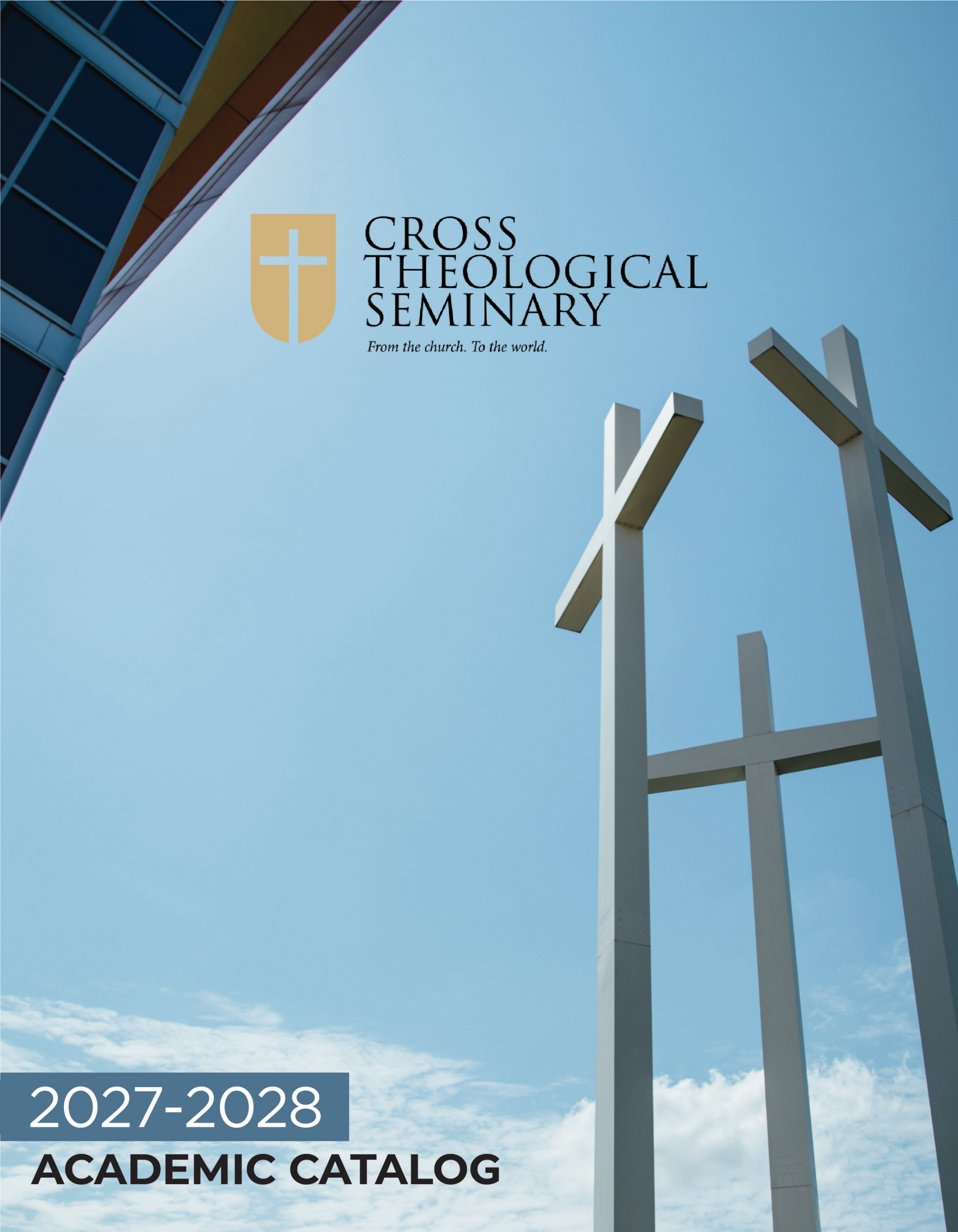

CROSS THEOLOGICAL SEMINARY

From the church. To the world.

2027-2028

ACADEMIC CATALOG

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2027-28 Academic Calendar

Cross Theological Seminary

FALL SEMESTER

August 10	Tuesday	2nd Year Student Orientation
August 11	Wednesday	1st Year Student Orientation
August 15	Sunday	First Day of Residency
August 16	Monday	Classes Begin
November 22-26	THANKSGIVING BREAK	
December 8	Wednesday	Final Exams
December 12	Sunday	Last Day of Residency

WINTER BREAK

December 13, 2027 – January 7, 2028

SPRING SEMESTER

January 9	Sunday	Residency Resumes
January 10	Monday	Classes Begin
March 20-24	SPRING BREAK	
May 3	Wednesday	Final Exams
May 4	Thursday	GRADUATION DAY

SUMMER TERM

May 15, 17	Mon / Wed, 8:30 am-3:30 pm	Missions & Evangelism Seminar
May 24	Wed, 8:30 am-3:30 pm	Research Capstone Seminar
June 12-15	Daily Mon-Thurs, 8:30 am-3:30 pm	Christian Ethics
June 25	Sunday	Last Day of Residency
June 16 – August 10	SUMMER BREAK	

Academic Catalog

This Academic Catalog describes the policies and academic programs of Cross Theological Seminary in effect at the time of publication. It is IMPORTANT for each student to become familiar with the regulations in this Catalog and assume the proper responsibilities concerning them. CTS admits students who are Christians of good character of any race, color, national and ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the school. It does not discriminate on the basis of race, color, national and ethnic origin in the administration of its educational policies, admissions policies, scholarship programs, and other school-administered programs.

About Cross Theological Seminary

Welcome from the President

Welcome to Cross Theological Seminary! We are so happy to have you as part of the next cohort of a new way of ministry training...*within the context of the local church*. This catalog serves as our covenant with you. It will be a resource for you during your time at CTS. In it you will find our mission, vision, institutional objectives and a host of other important information that will serve as your guide to success as a student and resident minister.

We are committed to your education, but we are also committed to your training. This involves the whole of who God made you to be: spirit, social, mind, and body. We believe that if God has called you, then that call is for a lifetime. We want to see you prepared and ready...for a lifetime of service to the Kingdom of God.

Rest assured that you are surrounded by an administration and faculty who love you and are dedicated to your success. God has His hand of blessing on Cross Theological Seminary and as a student, that hand of blessing now extends to you.

May the Lord continue to bless us all this coming year!

Dr. Jeff Crawford
President, Cross Theological Seminary

Our Story

In the Fall of 2013, the Cross Church School of Ministry was launched. CCSM was a one-year ministry residency designed to train leaders for life, ministry, and Gospel advancement globally. In the eleven years of CCSM, The Lord brought men and women from around the country and world to Cross Church to train for ministry with the program seeing over 200 graduates. But the demand for training outgrew the current model of a ministry residency and in the spring of 2023, the Lord birthed the vision of a seminary in the mind and heart of Cross Church senior pastor, Dr. Nick Floyd. The vision was enthusiastically embraced by the people of Cross Church and Cross Theological Seminary was born. This fall semester of 2026, we welcome our third cohort of future leaders who will be trained and educated for ministry and missions within the context of the local church. And then we will look forward to sending them...from the church, to the world.

Accreditation

Cross Theological Seminary is committed to full accreditation. We are currently a candidate institution with the Transnational Association of Christian Colleges and Schools (TRACS).

"The Transnational Association of Christian Colleges and Schools (TRACS) is a voluntary, non-profit, self-governing organization of Christian postsecondary institutions. TRACS is recognized as a national institutional accrediting agency by the U.S. Department of Education (USDE) and is a member of the Council for Higher Education Accreditation (CHEA). TRACS was established by a group of educators in 1979, the purpose of which was to promote the welfare, interests, and development of quality Christian postsecondary institutions whose mission is characterized by a distinctively Christian orientation. While TRACS encourages each affiliated institution to develop its own distinctive (identity), TRACS expects institutions to provide quality postsecondary education within the context of Christian values, with emphasis on high academic standards, integrity, practical application, and spiritual development."

Cross Theological Seminary has received a Letter of Exemption from Certification issued by the Arkansas Division of Higher Education to offer church-related programs/courses and grant church-related degrees.

Administration

Board of Trustees

The Board of Trustees has responsibility and ultimate authority in the governance of Cross Theological Seminary. The Board of Trustees governs and guides Cross Theological Seminary leadership to accomplish the vision and mission of Cross Theological Seminary and provides a critical link to the broader community.

Dr. Nick Floyd, *Chairman*
Dr. Jeff Crawford, *President*
Jimmy Mardis, *Co-Chairman*
Amy Wessels, *Secretary*
Josh Carson
Jeff Pearson

President

The President is the Chief Executive Officer of the seminary and is directly responsible to the Board of Trustees. The President represents and provides leadership for the seminary.

Office of the President

Dr. Jeff Crawford, President / Chief Executive Officer
Matt Stewart, Vice President of Academic Affairs
Shawn Smith, Vice President of Mobilization and Sending
Davin Benavides, Vice President of Student Development and Mentoring
Jeff Pearson, Chief Financial Officer

Campus Location

2448 Pinnacle Hills Pkwy
Rogers, AR 72758

Vision, Mission, and Institutional Objectives

Mission Statement

We exist to train leaders for ministry within the context of the local church and to send them out to reach the world for Jesus Christ.

Vision Statement

To provide a church-based, church-centered seminary that trains students to fulfill the Great Commission.

Institutional Objectives

1. Help students discern their ministry calling.
2. Lay a biblical and theological foundation for life and ministry.
3. Cultivate students who will minister out of the overflow of a vibrant relationship with Christ.
4. Train students how to do ministry within the context of the local church.
5. Launch leaders who are committed to the mission of the Church.

Core Values

Since values are the drivers for decision, and transformation is a result of multiple choices and decisions, we have identified a set of core values that must be foundational to biblical, transformational education.

1. We love one another.

We are called by our Lord and Savior Jesus Christ to love one another (John 13:34). We take this seriously.

2. We strive to be healthy.

The Bible identifies our bodies as the temple of the Holy Spirit (1 Cor. 6:19). As such we endeavor to emphasize the importance of physical and mental health and provide a climate and tools for such.

3. We want to grow.

Jesus increased in wisdom, in stature, and in favor with God and man (Luke 2:52). As followers of Christ we strive to do the same.

4. We have fun together.

God's good creation has been given as gift to His children for their enjoyment. That gift includes one another. As such, we value spending time with one another in a cultivated environment of healthy fun.

5. We choose humility.

We view pride as the root of all sin. There is no room for arrogance in the Kingdom of God and we strive to run from it and toward a humble spirit in our leadership and relationships with one another and lost people.

Statement of Faith

Baptist Faith and Message 2000

XVIII. 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.

XVIII. 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 11:6; 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; Isaiah 53:1-12; 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.

XVIII. 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; 27:22-28:6; 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; 11:1-12:8,14; 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 two scriptural offices are that of pastor/elder/overseer and deacon. While both men and women are gifted for service in the church, the office of pastor/elder/overseer 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; I 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 co-ordinate 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; 1Corinthians 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.

CTS STATEMENT ON GENDER AND SEXUALITY

We BELIEVE that God acts to give each person a gender by wonderfully and immutably creating each person as distinctly male or female. These two distinct, complementary genders together reflect the image and nature of God. Rejection, whether by personal volition or compulsion, of one's biological gender is a rejection of the image of God within that person and a sin against God. We believe that the term "marriage" has only one meaning, which is marriage as created and sanctioned by God in which God joins a natural-born man and a natural-born woman in a single, life-long, and exclusive union, as delineated in Scripture. We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other. We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman. We believe that condoning, engaging in, or facilitation of any form of sexual intimacy outside of marriage is sexually immoral, sinful, and offensive to God. We believe that any form of sexual immorality is sinful and offensive to God. Sexual immorality includes, but is not limited to adultery, fornication, homosexuality, lesbianism, bisexual conduct, bestiality, incest, pornography, polygamy, and attempting to change one's biological sex or otherwise acting upon any disagreement with one's biological sex (Genesis 2:24; 5:2, 1 Corinthians 6:18-20, Galatians 5:16-21, Romans 1:24-27).

This statement of faith reflects the teaching of CTS faculty but does not exhaust the extent of our faith. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe.

Admissions Requirements

Cross Theological Seminary is designed to give students an experience that challenges them to grow in the same ways Jesus grew as a young man: in wisdom, stature, and favor with God and with man (Luke 2:52). Acceptance to Cross Theological Seminary is an honor reserved for students who are ready for the challenge of committing two years of their life to prepare for their future in ministry.

Applicants must meet the following admissions requirements to be accepted into Cross Theological Seminary.

1. Be a United States citizen or demonstrate legal status to reside in the United States for two years while in seminary.
2. Be a committed follower of Christ.
3. Demonstrate a strong sense of the call of God on their life.
4. Be a current, regular, and active member of a local church.
5. Have earned a bachelor's degree from an accredited institution and program of study.
6. Affirm agreement with the Cross Theological Seminary Statement of Faith.
7. Complete the following admission requirements:
    - Online application
    - Online reference forms
    - Satisfactory background check
    - All required academic transcripts
    - Admissions interview
    - Student Information Release

The Admissions Committee will review the application information, and the Admissions Department will notify the applicant of a decision. In some cases, an applicant may be asked to provide additional evidence that they meet these requirements, or the Admissions Committee may apply additional conditions concerning the above entry requirements. These requests are in the applicant's best interest, based on our experience of the demands for a vocation and calling in ministry.

The Application Process

The application process consists of a completed online application form with the submission of all program-specific requirements and supporting documentation. The application for admission is on the Cross Theological Seminary website, www.CrossSeminary.com. Once the application package is completed and all required supporting documentation are submitted, the Admissions Committee will review the application and make an admission decision. The Admissions Committee meets at least monthly to review completed applications. The Admissions Department will notify applicants of the outcome of their application. Applicants accepted for admission who do not enroll in the application year for which they applied must complete a new application for admission for another application year.

Online Recommendation Form

Applicants must list three references as part of the online application. One of these references should be an individual who has a pastoral relationship with the applicant. All three references should be individuals who can testify to the applicant's relationship with Jesus, leadership skills, and Christian character. The recommendations may not come from a relative. When the online application is submitted, the three references will automatically be emailed a reference form and a request to complete the form on behalf of the applicant. It is the applicant's responsibility to follow-up with each reference to ensure timely completion of the reference form. Completed reference forms are automatically sent electronically back to CTS. Cross Theological Seminary may call this individual for more information about the applicant to follow up concerning academic or behavioral issues disclosed in the application process.

Transcript Submission

Applicants must submit an official transcript verifying completion of bachelor's degree from an accredited institution and program of study. College applicants should request one transcript at the time of application, followed by a final transcript upon graduation. All transcripts submitted, both in progress and final, must be official and sent directly to Cross Theological Seminary from the institution. Transcripts issued to the student are considered unofficial and cannot be used for admission consideration. Official transcripts are also required from all colleges and universities attended (once enrollment is concluded). An in progress official

transcript may be submitted for preliminary evaluation if the applicant is presently enrolled; however, it must be followed by an official transcript showing all final grades once the applicant's final grades are posted.

Applicants accepted for admission will not be enrolled in classes until required official transcripts have been received. Cross Theological Seminary will only accept official transcripts, not photocopies or documents marked "Issued to Student." All transcripts from a foreign institution must be translated, received in English, and evaluated by a transcript evaluation service. CTS uses Parchment Transcript Services. If an applicant's undergraduate institution does not participate in Parchment, transcripts can be mailed to:

Cross Theological Seminary
ATTN: Admissions Department
2448 Pinnacle Hills Parkway
Rogers, Arkansas 72758

All transcripts from a foreign institution or coursework earned outside the United States must be translated, received in English, and evaluated by a transcript evaluation service. This evaluation requirement also applies to transcripts for coursework earned outside of the United States who operate under the umbrella of an institution within the United States. Applicants must use one of the following transcript evaluation services for academic transcript(s) evaluation.

- www.jsilny.org
- www.spantran.com
- www.ece.org
- www.wes.org

Admissions Interview

Once an applicant's admission application is complete, a CTS team member will contact the applicant to schedule an interview as a last step in the application process.

Background Authorization Consent

Applicants will be sent a link to complete and background check after the interview phase of the application process. If there are questions or issues regarding the applicant's background check, the Admissions Committee, in partnership with the Security Department, will decide whether the applicant qualifies to enroll.

Student Information Release

Cross Theological Seminary is committed to student safety, growth, and development as individuals prepare for ministry. During a student's enrollment, situations may arise where student information needs to be shared between Cross Theological Seminary departments and personnel for the benefit of the student. Student privacy is essential, and Cross Theological Seminary seeks to maintain appropriate discretion regarding information sharing. Students will be required to formally acknowledge that in certain circumstances, limited personal information regarding a specific need may be shared carefully and with discretion with Cross Theological Seminary departments, Cross Church Campus Pastors, Staff, or Small Group leaders to benefit their growth and development in preparation for ministry during the post-acceptance process.

Technology Requirement

All admitted students will be required to submit classwork using Microsoft Word. The Seminary will provide all admitted students with a subscription to Microsoft 365 to meet this standard.

In addition, admitted students will be expected to provide their own laptop computer that meets the minimum technical standards to run Logos Bible Software. These technical standards are available on the Logos website.

Technical Standards

Cross Theological Seminary is a rigorous and comprehensive seminary experience that places specific requirements and standards on the students who enroll. The mission of Cross Theological Seminary is to prepare its graduates to enter full-time ministry. Detailed technical standards deliver the essential qualities considered necessary for Cross Theological Seminary students to achieve the knowledge, skills, and competencies needed for a career in full-time ministry. These qualities inform technical standards for admission to Cross Theological Seminary. All students admitted to Cross Theological Seminary must be qualified to pursue fulfillment of the technical standards. If a student cannot fulfill these technical standards, with or without reasonable accommodation, the seminary will not admit the student. Compliance with the seminary's technical standards alone does not guarantee a student's eligibility for admission into Cross Theological Seminary. Candidates for selection to Cross Theological Seminary must verify that they understand and can meet these

technical standards with or without reasonable accommodations. If accommodations are requested, the Admissions Committee will evaluate all students who state they can meet the technical standards of the seminary with reasonable accommodations and confirm that the stated condition qualifies as a disability under applicable laws eligible for such. If a student states they can meet the Technical Standards with reasonable accommodation, the seminary will determine whether it agrees that the student can meet the Technical Standards with reasonable accommodation. The determination includes reviewing whether the accommodations requested are reasonable and considering whether accommodations would jeopardize the student's or the institution's educational process, including all coursework deemed essential for graduation. These abilities and skills, as determined by Cross Theological Seminary, are as follows:

- Observation Skills: A student must possess, hear, and recognize tone.
- Communication Skills: Students must be able to speak intelligibly and hear sufficiently to effectively exchange information with team members, church members, and others. A student must be able to read and write English effectively to fulfill graduate-level academic requirements and to maintain accurate records as needed in ministry.

- Psychomotor Skills: Students must possess the physical skills, talents, and abilities to perform the essential physical task functions of academics and areas in ministry training. For example, those interested in pursuing ministry residency in the area of worship ministry must be able to sing and/or play an instrument.

- Social Skills: Students must possess the physical and emotional health required for the application of their intellectual abilities and the appropriate and timely employment of sound judgment. Students must display compassion, sensitivity, and concern for others and maintain professional integrity.

- Cognitive Skills: Students must possess an aptitude for rapid problem-solving and the capability to independently assess, interpret, and respond to pastoral scenarios and academic and ministry information.

Application Denial and Reapplication

The Admissions department will notify applicants who are not accepted for admission. An applicant denied admission can appeal the decision of the Admissions Committee if they feel additional information might influence the evaluation of their application. If an applicant wishes to appeal an admission decision, they should submit the following items to admissions@CrossSeminary.com. The items for an appeal should be submitted via attachments in one email with the applicant's name and "Admission Decision Appeal" in the email's subject line.

- Submit one to three letters of recommendation from pastors/staff from the church where the applicant currently serves, including their contact information, if the Admissions Decision Appeals Committee desires to contact the reference for additional follow-up.
- Submit a typed one to three-page essay answering the following questions:
    - Why do you feel called to attend Cross Theological Seminary?
    - Why do you think you will be successful at Cross Theological Seminary?
    - What have you done and are continuing to do to prepare yourself spiritually, mentally, emotionally, and physically for the rigorous demands of Cross Theological Seminary and eventual placement into full-time ministry?
    - Are there additional factors not included in your initial application that you would like the Admission Decision Appeals Committee to consider?

When Cross Theological Seminary receives all appeal requirements, we will notify the applicant via email. The Admissions Department will inform the applicant regarding a decision on the appeal within 15 business days of receipt of all appeal documents. Appealing an admission decision does not guarantee acceptance into Cross Theological Seminary. However, the Admissions Appellate Committee will consider the items mentioned above to determine if the additional information warrants acceptance. The deadline to submit all items for an admission appeal is July 1. Applicants denied admission may reapply five months from the date the prior application was submitted for the following application year.

English Requirement

Applying students who have graduated from a non-English speaking undergraduate school will be required to pass the TOEFL exam at their expense to ensure English proficiency before acceptance can be granted.

Financial Information

Cross Theological Seminary recognizes that finances are the number one barrier to a student's ability to pursue graduate level preparation for ministry. Because of the generosity of Cross Church, Cross Theological Seminary is able to significantly reduce this burden.

Tuition

The cost of tuition at Cross Theological Seminary:

- $485/hour
- The 45-hour Master of Theological Studies = $21,825

All students accepted for admission to Cross Theological Seminary will be able to apply for and receive a full-tuition scholarship.

Books

Students will be required to purchase a custom theological library provided by Logos Bible Software and curated by the Academic Department of Cross Theological Seminary. This extensive and powerful library tool will be available the first day a student begins classes and will be billed out at a rate of $300 over four semesters. Upon graduation, students will keep the entire theological library for life.

The first semester fee of $300 will be required upon acceptance for admission to hold the student's spot in the current academic year cohort. If the first semester $300 book fee is not paid by the posted due date the student's enrollment cannot be guaranteed.

The book fees charged each semester are non-refundable. If a student withdraws or is removed from Cross Theological Seminary prior to graduation all book fees are forfeit and the library will not convey to the student; the license will be retained by the seminary.

Mission Trips

During their two-year tenure at Cross Theological Seminary, students will be required to take two mission trips – one international mission trip and one North American mission trip. Students will be responsible for the costs of these mission trips. The total cost for both trips is: $5,000.

Students will be trained in best fund-raising practices for these mission trip costs during their first semester. These mission trip costs must be paid in full by the time of graduation.

If a student withdraws or is removed from Cross Theological Seminary prior to attending one or both of these trips, any funds raised will be forfeit and retained by the seminary.

Each student must have a current passport. Students will be responsible for the cost of passports, required travel immunizations, etc. for the international mission trip.

Graduation Fee

The graduation fee is $300.00. It covers costs related to the issuing of the diploma and the student's final transcript, as well as those associated with the commencement exercises such as cap, gown, hood, diploma, diploma cover, graduation breakfast, pictures, awards, special reception, and other event expenses. Students who are not able to participate in the commencement exercises will still be mentioned in the program and will graduate "in absentia." In absentia graduates must pay the full graduation fee.

Financial Aid

Cross Theological Seminary does not participate in or accept any form of federal or state financial aid.

Outstanding Balances

Any student whose account becomes past due 30 days or more is placed on financial lock. This prevents future semester enrollment and the ability to request transcripts or diplomas. Once the account is current, the financial lock will be removed. All students must either have a zero balance or maintain a current payment status in an approved payment plan to participate in the graduation ceremony. Students who owe a balance will not receive their diploma and can only receive or send transcripts once the student pays the balance.

Degree Program

Program of Study

Cross Theological Seminary prepares students to become tomorrow's leaders by holistically training students in academic instruction, character formation, ministry training, and spiritual development. More than a traditional seminary, Cross Theological Seminary offers a residency experience whereby students can choose a ministry discipline (worship, students, college, children, media, etc.) and serve as a ministry resident at Cross Church during their two years with Cross Theological Seminary, being mentored in ministry best practices by professionally active ministers.

Program Objectives

- Preaches or teaches the Word of God with competency and passion so as to engage the mind and heart.
- Demonstrates a significant understanding of the Bible with the ability to interpret the original meaning of the text and to provide application for life change in a contemporary context.
- Integrates systematic and applied theology, along with historical Christian foundations, into the larger context of biblical interpretation.
- Grasps a biblical worldview with particular ability to layer Christian thinking into the complexities of contemporary ethical challenges.
- Displays an understanding and practice of personal holiness, and the ability to function as a Christian leader in the context of a biblical vision of ministry and missions.

Master of Theological Studies

Code	Title	Hours
BIBL 5101	Old Testament Survey	3
BIBL 5102	New Testament Survey	3
BIBL 5103	Biblical Hermeneutics	3
BIBL 5104	Biblical Exposition/Teaching	3
THEO 5101	Systematic Theology	3
THEO 5102	Applied Theology	3
THEO 5103	Christian Ethics	3
THEO 5104	Research Capstone	3
HIST 5101	Church History 1	3
HIST 5102	Church History 2	3
LEAD 5101	Spiritual Formation of the Leader	3
LEAD 5102	Church Leadership 1	3
LEAD 5103	Church Leadership 2	3
MISS 5101	Evangelism and Missions	3
COUN 5101	Intro to Ministry Counseling	3
Total Hours		45

Ministry Residency

The MTS degree requires a ministry residency which is fulfilled at Cross Church. Each student will be evaluated to discern their particular ministry calling (students, college, media, children, worship, etc.). Students will be assigned to a Cross Church campus, to a ministry area on that campus, and to a ministry mentor of that ministry area. CTS Ministry Residency hours are as follows:

5 hrs on Sunday morning (approximately 7:30A to 12:30P, Fay Campus is 7:15A-12:15P)

5 hrs on Wednesday nights (or, Tue for Young Adults due to The Social)

2 hrs on one additional workday* (this will be flexible, see below) = 12 Ministry Residency Hours/Week

Residents *may be invited but are not required to attend* additional events on Sunday afternoons, Sunday evenings, weekend events, overnight events or similar activities unless it is worked into their 12 hours of ministry residency for that week.

*One additional day of the week as agreed upon by the mentor and seminary student. This provides time for our students to secure and work a part-time job outside of Cross Church.

Program Scope and Sequence

Cross Theological Seminary utilizes a cohort model to navigate students through a two-year, pre-determined sequence of classes. This two-year flow is as follows:

Fall of Year 1

- Old Testament
- Church History 1
- Spiritual Formation of the Christian Leader

Spring of Year 1

- New Testament
- Church History 2
- Church Leadership 1

Summer

- Research Capstone
- Christian Ethics
- Evangelism and Missions

Fall of Year 2

- Systematic Theology
- Hermeneutics
- Church Leadership 2

Spring of Year 2

- Applied Theology
- Biblical Exposition, Preaching, and Teaching
- Introduction to Ministry Counseling

Weekly Class and Residency Schedule

Sunday

- Resident Ministry service: Campus start time until conclusion of final service.
- Sunday evening special events as calendared.

Monday

8:30 am – 9:45am	Class #1
10:00 am – 11:00 am	Staff Meeting/Chapel
11:15 am – 12:30 pm	Class #2
12:30 pm – 1:30 pm	LUNCH
1:45 pm – 3:00pm	Class #3

Wednesday

8:30 am – 9:45 am	Class #1
10:00 am – 11:15 am	Class #2
11:30 am – 12:30 pm	LUNCH
1:00 pm – 2:15 pm	Class #3
3:00 pm – evening	Resident Ministry

Notes –

- Young adult ministry residency will substitute Tuesday night for Wednesday night.
- All ministry residency emphases will include additional time for special events throughout the year (camp, discipleship weekend, Dream Team trainings, etc.)
- In certain circumstances to be determined by the admissions office and the Vice President of Academic Affairs, students may be admitted in a non-cohort mode and allowed to complete the degree program at a customized pace.

from the moment a student makes application until the time that we celebrate their sending to their first place of ministry after graduation.

Student Services

The Student Services staff is here to serve students in their scholarly and vocational endeavors and inspire their spiritual journey through sustaining a safe, nurturing environment in which they can learn and grow.

Core Values for Student Services

Our Students

Students are the focus of Cross Theological Seminary. It is our mission to train our students within the context of the local church and to then send them out to fulfill the Great Commission.

Academic Rigor

We are committed to providing an academically rigorous selection of courses designed to train students for a lifetime of ministry but to also produce learners who know how to be life-long self-learners. Reading, writing, research, critical thinking, worldview analysis, and practical application form the foundation of the CTS academic program.

Ministry Residency

There is no better place to learn to do ministry than the local church. Nothing can replace training that takes place in the local church. Our commitment to each student is to train them within the context of the church and to tie that training directly to what they are learning in their formal classes.

Commitment to Institutional Core Values

The core values (see above) serve to center all that we do across the academy and the residency. We believe that a commitment to the core values will serve the students spiritually, physically, emotionally, and intellectually.

Sending

Our ultimate goal is to see students sent to churches and the mission field. We are committed to this endeavor

Library Services

Cross Theological Seminary has partnered with Logos Bible software to create a next-generation customized theological library. This library includes, for the times students are enrolled, access to a theological research subscription which includes: the Logos Research Subscription, the Lexham Research Subscription, Galaxie's Theological Journals, the Classic Scholarship Selection, Logos Mobile Education Video Library, and the International Critical Commentary Series. Additionally, CTS has worked with Logos to curate a custom and sizable theological library that students will gain access to once enrolled and will be able to take with them permanently upon graduation. The library coupled with the powerful Logos engine will serve students while at CTS and for many years in ministry. In addition to our primary partnership with Logos Academic Solutions, Cross Theological Seminary also partnered with Perlego. Perlego is an online learning library for academic and professional development books with powerful study tools built in. With over one million titles available to students, Perlego is used by seminaries and universities around the world, including Cambridge University. Cross seminary students will gain access to the entire Perlego library during student orientation, and will be able to utilize it on their computers, tablets, and phones wherever they go. In conjunction with their incredible Logos library and research subscription, Perlego will provide Cross Seminary students with a wealth of resources to aid them in their academic, spiritual, and ministry growth. Students will have access to Logos and Perlego support services and also the CTS employed librarian should they need personal assistance with library materials.

Academic Policies

Academic Records Privacy Rights

The Family Educational Rights and Privacy Act (FERPA) is a Federal law that protects the privacy of student education records. The law applies to all schools that receive funds under an applicable U.S. Department of Education program. Cross Theological Seminary does not receive funds from the U.S. Department of Education and is not subject to FERPA. However, ethical principles for the confidentiality of student records are important to Cross Theological Seminary. The seminary has established policies and procedures that align with FERPA regulations.

Credit Hour Determination

The term credit hour is the unit used to measure coursework at Cross Theological Seminary. The Faculty and Administration determine the credit hours awarded for courses in accordance with the vision, mission, and student learning objectives of Cross Theological Seminary. This measure meets the Carnegie Collegiate Student Hour Guidelines, related Federal definitions and requirements, and the Transnational Association of Christians Colleges and Schools (TRACS) on accreditation standards, policies, and guidelines. The number of credit hours assigned to a course should reflect the Course Learning Outcomes (CLOs), time spent in class, and the amount of outside-of-class work expected. The following are principles and working definitions, conforming to sound and commonly accepted practices, regarding the credit hour and the basis for its determination.

- The Faculty and Administration are responsible for the content, quality, and effectiveness of the curriculum; therefore, they are responsible for credit hour determination.
- Time spent in Classroom Instruction, Direct Instruction (Non-Class time), and Outside-Of Class Student Work determines the number of credit hours awarded to courses.
- Classroom Instruction and Direct Instruction (Non- Class time) times are equivalent for credit hour determinations.
- The Carnegie Collegiate Student Hour equals one semester hour of academic credit for 750 minutes of combined Classroom Instruction/Direct Instruction (Non-Class time) plus 1,500 minutes of Outside-Of-Class Student Work.
- The ratio of Classroom Instruction/Direct Instruction (Non-Class time) and Outside-Of Class Student Work is 1:2.
- The determination is the same for all course formats, lengths, levels, and locations.

Class Attendance

One of the most vital aspects of the residential seminary experience is attendance and punctuality in the classroom. Class activities for each course have been specifically designed to enable students to meet the course's objectives. Students are expected to be present when class begins and to remain the entire class session. Attendance is collected and recorded for each class, and instructors reserve the right to factor lateness, early departures, and class attendance into a student’s grade.

Classification of Absences

Each absence is classified as either “unexcused” or “excused.” All absences, including excused absences, count as absences. Absences may be considered excused for illnesses, emergencies, or unforeseen circumstances. An excused absence permits the student to make up any in-class work or assignments. If a student is absent for any reason, they are expected to confer with their professor concerning the possibility of being allowed to make up missed work. Students should inform instructors of planned absences. An unexcused absence is one in which the student does not attend a class. Students earn an “F” for work missed due to an unexcused absence. Examples of unexcused absences include alarm clock failure, traffic, inoperative vehicle, forgetfulness, and oversleeping. Any absence, even those for a reason that would otherwise be excused, is considered unexcused if the student does not communicate with the instructor within a week of the absence. Students must monitor their own class attendance to know when they are approaching or have exceeded the maximum allowed. Students who exceed the maximum number of absences allowed for a class earn a Failure due to Absences grade of “FN.” The course

grade is changed to “FN” only at the END of the semester. The grade “FN” is recorded regardless of the student’s grade in the course at the time the student violates the relevant absence standard. A course in which the student earns a grade of “FN” counts toward the student's attempted credit hours, adversely affects the student’s GPA, and carries the same weight as if the student had earned a grade of “F.”

Number of Absences Allowed

Attendance is required at 80 percent of the sessions of a course in order to pass that course. The maximum allowable excused and unexcused absences (20 percent) are:

3 Credit Hour 16-Week Course = 6 Absences

Students who miss more than 20 percent may appeal to the Academic Review Committee if they believe extenuating circumstances were present. The student should submit a letter with supporting documentation to the Academic Review Committee to appeal.

Grading

At the end of the term/semester, instructors assign a grade for every course that carries academic credit. Cross Theological Seminary calculates grade point average (GPA) on a 4-point scale.

Grade	Definition	Points	
A	Excellent	4.0	90%-100%
B	Good	3.0	80%-89%
C	Acceptable	2.0	70%-79%
D	Low Quality	1.0	60%-69%
F	Failure	0.0	0%-59%
FN	Failure due to Absences	0.0	

Grade Point Average (GPA)

Academic achievement will be summarized by the cumulative grade point average (GPA).The grade-point average is computed by adding the total point values for all courses and dividing by the total number of credit hours attempted during the same period of time; in other words, it is an average of grade points weighted by credit hours.

Each letter grade awarded to a student for a course is assigned a point value as noted above. A student may determine the grade points for each course by multiplying the number of points the grade is worth times the number of credit hours the course carries. Thus, a B letter grade (worth three points) in a three-credit-hour course is worth nine points, and an A (worth four points) in the same three-credit-hour course is worth twelve points.

Grades and credits for transfer courses are not used in computing the GPA. If a student fails to maintain a GPA of at least 2.0, they may be placed on academic probation. Academic probation and the consequences thereof will be decided upon by the seminary administration.

Students are required to attain a final GPA of 2.0 or higher in order to satisfy the grade point requirement for graduation.

Students who meet the following GPA criteria may qualify to be named on the seminary chancellor’s list or president’s list for a given semester.

- Chancellor’s List—3.8-4.0
- President’s List—3.5-3.7

Make-up Test Policy

Students who miss class on the day of a test will have one week from the scheduled test day to make up the test if eligible to do so. The instructor should make individual arrangements for students to make up a test. Students should be instructed to take their tests within one week of their return to class. If the instructor will not be available to proctor the exam and is not able to find a suitable proctor, he/she may request assistance in providing the testing setting for the student from the Academic Office.

Academic Integrity

Academic integrity is a vital element of any learning community. The seminary’s faculty are held to the highest standards in this regard and expect their students to do the same. Students who compromise the integrity of academic inquiry are subject to disciplinary action on the part of the seminary. A violation of academic honesty may include, but is not limited to, the following:

- Cheating on written examinations, quizzes, or other written work

- Plagiarizing—using another's intellectual property (thought, writing, etc.) without proper reference/citation, whether directly quoted or paraphrased
- Giving or receiving unauthorized assistance during a test
- Falsifying, forging, or altering academic records
- Obtaining or attempting to obtain copies of a non-circulating examination

Penalties for breaches of academic integrity may include receiving an F for the assignment in question, receiving an F for the course, and/or dismissal from the course. In extreme cases, the administration reserves the right to suspend the student from all studies at the seminary.

The Use of Artificial Intelligence

Cross Theological Seminary entrusts students with the ethical responsibility of using Artificial Intelligence (AI) in a manner that enhances their intellectual and academic abilities. AI should supplement, not replace, personal effort and active engagement in the learning process. It is important to remember that human work comes before and after AI work, ensuring that AI serves as a tool to augment abilities, not substitute for intellectual contributions. Cross Theological Seminary treats AI assistance in the same manner as collaboration with other people. Students may talk about ideas with people, as well as AI assistants. However, all submitted academic work must be produced by the students. An assignment should only include either original content written by the student or properly cited source content. AI detection tools are used to identify the use of AI in assignments. Assignments are then flagged to determine if AI was used appropriately. CTS follows a developmental process to help students recognize if or when they have misused AI in the completion of course assignments. This process includes a conversation with the instructor, who considers version history and knowledge gained by the student to determine the appropriate outcome. This process aims to equip students with knowledge about the acceptable uses of AI that they can apply toward the successful completion of future assignments. Students should take care and foresight when using AI, as it may constitute a violation of academic integrity. Questions about AI use on assignments should be directed to instructors for clarification.

Transfer of Credit

Cross Theological Seminary will evaluate courses and degrees from accredited institutions for possible transfer of credit. CTS may transfer credit for eligible academic courses if an academic review indicates a reasonable parallel in scope and content between the courses completed at the original institution and the course currently offered at CTS. Credit will be accepted for those courses that are graduate level in which applicants have made a grade of C or better. CTS will only accept a maximum of 20% transfer credit for any degree offered. Although credit hours earned elsewhere count toward graduation requirements, these credits earned are not used in calculating the GPA. For the results of the evaluation, contact the Office of the Registrar.

Adding or Withdrawing from Courses

Cross Theological Seminary operates using a cohort model. All students for a given academic year enter together and take the same classes together, on a prescribed sequence, over the course of their two years in the program. This makes adding a course unnecessary and withdrawing from a course problematic. See *Leave of Absence* section for more information.

Leave of Absence

Students who need to interrupt their studies temporarily for medical, personal, or employment reasons may apply for a Leave of Absence. A Leave of Absence permits the student to cease attendance for a specified time and not have to apply for readmission. Approval of Leave of Absence requests is not automatic. The Vice President for Mobilization and Sending is the final approval authority for Leave of Absence requests.

Course Incomplete

If a student is unable to complete the course work of a class by the last day of class due to unavoidable circumstances, the student may request a grade of Incomplete (I). The decision to grant a grade of Incomplete lies entirely with the instructor. The instructor will set a new due date for unsubmitted work to be completed and submitted, not to exceed two weeks beyond the end of the course. Any unsubmitted work not submitted by the new due date will be graded accordingly and a final grade will be assigned for the course.

Grade Appeal

Course assignment grades may be appealed before the end of the semester. Students should make their appeal to the instructor of the course. If a student is not satisfied with the outcome of the appeal, they may make a second appeal to the Vice President of Academic Affairs.

If a student believes an error has been made in assigning a final grade to a course, they may appeal to the instructor. If they are not satisfied with the outcome of the appeal, they may appeal a second time to the Vice President of Academic Affairs. The student should be prepared to explain the rationale for a grade review and why they did not raise an issue during the semester. The decision of the VPAA is final.

Course Repeat

Students in good standing earning a grade of F, FN, or WF may retake that course without advance authorization. Both instances of the course will appear on the student's transcript, and the student's grade point average calculation will include the original grade earned in that course.

Transcript Requests

Students can request unofficial transcripts directly via the seminary. A student can access unofficial transcripts at any time without any charge. Official transcripts may be obtained through Parchment.

Graduation Requirement and Procedures

Once a student has passed all courses in their degree program in conjunction with their residency requirement, they may make application for graduation. Applications for graduation will be available at the beginning of the student's last semester of classes. Students will be cleared for graduation with an approved application for graduation and a zero balance in the financial office.

Graduation Honors

Academic honors will be conferred upon candidates who have earned the following cumulative grade point average:

- Summa Cum Laude 4.000 to 3.900
- Magna Cum Laude 3.899 to 3.700
- Cum Laude 3.699 to 3.500

Determination of honors status for the commencement ceremony is made towards the end of the spring semester when the student will be graduating. The actual honors earned at the completion of all degree requirements will be noted on the transcript and diploma. No candidate will receive academic honors who has been placed on disciplinary probation.

Student Achievement Information

Retention Rates:

Total Retention Rate By Cohort:

Cross Theological Seminary is proud to report a retention rate of 97.6%* for Cohort 1 (Fall 24 – Spring 26) and a retention rate of 100% for Cohort 2(Fall 25 – Spring 26). This statistic underscores the institution's commitment to the Cohort model and how it has helped students maintain community and strengthen their ability to continue in their academic pursuits.

Term to Term Retention Rate (25-26):

Cross Theological Seminary is proud to report a 100% retention rate for the 25-26 academic year.* This statistic underscores the institution's unwavering commitment to promoting student satisfaction and success.

*For the purpose of accurate retention rates, we have excluded students on a leave of absence from these numbers.

Graduation Rates:

Graduating on time (100% Time):

Cross Theological Seminary is proud to report an 88.6% graduation rate for Cohort 1 Students who started their Master of Theological Studies program in Fall 2024 and are graduating within the 100% timeframe(2 Years).

Context:

6.8% of our Cohort 1 Students have been approved for Leaves of Absence over the last 2 years. We estimate that we will have a graduation rate of 95.5% using the standard graduation timeframe of 150% time (3 years)

Job Placement Rate:

Cross Theological Seminary is proud to report a 76.92% Job placement rate for the graduating class of 2026.

More than 3/4 of our graduates secured ministry or vocation-related employment at the time of graduation. While this reflects strong placement in key ministry roles, it also highlights an opportunity to strengthen our transition from formation to placement—particularly for those still discerning or pursuing the right long-term fit. Our focus moving forward is to not only increase placement rates, but to continue to ensure alignment between calling, preparation, and sustainable lifelong ministry preparation.

Student Due Process

Suspension

In the event where the Statement of Ethical Standards and / or Core Values is violated, Cross Theological Seminary reserves the right to take disciplinary action that may result in suspension against a student who violates scriptural guidelines.

A *suspension* is defined as a temporary disciplinary action placed upon the student. A student regretfully qualifies for a suspension when the following measures of "*Due Process*" have been taken in the systematic order below without resulting in full compliance from the student:

1. First, the student meets with the Vice President of Student Development and Mentoring (VPSDM). A verbal warning is given with explanation of violating the Statement of Ethical Standards and / or Core Values and written documentation of the meeting with the student is completed by the VPSDM and thus filed in the Registrar's Office.

2. Second, if the incident is repeated again OR an incident occurs with similar violation behavior at the discretion of the VPSDM, the student is officially suspended in the following manner:

    a. The VPSDM reports the information to the Vice President of Mobilization and Sending, who reviews the information with the President to determine if any information from the violation warrants heavier consequence such as actual expulsion.

    b. If no heavier consequence is determined, the suspension remains and the VPSDM calls a meeting with the student to announce his or her suspension and includes the Vice President of Academic Affairs.

    c. Prior to the meeting, the VPSDM will retrieve the previous written documentation from the Registrar's office and will record the meeting details for the suspension.

    d. After the meeting, the written documentation noting the suspension is to be returned back to the student's file in the Registrar's office.

    e. If the suspended student is not in agreement with the decision for suspension, he or she is permitted to write a letter of appeal directly to the President, in which he will meet with his Administrative Council to review the appeal and after wise and thorough consultation, the President will respond with a final decision in which no additional appeal will be accepted.

The consequential terms for a student's suspension are as follows:

1. The length of the suspension is four (4) consecutive days, with the first day of suspension beginning the day after suspension was affirmed by the President.

2. The student is not permitted to attend classes and thus counted "absent" for each missed class as part of the consequences for his or her actions. This will be an unexcused absence.

3. For all student activities on or off campus, the suspended student is not allowed to participate until the suspension period is over.

Expulsion

In the event where the student's expected Code of Conduct is violated, Cross Theological Seminary reserves

the right to take disciplinary action that may result in expulsion against a student who violates scriptural guidelines.

An *expulsion* is defined as a permanent disciplinary action placed upon the student. A student regretfully qualifies to be expelled from CTS when the following measures of "*Due Process*" have been taken in the systematic order below resulting in validated, factual information pertaining to the student's violation of the Code of Conduct:

1. The VPSDM reports the information to the Vice President of Mobilization and Sending, who reviews the Code of Conduct violation information with the President to determine if the information is factual and thus warrants consideration for expulsion. Included in his review, the President additionally calls a meeting to order with his Administrative Council to further assess the review after wise and thorough consultation.

2. After the review and meeting with the Administrative Council, the President makes the final decision. If the information is validated as factual and confirmatory of the student's violation of the Code of Conduct, the student is officially expelled from Cross Theological Seminary, effective immediately upon the President's decision.

3. The Vice President of Mobilization and Sending informs the VPSDM of the President's decision and the VPSDM calls a meeting to the President's office with the student, including in the meeting the Administrative Council.

The consequential terms for a student's expulsion are as follows:

1. The length of the expulsion is to be determined by the President as permanent with no option to re-enroll ever again or permanent for the academic year in which the expulsion took place with possible option to reapply the next consecutive academic year.

2. No appeal will be allowed from the student; expulsion disqualifies the student from any appeal to the President.

3. The expulsion is permanently recorded with the Registrar on the student's transcript for the semester in which the expulsion occurred, with no option for removal from record.

4. There will be no refunds for student fees.

Student Complaint Procedures

A complaint may be initiated by a student, when he/she feels that they have been treated unjustly. To file a complaint regarding CTS or any of its staff and faculty, students should follow the procedures below:

1. Attempt to resolve the issue informally. If the informal process does not resolve the issue, the student may file a grievance in regards to the student discipline or academic issue which he/she believes impedes academic studies, student life, or spiritual growth.

2. Submit a Student Complaint Form. Forms can be found in Populi and are submitted through Populi.

3. After receipt of the complaint, the Vice President of Development and Mentoring will investigate the matter unless the complaint is against him/her. At that point, the Vice President of Mobilization and Sending will be in charge of investigating the matter. The process may require contacting all parties involved including the student.

4. Once all the information has been gathered, the VPSDM will meet with the student and inform her/him of the outcome. Documentation of the results will be placed in the student’s file, located in the Registrar’s office.

5. If a student feels that he/she has not been treated fairly in the process outlined or that the issue has not been resolved, then he/she may report the incident to TRACS. Directions for filing are found at: https://tracs.org/Documents/1.BP104-ComplaintsAgainstMemberInstitutionsorTRACS.pdf

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- LEAD 5102 – Church Leadership 1
- LEAD 5103 – Church Leadership 2

Missiological Studies

- MISS 5101 – Evangelism and Missions

Counseling Studies

- COUN 5101 – Introduction to Ministry Counseling

Church Ministry Studies

- CHMI 5101, 5102, 5103, 5104 – Field Education

Course Classifications and Descriptions

Course Classifications

Course classifications are broken down by (1) the initials of the department/subject, (2) the number "5" for 5000 (lower-level graduate courses), and (3) the ascending course trajectory: 101, 102, 103, etc.

Biblical Studies

- BIBL 5101 – Old Testament Survey
- BIBL 5102 – New Testament Survey
- BIBL 5103 – Biblical Hermeneutics
- BIBL 5104 – Biblical Exposition, Preaching, and Teaching

Theological Studies

- THEO 5101 – Systematic Theology
- THEO 5102 – Applied Theology
- THEO 5103 – Christian Ethics
- THEO 5104 – Research Capstone

Historical Studies

- HIST 5101 – Church History 1 (The Early Church to the Modern Era)
- HIST 5102 – Church History 2 (Great Leaders of the Last 150 years)

Leadership Studies

- LEAD 5101 – Spiritual Formation of the Church Leader

Course Descriptions

BIBL 5101 – Old Testament Survey

This course provides an overview of the authors, books, genres, storyline, and theology of the Old Testament. Students will be equipped and challenged to correctly interpret and apply the Old Testament in their ministry setting.

BIBL 5102 – New Testament Survey

This course provides an overview of the authors, books, genres, storyline, and theology of the New Testament. Students will be equipped and challenged to correctly interpret and apply the New Testament in their ministry setting.

BIBL 5103 – Biblical Hermeneutics

This course introduces students to the basic principles, methods, and resources of biblical interpretation and application for the sake of personal growth and in preparation for faithful expositional preaching and teaching in the local church.

BIBL 5104 – Biblical Exposition, Preaching, and Teaching

This course provides a basic introduction to the biblical and theological basis for preaching and teaching God's Word, as well as the skills needed for faithful and effective biblical exposition in the various ministry contexts of the local church. Students will be taught and challenged to faithfully exposit Scripture according to their God-given roles and functions.

THEO 5101 – Systematic Theology

This course provides an overview of Christian doctrine including Revelation, God, Humanity, Sin, Christ, the Holy Spirit, Salvation, the Church, and Last Things. Emphasis will be given to defining each doctrine, exploring their biblical basis, and working out their implications for life and ministry in the local church.

THEO 5102 – Applied Theology

This course builds off of Systematic Theology by providing students with the opportunity to think critically about how the core doctrines of the Christian faith should be articulated and applied to their own lives as well as to the believers in their ministry context.

THEO 5103 – Christian Ethics

This course introduces students to moral theology and its application to the various ethical dimensions of local church ministry in postmodern society. Students will be challenged to think critically through current issues and how the local church should respond in keeping with its gospel-witness.

THEO 5104 – Research Capstone

The Research Capstone is an independent study that students complete in conjunction with their ministry supervisor. Students will write a 7,000-word research paper designed to aid their ministry area through careful biblical and theological reflection and practical application.

HIST 5101 – Church History 1 (The Early Church to the Modern Era)

This course provides a general survey of the history of Christianity from the New Testament to the modern era. Emphasis will be given to reflecting on the people and primary sources that aided in the spread/defense of the gospel and the theological formation of the church.

HIST 5102 – Church History 2 (Great Leaders of the Last 150 years)

This course provides a biographical overview of great Christian leaders from the last 150 years. Students will have the opportunity to read, listen to, and watch recordings of these leaders in exploring and learning from their lives and ministries.

LEAD 5101 – Spiritual Formation of the Church Leader

This course introduces students to the theology and practices of spiritual formation. Emphasis will be given to equipping students to develop spiritual habits that will aid their growth in godliness, and as a result, their faithfulness as church leaders.

LEAD 5102 – Church Leadership 1

This course introduces students to the biblical and theological foundations of ministry leadership. As a result, students will be challenged to think carefully about the character and competencies of faithful and effective ministry leaders. Students will also have the opportunity to learn from various pastors and leaders as they reflect on their own leadership development.

LEAD 5103 – Church Leadership 2

This course provides students with the knowledge and skills necessary for leading in the local church, on the mission field, and in various ministry settings. Throughout the course, students will think critically and experientially about how to lead churches and ministries toward spiritual and organizational health, as well as missional faithfulness and effectiveness.

MISS 5101 – Evangelism and Missions

This course provides the biblical, theological, and historical foundations for evangelism and missions. The goal is to equip students with the skills and best practices necessary to faithfully proclaim the gospel in their given context, plant churches, and equip believers to make disciples of all nations. Credit hours for this course will be partially completed via two mission trips (one international and one domestic) during the two years of the degree program.

COUN 5101 – Introduction to Ministry Counseling

This course provides a basic introduction to the theology, philosophy, and skills of ministry counseling. Emphasis will be given to establishing the biblical and theological basis of counseling, equipping students with the necessary skills for counseling in the local church, and challenging students to work out the implications of counseling in their own lives.

CHMI 5101, 5102, 5103, 5104 – Field Education

These courses are paired with the ministry residency in which all students are required to participate. However, if the student chooses to do an end of semester reflection paper, they can gain three credit hours of field education per semester. Note: these courses do not fall under the total course load for the MTS degree, but credit will appear on the student's transcript.