-16; Proverbs 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6, 15; 23:13-14; 24:3; 29:15, 17; 31:10-31; Ecclesiastes 4:9-12; 9:9; Malachi 2:14-16; Matthew 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Romans 1:18-32; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; 1 Timothy 5:8, 14; 2 Timothy 1:3-5; Titus 2:3-5; Hebrews 13:4; 1 Peter 3:1-7.

Mission

Under the lordship of Jesus Christ, the mission of The Southern Baptist Theological Seminary is to be totally committed to the Bible as the Word of God, to the Great Commission as our mandate, and to be a servant of the churches of the Southern Baptist Convention by training, educating, and preparing ministers of the gospel for more faithful service.

The seminary utilizes evangelical scholarship with reverent dependence upon the guidance of the Holy Spirit who witnesses to the truth of the Holy Scriptures. The Southern Baptist Theological Seminary, under the governance of its Board of Trustees, conducts its programs in an environment of spiritual nurture for the development of Christian leaders, including lay leaders, for the various ministries of the churches and the denomination. The programs of the seminary focus on the development of ministerial competencies at the pre-baccalaureate, baccalaureate, professional post-baccalaureate, professional doctoral, and research doctoral levels. The seminary also provides services to persons, churches, and denominational entities through its programs of continuing education for ministry.

The seminary does not discriminate because of race, color, ethnic or national origin, political orientation, handicap, age, or gender in its educational and administrative programs.

Accreditation

The Southern Baptist Theological Seminary is accredited by the Commission on Colleges of the Southern Association of Colleges and Schools (1866 Southern Lane, Decatur, Georgia 30033-4097; telephone number 404-679-4501) to award associate, baccalaureate, master, and doctoral degrees. The seminary is also accredited by the Association of Theological Schools in the United States and Canada (10 Summit Park Drive, Pittsburgh, Pennsylvania 15275-1103; telephone number 412-788-6505) and is an

accredited institutional member of the National Association of Schools of Music (11250 Roger Bacon Drive, Suite 21, Reston, Virginia 22090; telephone number 703-437-0700).

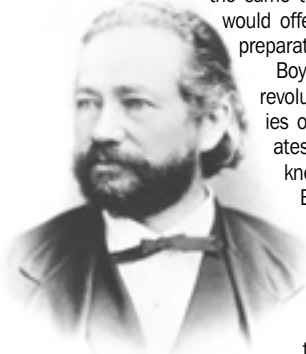
Denominational Affiliation

The Southern Baptist Theological Seminary is an agency of the Southern Baptist Convention. In addition to providing substantial financial support to the seminary, the Convention also elects the Board of Trustees of the seminary.

Historical Sketch

Enrolling more than 4,000 students annually, The Southern Baptist Theological Seminary ranks as one of the largest seminaries in the world. Students come from nearly every state and more than 30 foreign countries to experience Southern's diverse curricular offerings, practical ministerial preparation, and premier academic environment.

Southern Seminary has been an innovator in theological education since its founding in 1859 in Greenville, South Carolina. The school's pioneering legacy began in the visionary mind of James P. Boyce, the school's first president. Boyce dreamed of a school that would accept all God-called individuals for study regardless of their educational background. At the same time, Boyce also envisioned a seminary that would offer students the highest degree of academic preparation.



James P. Boyce

Boyce's idea of open enrollment was a virtual revolution in theological education. Other seminaries of that day would accept only college graduates who were trained in the classics. Yet Boyce knew that the leadership needs of Southern Baptist churches were so great that such pre-seminary training could not be required of all students in the new school. On the other hand, he realized that the Southern Baptist Convention needed an institution that challenged and nurtured the brightest minds of the denomination.

Boyce's bold initiative took root in humble circumstances. Southern Baptists' first seminary began offering classes on October 3, 1859, in a borrowed building with 26 students and 4 professors — Boyce, John A. Broadus, Basil Manly, Jr., and William Williams. The early faculty brought untiring commitment and sterling academic credentials to their duties. They held degrees from schools such as Princeton, Brown, Harvard, and the University of Virginia.

The best efforts of Boyce and his faculty, however, could not shield the school from the ravaging effects of the Civil War. The war's turmoil prompted the school to suspend operations in 1862.

At the war's end, the seminary had no guarantee that it could resume classes. The school's faculty and students were scattered and what remained of its endowment was in worthless Confederate bonds. The economy of the South was in ruins, and likewise, Southern Baptist churches were suffering tremendous financial distress. Thus the school faced a more daunting challenge than at its founding. Amid these circumstances, the faculty gathered to determine the school's future. In that meeting, Broadus, who would become the seminary's second president, uttered his now famous words: "Let us quietly agree that the seminary may die; but that we will die first."

In order for the school to regain its financial footing, trustees and faculty realized the seminary must find a new location outside the war-torn economy of the Deep South. While several cities vied for the honor of hosting the fledgling Baptist institution, the clear choice was the bustling river city of Louisville, Kentucky. In addition to a vibrant economy, the city's strong Baptist churches and civic leadership had promised financial support and other assistance. Louisvillians who promised and later delivered substantial aid to the seminary included two brothers, George and W. F. Norton.

In 1877 the seminary made the move to Louisville and began offering classes in rented space in the city's public library building. Three years later the seminary gained its first measure of financial security with a large gift from Joseph Emerson Brown, a former governor of Georgia. Due to

the generosity of John D. Rockefeller and other New York Baptists, the seminary in 1888 constructed its own building at the corner of Fifth and Broadway in downtown Louisville.

By the mid-1890's, the original founding faculty had died. Their dream for superb theological education, however, continued to live at Southern Seminary. Southern became one of the first seminaries in the nation to offer the Doctor of Philosophy degree in 1894. Near the turn of the century, Southern became the first American institution to establish a department of comparative religions and missions. In 1906 Southern inaugurated the nation's first seminary program of study in religious education. This program later became a school of the seminary and is now known as the School of Church Ministries.

Southern moved to its current campus on Lexington Road, five miles east of downtown Louisville, in 1926. From this picturesque setting, Southern has continued its ground-breaking educational legacy. The seminary launched a School of Church Music in 1944 that has grown to be one of the largest and most prestigious schools of its kind. In keeping with the vision of Boyce, the seminary founded Boyce Bible School in 1974, which is a division of the seminary exclusively designed to provide ministerial training for people without college degrees. In 1998, this undergraduate school of the seminary was transformed and began offering fully accredited bachelor degrees. The Billy Graham School of Missions, Evangelism and Church Growth was inaugurated in 1994. As the only school world-renowned evangelist Billy Graham has allowed to carry his name, the school provides a platform for Great Commission studies.

In recent years, evidence that the seminary was fulfilling the founding president's desire for excellence was furnished through a study by the American Council of Learned Societies. That study ranked Southern Seminary with Harvard, Yale, Princeton, and Chicago as one of the sixteen outstanding graduate programs in religion in the nation.

The seminary's history has not been without controversy. Two distinguished professors of the nineteenth century, Crawford Toy and William Whitsitt (who was also the seminary's president), were forced to resign for presenting concepts considered too radical for their times. The fundamentalist-modernist controversies that produced strife in many denominations and institutions in the early twentieth century have not ceased to create friction between Southern Seminary and its critics.

Because Southern Seminary is an institution for theological education, it finds its identity ultimately in relationship to God. Its rationale for existence is the carrying out of a mission, carefully defined in its essence but evolving in its implications in the light of Christian faith.

Southern has over 18,000 alumni/ae who serve in all 50 states and 80 foreign nations. Primarily, they serve as ministers of Southern Baptist churches and as missionaries throughout the world. Alumni/ae also include college and university presidents, several former presidents of the Southern Baptist Convention, deans of Baptist, Presbyterian, and Roman Catholic seminaries, and the dean of an Anglican cathedral. For students past and present, their preparation has been underscored by a school with a heritage of innovation and excellence. But that preparation is rooted in the tradition of faith and commitment that brought this institution into being and which has sustained Southern Seminary from its founding to the twenty-first century.

Academic Programs

Throughout its history, Southern Seminary has maintained the unitary purpose of preparing persons for Christian ministry. As the Southern Baptist Convention has grown in both numbers and in services of ministry to persons, new needs in ministerial education have arisen. The seminary has responded to these needs by reworking existing academic programs and creating new degrees and opportunities for curricular specialization.

The seminary currently has four schools:

- School of Theology
- School of Church Ministries
- Billy Graham School of Missions and Evangelism
- Boyce College

Boyce College (the undergraduate school of the seminary) offers an associate degree and two baccalaureate degrees. The other schools of the seminary offer diploma programs, for which an undergraduate degree is not an entrance requirement, and degree programs. The degree programs are divided into two categories: master's (professional) level programs entered on the basis of a college degree and doctoral (professional and

research) level programs entered on the basis of a seminary professional degree.

Associate and Baccalaureate Programs

Boyce College is the undergraduate school of Southern Seminary. Students may earn the Associate of Arts (60 credit hours), Bachelor of Science (129-133 credit hours), or Bachelor of Arts degrees (129-132 credit hours).

The college's main campus is located in the Carver and Rankin Buildings on the seminary campus. Boyce College offers courses for an Associate of Arts degree or a Bachelor of Science with a major in Missions at the extension center in Savannah, Georgia (Vietnamese Center).

The college's degree programs are as follows:

• Bachelor of Arts in Biblical and Theological Studies

This program is designed for students who want a thorough knowledge of the Bible (including the biblical languages), theology, and practical ministry training as preparation for graduate study.

• Bachelor of Arts in Christian Worldview and Apologetics

This program is designed for students who are planning a ministry in apologetics or who are considering advanced study in philosophy.

• Bachelor of Arts in Expository Preaching and Pastoral Leadership

This program is designed to prepare persons for pastoral ministry. It features a major focus on preaching, pastoral care, and administration through pastoral leadership.

• Bachelor of Science in Biblical Studies: Counseling Major

The purpose of this program is to prepare persons for a variety of counseling ministry possibilities, including counseling in the local church, as well as to position students for attending seminary or graduate school and pursuing advanced training in Christian counseling.

• Bachelor of Science in Biblical Studies: Church Ministry Major

Students who complete this program will be equipped to work as associate ministers as well as other ministry positions related to teaching and leadership ministry. A 12 hour core of Church Ministry studies is required. Based upon ministry orientation, a 19 hour ministry "Concentration" and field education is chosen from three areas: Christian Leadership, Children's Ministry, or Women's Studies.

• Bachelor of Science in Biblical Studies: Missions Major

This program will prepare students for a number of ministry opportunities: missionaries; church planters; church staff members with specific responsibilities in missions, evangelism, and church growth; evangelists; and church related ministries in missions. Graduates of this program meet the educational requirements for many positions of missionary service with the International Mission Board. Those who also complete 20 hours of study in the Billy Graham School of Missions and Evangelism will meet the minimum educational requirements for most career missionary service positions with the International Mission Board. Students in this major can also be qualified for the Nehemiah Church Planting Program of the North American Mission Board, as well as other positions of service with the North American Mission Board.

• Bachelor of Science in Biblical Studies: Music Ministry Major

The purpose of the Music Ministry major is to equip students with the necessary skills needed to lead an effective music ministry in the local church and in other ministry related settings.

• Bachelor of Science in Biblical Studies: Youth Ministry Major

The purpose of this program is to recruit, train, place, and network youth leaders globally. Students will be equipped for a variety of youth ministry positions.

• Associate of Arts in Biblical and Theological Studies

This program features many of the same courses as the Bachelor of Arts in Biblical and Theological Studies. It is designed to give basic training in a broad range of areas to those called to ministry. This degree may be earned over the Internet. Contact the Boyce College for more information.

Women's Leadership Programs Accredited Degrees

The Women's Leadership Program offers two Masters-level degrees through the School of Church Ministries—Masters of Divinity in Women's Leadership, Masters of Arts in Women's Leadership. Both venues are professional degrees within the School of Church Ministries. Additional information is available through the Women's Program Office, HCC 230, women@sbts.edu.

Non-Accredited Studies

The Women's Ministry Institute equips women to evangelize and nurture women by developing their spiritual gifts and talents, supporting the functions of the church and the denomination, and engaging the next generation. After earning eight units, a Certificate In Ministry Studies is awarded; with an additional eight credits the Advanced Certificate in Ministry Studies is granted. More information is available in the Women's Program Office, HCC 230, women@sbts.edu.

The Seminary Wives Institute offers classes for equipping the wives of ministers for their unique service with biblically based and practically applied teaching. Classes convene on Thursday evenings during the semester, and are led by faculty wives and guest speakers. After completion of thirteen units, the student is awarded a Certificate of Ministry Studies through Boyce College. Additional information is available through the SWI office, N 121, swi@sbts.edu.

Master's Level and Doctoral Programs

The basic professional (master's) degree programs provide education for persons to serve as pastors, chaplains, missionaries, evangelists, Christian educators, Christian leaders, church musicians, worship leaders, campus ministers, denominational ministers, and many other vocations. The doctoral degree programs equip persons of exceptional ability for service in institutions of higher learning and in various ministry positions.

Specific Programs of Study

Diploma Programs

- Theology
- Theological Studies
- Worship Leadership
- Church Ministries
- Missions and Evangelism

Professional Degree Programs

- Master of Arts degree in:
 - Theological Studies
 - Biblical Counseling
 - Leadership
 - Children's & Family Ministry
 - Discipleship & Family Ministry
 - Worship Leadership Minor
 - Women's Leadership
 - Biblical Counseling Minor
 - Youth & Family Ministry
 - Worship Leadership Minor

- College Ministry
- Worship Leadership
- Worship Leadership and Church Ministry
 - Discipleship & Family Ministry Minor
 - Youth and Family Ministry Minor
 - Leadership Minor
 - Missions & Ethnodoxology Minor
 - Christian Education
- Master of Church Music
- Theological Studies-Lay Leadership
- Theological Studies-Intercultural Leadership
- Missiology
- Master of Divinity degree including the following concentrations:
 - Christian Ministry
 - Pastoral Studies
 - Biblical and Theological Studies
 - Biblical Counseling
 - Worldview and Apologetics
 - Leadership
 - Children's & Family Ministry
 - Discipleship & Family Ministry
 - Worship Leadership Minor
 - Women's Leadership
 - Biblical Counseling Minor
 - Youth & Family Ministry
 - Worship Leadership Minor
 - College Ministry
 - Worship Leadership
 - Discipleship & Family Ministry Minor
 - Youth & Family Ministry Minor
 - Children's & Family Ministry Minor
 - Women's Leadership Minor
 - Leadership Minor
 - Missions & Ethnodoxology Minor
 - Biblical Counseling Minor
 - Great Commission Ministries
 - Applied Apologetics
 - Black Church and Urban Ministries
 - Intercultural Youth Ministry
 - Itinerant Evangelism
 - Missions
 - North American Church Planting
 - Pastor Concentration
 - International Church Planting
 - Missions and Bible Translation
- Advanced Master of Divinity degree in the following areas:
 - Theology
 - Missions, Evangelism and Church Growth
 - Church Planting

Professional Doctoral Programs

- Doctor of Ministry with the following specializations:
 - Applied Theology
 - Black Church Leadership
 - Biblical Counseling
 - Biblical Spirituality
 - Evangelism and Church Growth
 - Expository Preaching
 - Family Ministry
 - Korean Church Leadership
 - Leadership
 - Missions Leadership
 - Urban Ministry
- Doctor of Music Ministry
- Doctor of Educational Ministry
- Doctor of Educational Ministry in Family Ministry

Professional Research Doctoral Program

- Doctor of Missiology

Research Doctoral Programs

- Master of Theology
- Doctor of Philosophy
- Doctor of Musical Arts

Extension Centers

Southern Seminary provides opportunities for persons to pursue a significant portion of their theological education at sites other than the main campus in Louisville. The seminary currently offers master-level classes at the following extension center locations:

- Auburn, AL
- Burlington, VT
- Chicago, IL
- Cleveland, OH
- Columbia, MD
- East Tennessee (Knoxville area)
- Fenton, MI
- Greenville, SC
- Jackson, TN
- Nashville, TN
- New York, NY
- Northborough, MA (Boston area)
- Northwest Arkansas
- Springdale-Fayetteville area
- Washington, DC

These sites offer courses on a rotating schedule that may be applied to a number of degree programs. All extension sites offer at least three courses (9 hours) each semester. Classes are generally held either on a five-week-end schedule (8 hours per weekend) or on thirteen Mondays (3 hours per Monday). Classes are taught by Louisville-based faculty and/or qualified adjunctive faculty, either on site or via Compressed Interactive Video.

For specific information about extension centers, contact the Associate Vice President for Extension Education and Applied Ministries at 897-4390 or email your inquiry to extension@sbts.edu. Specific information related to each center is available online at www.sbts.edu/extensions.

Southern Seminary Online

Southern Seminary Online is an alternative delivery system designed to meet the educational needs of students currently unable to relocate within the vicinity of campus. Major components of courses delivered via Southern Seminary Online (SSO) generally include lectures on DVD and asynchronous discussion forums. Students registering for SSO courses are expected to possess a high level of self-discipline to complete coursework in a non-traditional format.

Master of Divinity students may earn up to 42 hours online. Degree programs requiring less than 60 hours may earn up to half of the credit hours online. In addition to normal fees and tuition, a technology fee is assessed for online courses. While Southern Seminary Online primarily addresses the needs of those students who are separated from the Seminary by distance, on-campus students may take one online course per semester but may register only on or after the first day of the semester.

For more information concerning online course delivery visit Southern Seminary's website at www.sbts.edu or contact the Office of Distributed Learning at campus extension 4701, or sso@sbts.edu.

Institute for Christian Leadership

The Institute for Christian Leadership at SBTS provides training for pastors and church leaders at the pre-baccalaureate level. The curriculum of ICL is designed for people like:

- Pastors and leaders who do not meet educational, financial, linguistic or residency requirements for admission to regular degree programs.
- Pastors and leaders who have already completed formal theological training, but who have a need for refresher courses.
- Pastors and leaders who, regardless of prior training, simply want to increase their knowledge of Scripture and/or practical ministry issues.

Nine courses are required for each certificate, which are available in the following concentrations:

- Certificate in Theological Studies
- Certificate in Great Commission Studies
- Certificate in Church Ministry

For more information concerning the Institute for Christian Leadership visit Southern Seminary's website at www.sbts.edu or contact the Office of Distributed Learning and Intercultural Programs at (502) 897-4305 or by email at boyceonline@sbts.edu.

To apply, contact the office of Admissions at (502) 897-4617 or admissions@sbts.edu.

Online Graduate Certificates

Online Graduate Certificates provide an option for people already immersed in service in the local church or in cross-cultural ministry whose educational needs do not warrant a commitment to a full degree program. This program requires the completion of 15 credit hours. Graduate certificates can be particularly helpful for people like:

- Pastors who want to update their skills and knowledge.
- Church staff members who need refresher courses in one or more areas
- Laymen who want an introductory theological education, concentrated in a particular area.
- Students who are interested in an eventual graduate degree but who need incremental challenges.
- Bible college professors and teachers in Christian schools who need additional hours to enhance their credentials.
- Students whose geographical location precludes their ability to move to Louisville to complete residency requirements for a degree.

Graduate certificates are available in the following areas:

- Scripture and Interpretation
- Biblical Languages
- Leadership and Church Ministry Studies
- Theology and Tradition
- Ministry and Formation
- Missions
- Urban Ministries
- Church Planting
- Great Commission Ministries
- Islamic Studies

For more information concerning the Online Graduate Certificates visit Southern Seminary's website at www.sbts.edu or contact the Office of Distributed Learning and Intercultural Programs at (502) 897-4701 or by email at sso@sbts.edu.

To apply, contact the office of Admissions at (502) 897-4617 or admissions@sbts.edu.

Visiting Scholar Program

The Visiting Scholar Program is designed for mature scholars, pastors and denominational staff seeking to improve their professional skills through individualized programs of study and research for a maximum of two consecutive semesters. Visiting scholars are free to pursue specialized interests by using the library facilities, consulting with professors and professional peers.

An application for the Visiting Scholar Program is obtained online at www.sbts.edu. The Admissions Office processes applications, and approval is granted by the office of Student Administrative Services. Visiting Scholars pay the Student Fee. Access to the Recreation Center and Clinic is an optional purchase. Reservations for campus housing are made through the Legacy Center, 502-736-0600.

Regarding international eligibility, SBTS is not authorized by the Immigration Service (USCIS) to accept international visiting scholars with J-1 Exchange Visitor visas as instructors, researchers or as students seeking special (non-degree) student status, either full or part-time. International applicants for specialized study should contact the Supervisor for Ministry Resources and Internationals at SBTS to determine legal parameters.

