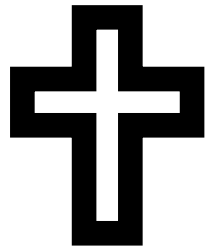


Macedonia Baptist College

Student Handbook



**Macedonia Baptist College
9722 Hwy 601
Midland, NC 28107
(704) 784-4200**

Macedonia Baptist College

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I. Philosophy and History

A. The Macedonia Baptist College Mission

1. Macedonia Baptist College is a local church ministry that is designed to prepare men and women for serving the Lord. Our philosophy is local church oriented. We believe that the hope for our culture will come from the local church, and the training is designed to help make a difference in lives.
2. Macedonia Baptist College is distinctly Baptist in its philosophy and purpose and is dedicated to promote and defend Biblical truths held by Baptists throughout the centuries.
3. Macedonia Baptist College is without denominational or governmental support or influence. Autonomy creates an atmosphere of liberty to teach Biblical truths without the necessity to gain governmental or denominational favor.
4. Our staff is dedicated to produce students who love the Lord and His work. The college will provide basic training for preachers, teachers, and missionaries. We invite any serious Bible student to come be a part of Macedonia Baptist College.

B. History

1. With a burden to provide a means of education for full-time pastors, Christian workers and students who could not leave families, jobs, and other obligations to go to Bible College, Dr. Ronnie Simpson founded the Bright Light Baptist Institute in the fall of 1991 as a ministry of Bright Light Baptist Church, Concord, North Carolina.
2. Due to the growth and desire of local churches to participate in the learning opportunities, the name of Bright Light Baptist Institute was changed to Carolina Bible College in 1993. Since this time the college has grown to include numerous satellite colleges in the United States. Macedonia Baptist College also supplies materials for more than 100 mission works on foreign fields.
3. On September 1, 2006, the name of Carolina Bible College was changed to Macedonia Baptist College. Macedonia Baptist College (hereafter referred to as MBC) continues to operate under the ministry of Bright Light Baptist Church. The operation of all online students, correspondence students, Satellite Colleges and missionary endeavors on foreign fields has been placed under the administration of MBC. The use of the term “Macedonia” reflects our focus on home and foreign missions by training preachers and Christian workers to fulfill the Great Commission and better projects the global vision of our outreach and influence.
4. The primary focus of the ministry of MBC is the working student who has neither the time nor resources to attend a full-time Bible College. As part of its educational ministry, MBC currently has over 130 students enrolled in its Online and Correspondence divisions.

C. Local Church Focus

1. The Autonomy of the Local Church – MBC holds strongly to the philosophy of local church autonomy. We believe the local church is the center of God’s working to evangelize the world with the Gospel of Jesus Christ. We believe the pastor of the church is the most qualified individual for the training of preachers and making disciples. Therefore, our goal is to assist the local pastor in the training of preachers and Christian workers by providing the necessary tools for education and discipleship.
2. By providing educational opportunities under the direction and authority of the local church, students desirous of obtaining Biblical training can do so without having to leave their local church to attend Bible college elsewhere. This keeps the student involved in the ministry of their local church while gaining an education which is consistent with the philosophy and doctrines of their pastor and church leaders.
3. Multiplication by Division – MBC promotes the philosophy of multiplying by dividing. Our goal is not to grow into an immense local educational institution, but rather start training centers in local churches to produce Christian leaders for the work of the ministry. This philosophy allows for hands-on or practical training with students and also eliminates the necessity of expensive facilities and staff.
4. Respect for Local Church Authority – By keeping the training of preachers and Christian workers under the authority of the pastor and the local church, graduates cultivate much needed respect for the pastor’s authority. A servant’s heart is more readily developed by allowing the pastor to train the student while also serving by his side.

II. Admissions

A. Admissions Policy

1. Since the express purpose of MBC is to train men and women for Christian service, it is expected that those who seek admission manifest evidence of good character, a dedication to purpose, a willingness to learn, and a sincere desire to know the will of God. Such demands the utmost in personal discipline of the Christian life.
2. All applicants for admission will be considered without regard to race, color, nationality, ethnic origin, sex, handicap, or religion.

B. Application Procedure

The Application Procedure for Online Students varies slightly from the Application Procedure for Correspondence Students. An Online Student is one who will be completing all course work online through www.mbcmidlandnc.com. A Correspondence Student is one whose course work will be physically mailed from the MBC office, completed by the student and mailed back to the MBC office for grading.

1. Application Procedure for Online Student:
 - a. Open your Internet Browser and go to www.mbcmidlandnc.com
 - b. Click on *Student Enrollment*, then click the sub menu *Online Student* and follow the four steps outlined.
2. Application Procedure for Correspondence Student
Email: cbckjv1611@charlotte.twcbc.com or cbcomsec@charlotte.twcbc.com and request an application.

NOTE: A copy of applicant's High School Diploma or General Education Diploma must be mailed, faxed, or emailed to the Administrative Office.

Macedonia Baptist College
9722 Hwy 601
Midland, NC 28107
Fax number: 704-784-4222
cbcomsec@charlotte.twcbc.com

Graduate Students

A copy of Bachelor's Degree or Master's Degree must be submitted by students entering the graduate program.

III. General Conduct

Standards of Conduct and Discipline

The administration of MBC strives to accept students who express a sincere desire to live for Jesus Christ and whose character gives evidence that is consistent with such a profession.

Students and faculty of MBC are expected to deport themselves in a manner that befits a Christian and brings honor to the Lord Jesus Christ. Attendance at MBC is a privilege and the college specifically reserves the right to dismiss students who conduct themselves in a manner incompatible with its purpose and functions.

Students from other denominations and religious affiliations are welcome to study at the MBC. However, promotion of doctrinal positions and controversial subjects opposed to *The Statement of Faith* and *Controversial Issues* as discussed in the section of this catalog entitled College Distinctives by a student in the name or representation of MBC, will be grounds for dismissal. The final decision in all matters of discipline will be decided by the president of MBC.

MBC is a ministry of Bright Light Baptist Church. Therefore, its operation is subject to the guidelines of the constitution of Bright Light Baptist Church, Concord, North Carolina.

Local Church Issues

MBC's philosophy and purpose is centered on the ministry and authority of the local church and pastor.

Students must maintain a proper New Testament Christian relationship with their local pastor and church. Any student dismissed from a local church due to immorality, unfaithfulness, false doctrine, disloyalty, dissension or any other such matter opposed to New Testament standards of Christian conduct may be dismissed from enrollment at the discretion of the President of MBC.

Student Grievance Policy and Procedure

College policy grants to the administration and faculty of MBC the authority to develop and administer the processes for study and other issues related to student life. Students are expected to conform to expectations and standards of performance and conduct. The same polity that establishes the governance of academic and administrative affairs, however, allows the student the opportunity to seek recourse from what they consider to be unfair or unjust evaluations or processes. In the case of doctoral students, grievance procedures and decisions are established and administered by each doctoral committee.

Before completing the following application for grievance for redress, the student should:

Review documents that address the situation - syllabi, policies and procedures, etc.

Prayerfully consider the validity of the grievance.

In keeping with Matthew 18, discuss the issue with the professor or administrator involved. If the issue cannot be resolved at this level, then the student should follow the Student Grievance Process as described below.

It is the policy of the college to evaluate seriously student grievances and either resolve the problems brought by the student or make appropriate recommendations to the appropriate office for such resolution. Procedures are established below for addressing student grievances in four sections: academic issues, administrative issues, issues concerning sexual harassment, and honor code violations.

The grievance process described below begins with the completion of a student-initiated application for review, the Student Grievance Form. This form should be returned to the College office.

Section I – Academic Grievances

For Grievances of Academic Issues Related to Grades, Course Information, Course Content, Faculty Conduct, Performance, or Attitude.

The college specifically assigns to the individual faculty member responsibility for establishing grade criteria and the subsequent assignment of grades upon evaluation of student work.

In the case that a discussion of the issue with the professor or administrator involved does not resolve the issue, the following procedure should be followed:

The student completes, signs, and delivers the Student Grievance Form to the College office who will then contact the appropriate person(s) to attempt to establish a resolution to the grievance. If the situation remains unresolved, the matter will be addressed by the Dean of Students, who will attempt to establish a resolution to the grievance. The student may request that a faculty member attend the meeting as well.

The President will make a final decision concerning the grievance.

Section II – Administrative Grievances

For Grievances of Administrative Issues Related to Support Services

The student completes, signs, and delivers the Student Grievance form to the College Office, who will then contact the appropriate person(s) to attempt to establish a resolution to the grievance.

If the situation remains unresolved, the matter will be addressed by the Dean of Students, who will attempt to establish a resolution to the grievance. The student may request that a faculty member attend the meeting as well.

The President will make a final decision concerning the grievance.

Section III – Sexual Harassment

For Grievances of Academic or Administrative Issues Related to Sexual Harassment

MBC respects the personhood of all individuals, regardless of race, color, national origin, sex, age, or religion. The College, therefore, will not tolerate the abuse of individuals in regard to these matters. It is our policy to maintain a workplace free from all forms of harassment, which includes sexual harassment, whether verbal or physical.

Sexual harassment is prohibited by the College's policy as well as by federal and state law. Sexual harassment includes all unwelcomed sexual overtures or advances including, but not limited to, offensive jokes, comments, innuendos, or other sexually oriented statements; requests for sexual favors; and other verbal or physical conduct of a sexual nature when:

- Submission to such conduct is made either explicitly or implicitly as terms or conditions of a student's academic achievement, or
- Submission to or rejection of such conduct is used as the basis for decisions regarding the student's academic status, or
- Such conduct has the purpose or effect of unreasonably interfering with a student's performance or creating an intimidating, hostile or offensive learning environment.

If a student feels that he/she has been subjected to any type of harassment, the offense is to be reported to the President's Office within 48 hours. A written complaint should include the name of the person(s) involved, the specific nature of the offense, and the date that it occurred. The President's Office will conduct a thorough investigation of the complaint, and appropriate remedial action will be taken. Any information as is gathered will be treated as confidentially as practical. Where investigation confirms the offensive behavior, prompt corrective action will be taken with appropriate redress to the complaining party. Students reporting incidents of sexual harassment or cooperating with an investigation thereof will be protected from reprisals in any form. The confidentiality of the parties involved will be protected throughout the investigation, and only those parties whom the President deems necessary to have knowledge of the case will be informed.

Any employee found to be guilty of violating this policy will be disciplined, up to and including termination. Likewise, disciplinary measures will be applied in any instance determined fabricated for malicious reasons.

If the student feels that he/she has been subjected to any type of harassment, the offense may be reported to the President's Office.

After a thorough investigation, the President will make a final decision concerning the grievance.

Section IV – Honor Code

Each Student Agrees:

- I understand and will support and follow the Honor Code.
- I will not personally use unauthorized materials, and I will not participate with others in cheating.
- I will not facilitate cheating, and if I become aware of violations of academic or moral integrity, I understand that I have a responsibility to the college community and will at least say something to the student involved or discuss the situation with a professor or the appropriate Dean.

Academic work is evaluated on the assumption and the expectation that the work presented is the student's own, unless designated otherwise. Anything less is unacceptable and is considered academically dishonest. Collaboration, plagiarism, and cheating—all defined below—are considered forms of academic dishonesty and students guilty of such are subject to disciplinary action.

1. Collaboration: Submission of a paper that is paraphrased from, or identical to, another student's paper. A "paper" is defined as "any materials submitted by a student for credit in a course."
2. Plagiarism: Submission of a paper in which substantial portions are paraphrased without documentation or are identical to published or unpublished material.
3. Cheating: The improper use of books, notes, another student's tests, or other aids during an examination. It is the responsibility of the student to get approval for the use of such aids prior to the time of the examination, and without such approval they will be considered improper. An "examination" is defined as "any testing situation in which the score will be used for credit in a course."

Failure on a student's part to live up to this Honor Code becomes the concern of the appropriate Dean and faculty advisor. (It is assumed, however, that any matter of concern in this area between members of the College community will first be dealt with according to the principles of Matthew 18:15-22).

"Due process" in dealing with disciplinary problems is primarily for the purpose of protecting the reputation of a student against false or unsupported accusations. The purpose of disciplinary action is always redemptive, with every effort made to help the student involved to gain insight into his or her own needs and motivations as a potential minister in Christian service. Where there is evidence of personality and character weaknesses that would make it unwise for a student to continue in preparation for the ministry, the student is given counsel to help him or her see that fact.

A Student Disciplinary Committee will handle all cases referred to it by the appropriate Dean and will be the appellate body for decisions made by the Dean that are appealed by the student. The Committee will handle any case involving the possible dismissal of a student, and dismissal may only take place by action of the faculty. The student will receive a written statement of charges against him/her. He/she may be accompanied by a personal representative, may bring witnesses on his/her own behalf, and may choose not to answer any of the questions directed to him/her. If either the Student Disciplinary Committee or the student deems the advice of a lawyer necessary, such a person may give any advice he/she believes pertinent; but he/she may not enter into the proceedings and/or deliberations of a Student Disciplinary Committee.

Should the situation warrant it, the student may be given a warning, a disciplinary probation, a required leave of absence, or dismissal. Appeal of any action of the Student Disciplinary Committee may be made to the faculty in writing. Further appeal may be made after the faculty's decision to the President of the College. Such an appeal must be in writing, and a personal interview will be granted with the appeal.

If the student feels that he/she has witnessed a violation of the honor code or if they themselves have violated the honor code, they are to take the following steps:

1. The student completes and delivers the Student Grievance Form to the College Office, who will then contact the appropriate person(s) to attempt to establish a resolution to the grievance.
2. If the situation remains unresolved, the matter will be addressed by the Dean of Students, who will attempt to establish a resolution to the grievance. The student may request that a faculty member attend the meeting as well.
3. The President will make a final decision concerning the grievance.

IV. Statement of Faith

We believe that the King James Version Bible is the Word of God for the English speaking people, supernaturally inspired, so that it is inerrant and preserved by God in its verbal inspiration, so that it is an authoritative standard for every age and every life.

We believe that God, out of His love for men, sent Christ into the world to save sinners.

We believe Jesus Christ is the Son of God and the only way to eternal salvation.

We believe that Jesus Christ in the flesh was both God and man, that He was born of a virgin and that He lived a sinless life, in which he taught and wrought mighty works and wonders and signs exactly as revealed in the four Gospels, that He was crucified, died as a penalty for our sins and was raised from the dead, bodily on the third day. Later, He ascended to the Father's right hand where He is head of the church and intercedes for believers, and from whence He is coming again personally, bodily, and visibly.

We believe that the Lord Jesus Christ made a perfect atonement for sin through His death. By His shed blood we are redeemed from our sins. He became sin for us that we might be justified through faith in His shed blood.

We believe that once a person is saved he becomes a new creation in Christ. The goal of the Christian will be to grow in spiritual maturity through obedience to the Word of God and the indwelling Spirit.

We believe the church exists for the purpose of sharing the exciting message of Christ with our community and with the world. We also believe it is the responsibility of the church to develop mature disciples of Christ through joyful worship service and meaningful Bible studies.

STATEMENT OF CONTROVERSIAL ISSUES

Qualifications of a Preacher

We believe that this office should be held by an individual who is qualified by the standard set in I Timothy 3:1-7. Specifically, we believe that this office should be held by a man, either single or having only one wife. Divorced persons are disqualified from this office.

We believe that the statement "husband of one wife" excludes women from this office.

Charismatic Issue

We believe that the sign gifts, specifically speaking in tongues and prophecy, were temporal and were exclusively used as signs to the Jews and ceased with the completion of the Scriptures.

*Note: For more details please review the Policy & Doctrinal Statement of MBC on page 26.

V. Financial Information

Application Fee

Application Fee..... \$25.00
Application Fee is non-refundable

Costs and Fees

Undergraduate Program Tuition per 2.0 hour course \$41.00
(Includes Lesson Book & Service Fees)
Graduate Program Tuition per 2.0 hour course \$71.00
(Includes Lesson Book & Service Fees)

Book Fee (varies per course load)
**Graduation Fee (Diploma, Associate or Graduate Degree) \$125.00
**Graduation Fee (Bachelor, Master or Doctor Degree) \$150.00

If you would like to have an on-site graduation and diploma presentation at your local church please contact us at 704-784-4200 for more information.

Tuition fees will be considered for refund upon written request from student within 30 days of receipt of payment.

Method of Payment:

**PayPal is our online payment processor. You may pay by check or Credit Card.

VI. Scholastic Requirements

A. Transfer Credits

1. The student is required to have an official copy of their transcripts from any institution in question sent to the MBC office.
2. For credits transferring from secular or technical colleges, only general education credits may be transferred. Following is a list of acceptable coursework:

English Grammar	English Composition
English/American Literature	Speech/Communication
Psychology	World/American History
Cultural Studies	Language Courses
Social Studies/Sociology	Arts
Philosophy	Geography
Religion	Music
Ethics	Counseling
Introduction to Computers	Education

Note: Additional hours may be transferred at the discretion of MBC Staff.

3. Credits for technical or career specific education may not be applied. Only subjects which are relevant or useful in Theology or Christian Education may be transferred.
4. Transfer Credits with a “D” or lower grade may not be transferred.
5. Each student can receive no more than half of the required hours for their respective degree from Transfer Credit.

Example: If a student has 40.0 hours of Transfer Credits available, only 32.0 of the hours can be applied towards the Associate of Theology. The additional 32.0 hours must be earned at MBC. The remaining 8.0 hours of Transfer Credit may be applied towards the next degree.

B. Life Experience Credits

1. Students who have previous or current Christian Service may apply for Life Experience Credits. Following is a list of the maximum number of hours allowed for Christian Service.

6.0 Hours per Year of Service	
Pastor	Missionary
4.0 Hours per Year of Service	
Jail/Prison Ministry	Youth Ministry
Nursing Home	Children’s Ministry
Bus Ministry	Missionary Deputation

2.0 Hours per Year of Service

Sunday School Teacher

Bible Club Ministry

Shut-in Ministry

Music Ministry

Soul Winning/Bus Visitation

Music Director

2. Students must submit a resume of their Christian Service for evaluation. This resume will be placed in the student's Permanent Student Record. Each student's experience of Christian Service will be evaluated by the Staff of MBC. Recommendations will be made based upon the time and quality of the service.
3. The tuition fee for Life Experience credits is \$7.50 per hour.
4. Each student can receive no more than half of the required hours for their respective degree from Life Experience Credit.

Example: If a student has 40.0 hours of Life Experience Credits available, only 32.0 of the hours can be applied towards the Associate of Theology. The additional 32.0 hours must be earned at MBC. The remaining 8.0 hours of Life Experience Credit may be applied towards the next degree.

Note: Please see the example at the end of this section on how Life Experience credits are applied.

C. Application of Credits – Following is an example of how these hours may be applied to the student's Permanent Student Record

16 hours (Completed coursework from MBC)

16 hours (Transfer and/or Life Experience)

32 hours Bible Diploma

16 hours (Additional coursework from MBC)

16 hours (Transfer and/or Life Experience)

64 hours Associate of Theology

*****Degrees earned, religious or secular will be considered for transfer**

D. Limitations on Life Experience and Transfer Credit

1. Only half of the student's required hours for the completion of any degree may come from a combination of Life Experience or transfer credit.
2. These credits are subject to review by the staff of MBC.

VII. College Curriculum

A. Lesson Material

1. Lesson Development – During many years of study and preparation of educational material, we at MBC have developed the philosophy that one should glean from every source and experience available. Our lessons have been gleaned from many sources, many sermons, and many life experiences. We continually encourage students of MBC to purchase a variety of resource material on each subject they wish to study. This allows the student to be exposed to the varying opinions.
2. MBC Lesson Books
 - a. The Staff of MBC has compiled and written more than 100 lesson books on Bible subjects. The lesson books make up the core of the curriculum for the college. These lessons were developed from a historical Baptist perspective and find their basis in the 1611 King James Authorized Version of the Bible.
 - b. Each lesson book typically contains twelve outlined lessons.

B. Textbooks

1. Choice of Textbooks – MBC provides textbooks which relate to the content of each lesson book. Obviously, we do not necessarily agree with all of the concepts, philosophies and ideologies of these authors. However, we choose the most doctrinally sound textbooks possible to enhance the education of the student. It is our desire to encourage our graduates and affiliate pastors to write books on subjects which could be implemented into the curriculum of MBC.
2. Disclaimer – MBC and its staff only use and promote the Authorized Version. We believe it is the Word of God for the English speaking people, supernaturally inspired. It is inerrant and preserved by God in its verbal inspiration, so that it is an authoritative standard for every age and every life. Though some of the textbooks and authors use perversions of Scripture, we do not agree with their error and operate on the philosophy of “eating the fish and throwing away the bones.”
3. Costs of Textbooks – MBC charges full retail on all textbooks. The profit from the sale of these books is used to maintain low tuition charges as well as assist in providing curriculum at no charge to missionaries and churches on foreign fields.

C. Homework Assignments

1. Textbook Assignments
 - a. Typically there are three main Homework Assignments to be completed from the textbook.
 - b. Each of the three Homework Assignments contains the following:
 - i) Reading Assignment
 - ii) Reading Comprehension – Answers are found in sequential order
 - iii) Writing Assignment

2. Lesson Book Assignments

- a. The following assignments are to be completed from each lesson:
 - i) Lesson Review – Answers are found in the content of the lesson
 - ii) In Your Own Words
- b. The Exam – An exam of 25 questions will be given from the content of the lessons and the lesson reviews upon completion of the Lesson Review Homework Assignments. The exam will consist of the following:
 - i) Short Answers – 5 answers
 - ii) Fill in the Blank – 5 answers
 - iii) Matching – 10 answers (From Definitions of Important Terms/Phrases)
 - (iv) Essay Questions – 5 answers (General concepts presented in the lessons)

D. Exemption Declaration concerning State Licensure

Degree programs of study offered by Macedonia Baptist College have been declared by the appropriate state authority exempt from the requirements for licensure, under provisions of North Carolina General Statutes Section (G.S.) 116-15 (d) for exemption from licensure with respect to religious education. Exemption from licensure is not based upon assessment of program quality under established licensing standards.

VIII. Course Requirements

GRADING SCALE

A = 90-100

B = 80-89

C = 70-79

D = 60-69

F = below 60

I = incomplete

Audit = course not taken for credit

GPA VALUE

A = 4.0

B = 3.0

C = 2.0

D = 1.0

F = 0.0

Grades will be determined by the following procedure:

Homework = 50%

Exams = 50%

Online

A. Homework

1. Each course has its own homework instructions. Most courses have 13 topics including the Final exams. You may finish the topics at your own pace but we recommend taking no more than 12 weeks on each course. Each quiz is graded manually so the grade you see immediately upon completion of the quiz will probably not be the final grade. Quizzes, writing assignments and Reading Comprehensions are usually graded weekly.
2. Students are required to complete the following:
 - a. Textbook Homework Assignments and Exam
 - b. Lesson Review Homework Assignments and Exam

B. Exams

Quizzes and Writing Assignments may be completed while referring to the Lesson Book or Text Book. Final Exams however are NOT open book. You can only attempt the Final Exams one time and there is a 2 hour time limit.

Correspondence

A. Homework

1. Each course has its own homework instruction sheet.
2. Students are required to complete the following:
 - a. Textbook Homework Assignments and Exam
 - b. Lesson Review Homework Assignments and Exam

B. EXAMS

Exams along with a proctor form will be mailed to the student upon receipt of completed homework assignments. Students are required to have a proctor administer the exams. Upon completion, the exams should be returned to the college office with a signed proctor form. If needed or desired, students may schedule a time to take the exams at the Macedonia Baptist College office under staff supervision.

IX. Degree Programs

A. Theology Program

Requirements for Bible Diploma (32 hours):

16 hours: Bible Courses (These 16 credits must be earned at MBC)

16 hours: Bible or Elective Courses

32 hours

Requirements for Associate of Theology (64 hours):

32 hours: Bible Courses (These 32 credits must be earned at MBC)

32 hours: Bible or Elective Courses

64 hours

Requirements for Graduate of Theology (96 hours):

48 hours: Bible Courses (These 48 credits must be earned at MBC)

48 hours: Bible or Elective Courses

96 hours

Requirements for Bachelor of Theology (128 hours):

64 hours: Bible Courses (These 64 credits must be earned at MBC)

64 hours: Bible or Elective Courses

128 hours 20,000 word thesis required

Requirements for Master of Theology (160 hours):

128 hours: Completed Bachelor of Theology

32 hours: Bible or Elective Courses (These 32 credits must be earned at MBC)

160 hours 30,000 word thesis required

Requirements for Doctor of Theology (192 hours):

160 hours: Completed Master of Theology

32 hours: Bible or Elective Courses (These 32 credits must be earned at MBC)

192 hours 50,000 word thesis

B. Christian Education Program

Requirements for Christian Education Diploma (32 hours)

Requirements for Associate of Christian Education (64 hours)

Note: All Christian Education students may enroll in elective courses in Bible (BI), General Education (GE), Practical Training (PT), or Theology (TH) to be applied to their Christian Education degree. **Any questions concerning the Christian Education degree can be answered by calling the office at 704-784-4200 and asking for Frances Simpson.**

X. Thesis Requirements

HOW TO PREPARE A THESIS FOR MACEDONIA BAPTIST COLLEGE

Thesis Requires:

- 1. Two Copies - Bound**
- 2. Length Minimum**
 - a. 20,000 words - Bachelor of Theology**
 - b. 30,000 words - Master of Theology**
 - c. 50,000 words - Doctor of Theology**

**A STUDY OF
RELIGIOUS EDUCATION**

***AN EXAMPLE OF THE FIRST TWO
PAGES OF THE THESIS.***

**A Thesis Prepared For The Faculty of
Macedonia Baptist College
In Partial Fulfillment of the
Requirements For the _____ Degree.**

First Page - The Title Page

The first page of the thesis should be as shown above. It is the title page. The second page should be as shown at the right. The student should fill in the blank with the name of the degree he is seeking. However, the blank line should not appear on the student's page.

**Name
Address
Date**

Second Page - A Presentation Page

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11.	95	
End Notes	105	
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Contents page should be centered with a 1 1/2-inch margin on left of page.

The Introduction page should begin 1/3 of the way down the page with 1 1/2-inch margin on the left and a 1-inch margin on the right and bottom of the page. The page number should be in the center at the bottom.

This should also hold true for the first page of each chapter. All other pages should have a 1 1/2-inch margin at the top and left-hand side, with a 1-inch margin on the right and at the bottom. These pages should be numbered in the upper right-hand corner about one inch from the top and one inch from the right side of the paper. See example above on this page.

The contents page should be the third page of the thesis. The introduction should follow the contents page, then the first chapter, etc. After all the chapters have been written, then an end note page or pages, and then a bibliography page containing a list of books for further reference to the reader regarding the same subject matter as well as the books used in the research of the thesis.

INTRODUCTION

Begin here...

This page should be the second page of the introduction and the number should be in the upper right hand corner as shown above. This page could also represent the second page of chapter one, etc.

All pages except the first page of each chapter should have a 1 1/2-inch margin at the top and the left-hand side. The right-hand margin and the bottom should be a one-inch margin.

All typing of the thesis should be double spaced. When presenting the thesis to the college, it should be two bound copies. One will be kept by the college and the other returned to the student.

End notes will be placed on an end note page at the back of the thesis as shown on the page at the right. A Bibliography page will be inserted at the back following the end note pages.

Remember to begin the first page of each chapter 1/3 of the way down the page.

END NOTES

Chapter One

- 1.
- 2.
- 3.

Chapter Two

- 1.
- 2.

Chapter Three

- 1.
- 2.
- 3.
- 4.

Chapter Four

- 1.
- 2.

(Use as many pages as necessary to get all the end notes on. For writing an end note, consult a good English handbook.)



Chapter One

**THE NEED OF RELIGIOUS
EDUCATION**

Begin here...

5

Begin all chapter pages with a 1/3 of a page margin. Center the chapter title on the page.

110

BIBLIOGRAPHY

(This page should appear at the back of the thesis and contain a list of no less than 10 books relating to the subject of the thesis as well as the books used in the research of the thesis.)

Thesis Grading Sheet

Student:

Subject:

Degree:

Score	Level:	Criteria:	Comments:
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Content

30 - 27	Very Good to Excellent: knowledgeable, substantive, thorough development of the thesis & each topic sentence, complete introductory & concluding paragraphs, all relevant to assigned topic
26 - 22	Average to Good: related to topic but incomplete development, limited thesis &/or topic sentence development, lacks complete, sufficient or related details, incomplete introductory and/or concluding paragraphs
21 - 17	Poor to Fair: inadequate development, incomplete thesis & topic sentence development & incomplete introductory &/or concluding paragraphs
16 - 12	Very Poor: does not show complete or sufficient knowledge of the topic through non-substantive & not pertinent thesis & topic sentence development or <i>not enough to evaluate</i> .

Comments:

Organization:

20 - 18	Very Good to Excellent: Fluent expression - ideas are clearly stated & supported, succinct, well-organized & logical, unified & coherent using appropriate examples & transitions
17 - 14	Average to Good: somewhat choppy expression & organization, logical organization & main ideas stand out, but incomplete expression of ideas, minor problems in unity & coherence because transitions are missing or may be inappropriate at times.
13 - 10	Poor to Fair: non-fluent expression & organization, presentation of ideas may be confusing though main ideas are present, details may be illogical, lacks coherence or unity of expression.
9 - 6	Very Poor: Does not communicate clearly as organization is logically disconnected or <i>not enough to evaluate</i> .

Comments:

Vocabulary:

20 - 18	Very Good to Excellent: sophisticated use of vocabulary & expression, effective word & idiom choice & usage, appropriate word form usage & appropriate register.
17 - 14	Average to Good: adequate range, occasional vocabulary or expression usage errors, occasional idiomatic expression errors, may have inappropriate word form usage.
13 - 10	Poor to Fair: limited range of expression, frequent error in vocabulary and/or idiomatic expressions, frequent usage errors, meaning may be confusing at times.
9 - 6	Very Poor: essentially literal translation, little knowledge of English vocabulary appropriate to the topic, idiomatic & word form errors contribute to some confusion or <i>not enough to evaluate</i> .

Comments:

Language Use:

25 - 21	Very Good to Excellent: use of effective & varied complex constructions, few elementary grammar errors of agreement, number, word order/function, articles, pronouns, prepositions, tense, or noun form
20 - 16	Average to Good: effective but somewhat reliant in limited sentence construction or variety, minor problems in complex constructions &/or tenses, numerous errors of agreement, number, word order/function, articles, pronouns, prepositions or noun form, but meaning is not confusing.
15 - 11	Poor to Fair: consistent problems in complex sentence structures, reliant on simple sentence structure formats &/or tenses, frequent errors of agreement, number, word order/function, articles, pronouns, prepositions, noun form or run on sentences, leaving meaning confusing at times.
10 - 5	Very Poor: limited ability to construct varied complex sentence structures, very limited sentence structure formats &/or tenses, often there are errors in agreement, number, word order/function, articles, pronouns, prepositions, noun form, or run on/fragmented sentences. Meaning is confusing or there is not enough to evaluate.

Comments:

Mechanics:

5	Very Good to Excellent: demonstrates spelling, punctuation, capitalization & paragraphing mastery.
4	Average to Good: occasional errors in spelling, punctuation, capitalization &/or paragraphing, but meaning is seldom obscured.
3	Poor to Fair: frequent errors in spelling, punctuation, capitalization &/or paragraphing, poor handwriting or typing, meaning may be obscured or confusing.
2	Very Poor: demonstrates virtually no mastery of spelling, punctuation, capitalization &/or paragraphing, very poor handwriting or typing, so the meaning is confusing & difficult to understand, or there is not enough to evaluate.
Final Grade	

Comments:

Final Comments:

XI. MBC Doctrinal Statement and Policy*

Doctrinal Statement

"...To set forth in order a declaration of those things which are most surely believed among us...That thou mightest know the certainty of those things, wherein thou hast been instructed" (Luke 1:1,4), we send forth the commonly believed confession of faith held among us, as follows:

Of the Scriptures

We believe that the Holy Bible was written by men supernaturally inspired; that it has truth without any admixture of error for its matter; and therefore is, and shall remain to the end of the age, the only complete and final revelation of the will of God to man; the true center of Christian union and the supreme standard by which all human conduct and opinions should be tried.

(Psalm 19:7-11; 119; Proverbs 30:5,6; Isaiah 8:20; Luke 24:25-27,44-45; John 5:39-47; 12:48; 17:17; Romans 3:4; 15:4; Ephesians 6:17; II Timothy 3:16-17; I Peter 1:23; II Peter 1:19-21; Revelation 22:19)

(EXPLANATORY)

1. By "Holy Bible" we mean that collection of sixty-six books, from Genesis to Revelation, which does not only contain and convey the Word of God, but IS the very Word of God. We believe that the 1611 Authorized Version is the preserved, inerrant Word of God for English speaking people.

2. By "inspiration" we mean the books of the Bible were written by holy men of old, as they were moved by the Holy Spirit, in such a definite way that their writings were supernaturally and verbally inspired and free from error, as no other writings have ever been or ever will be inspired.

Of the True God

We believe that there is one, and only one, living and true God, an infinite, intelligent Spirit, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity of the Godhead, there are three Persons: the Father, the Son, and the Holy Ghost, equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

(Genesis 1:1; 17:1; Ex. 15:11; 20:2-3; Ps. 83:18; 90:2; 147:5; Matt. 28:19; Mk. 12:30; Jn. 4:24; 10:30; 15:26; Acts. 5:3-4; I Cor. 2:10-11; 8:6; 12:4-6; II Cor. 13:14; Eph. 2:18; 4:6; Phil. 2:5-6; I Tim. 1:17; I Jn. 5:7; Rev. 4:11)

Of the Holy Ghost

We believe the Holy Spirit is a divine Person; equal with God the Father and God the Son and of the same nature; that He was active in the creation; that in His relation to the unbelieving world, He restrains the Evil One until God's purpose is fulfilled; that He convicts of sin, of judgment, and righteousness; that He bears witness to the Truth of the Gospel in preaching and testimony; that He is the agent in the New Birth; that He seals, endues, guides, teaches, witnesses, sanctifies, and helps the believer.

(Genesis 1:1-3; Matt. 3:11; 28:19; Mk. 1:8; Lk. 1:35; 3:16; 24:49; Jn. 1:33; 3:5-6; 14:16,17,26; 15:26-27; 16:8-11,13; Acts 5:30-32; 11:16; Rom. 8:14-16,26-27; Eph. 1:13-14; II Thess. 2:13; Heb. 9:14; I Pet. 1:2)

Of the Devil or Satan

We believe that Satan was once holy, and enjoyed heavenly honors; but through pride and ambition to be as the Almighty, fell and drew after him a host of angels; that he is now the malignant prince of the power of the air, and the unholy god of this world. We hold him to be man's great tempter, the enemy of the Triune God, the accuser of the saints, the author of all false religions, the chief power behind the present apostasy; the lord of the Antichrist; and the author of all the powers of darkness—destined, however, to be finally defeated at the hand of God's Son, and to the judgment of an eternal justice in hell, a place prepared for him and his angels.

(Is. 14:12-15; Ez. 28:14-17; Matt. 4:1-3; 25:41; Lk. 22:3-4; Jn. 14:30; II Cor. 11:13-15; Eph. 2:2; I Thess. 3:5; II Thess. 2:8-11; II Pet. 2:4; I Jn. 2:22; 3:8; 4:3; II Jn. 7; Jude 6; Rev. 12:7-10; 13:13-14; 20:1-3,10)

Of the Creation

We believe the Genesis account of creation, and that it is to be accepted literally, and not allegorically or figuratively; that man was created directly in God's own image and after His own likeness; that man's creation was not a matter of evolution or evolutionary changes of species, or development through interminable periods of time from lower to higher forms; that all animal and vegetable life was made directly, and God's established law was--they should bring forth only "after their own kind."

(Genesis 1:1; 1:26,27; 2:21-23; Ex. 20:11; Neh. 9:6; Jer. 10:12; Jn. 1:1-3; Acts 4:24; 17:23-26; Rom. 1:20; Col. 1:16-17; Heb. 11:3; Rev. 10:6)

Of the Fall of Man

We believe that man was created in innocence under the law of his Maker, but by voluntary transgression fell from his sinless and happy state, in consequence of which, all mankind are now sinners, not by constraint, but of choice; and therefore under just condemnation without defense or excuse.

(Genesis 3:1-6,24; Ez. 18:19-20; Rom. 1:18,20,28; 3:10-19; 5:12,19; Gal. 3:22; Eph. 2:1-3)

Of the Virgin Birth

We believe that Jesus Christ was begotten of the Holy Ghost in a miraculous manner; born of Mary, a virgin, as no other man was ever born or can ever be born of a woman, and that He was born the Son of God and God the Son.

(Genesis 3:15; Ps. 2:7; Is. 7:14; Matt. 1:18-25; Lk. 1:35; Jn. 1:14; Gal. 4:4)

Of the Atonement for Sin

We believe that the salvation of sinners is wholly of grace; through the mediatorial office of the Son of God, who by the appointment of the Father, freely took upon Him our nature, yet without sin, honored the divine law by His personal obedience, and by His atonement consisted not in setting us an example by His death as a martyr, but as the voluntary substitution of Himself in the sinner's place, the just dying for the unjust. Christ the Lord, bearing our sins in His own body on the tree; that, having risen from the dead, He is now enthroned in heaven and uniting His wonderful person the tenderest sympathies with divine perfection. He is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour.

(Matt. 18:11; Jn. 3:16; 10:18; Acts 15:11; Rom 3:24,25; I Cor. 15:3,20; II Cor. 5:21; Gal. 1:4; Eph. 2:8; Phil. 2:7,8; Heb. 2:14, 7:25, 9:12-15; 12:2; I Pet. 2:24; 3:18; I Jn. 2:2; 4:10)

Of Grace in the New Creation

We believe that in order to be saved, sinners must be born again; that the new birth is a new creation in Christ Jesus; that it is instantaneous and not a process; that in the new birth one dead in trespasses and in sins is made a partaker of the divine nature and receives eternal life, the free gift of God; that the new creation is brought about in a manner above our comprehension, not by culture, not by character, nor by the will of man, but wholly and solely by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the gospel; that its proper evidence appears in the holy fruits of the repentance and faith in the newness of life.

(Jn. 3:3,6,7; Acts. 2:41; 16:30,31; Rom. 6:23; II Cor. 5:17; Eph. 2:1; II Pet. 1:4; I Jn. 5:1)

Of the Freeness of Salvation

We believe in God's electing grace; that the blessings of salvation are made free to all by the gospel; it is the immediate duty of all to accept them by a cordial, penitent and obedient faith; and nothing prevents the salvation of the greatest sinner on earth but their own inherent depravity and voluntary rejection of the gospel, which rejection involves him in an aggravated condemnation.

(Is. 55:1,6,7; Matt. 11:28; Jn. 3:15-18,36; 5:40; 6:37; Acts 2:38; Rom. 8:29,30; 10:13; I Cor. 15:10; Eph. 1:1-14; 2:4,5; Col. 3:12; I Thess. 1:4; I Tim. 1:15; Titus 1:1; I Pet. 1:2; Rev. 22:17)

Of Justification

We believe the great blessing which Christ secures to such as believe in Him is justification. Justification includes the pardon from sin and the gift of eternal life on principles of righteousness and is bestowed not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood. His righteousness is then imputed to us.

(Is. 53:11; Zech. 13:1; Acts 13:39; Rom. 1:17; 4:1-8; 5:1,9; 8:1; Gal. 3:11; Heb. 10:38)

Of Repentance and Faith

We believe repentance and faith are solemn obligations, and inseparable graces wrought in our souls by the quickening Spirit of God; thereby being deeply convicted of our guilt, danger and helplessness and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession and supplication for mercy. At this same time we heartily receive the Lord Jesus Christ and openly confess Him as our only and all-sufficient Saviour.

(Ps. 51:1-4,7; Is. 55:6,7; Mk. 1:15; Lk. 12:8; 18:13; Acts 2:37,38; 20:21; Rom. 10:9-13)

Of the Church

We believe the church of Christ is a congregation of baptized believers associated by a covenant of faith and fellowship of the gospel; observing the ordinances of Christ; governed by His laws; and exercising the gifts, rights, and privileges invested in them by His Word. Its officers of ordination are pastors or elders and deacons, whose qualifications, claims and duties are clearly defined in the Scriptures. We believe the true mission of the church is found in the Great Commission: first, to make individual disciples; second, to build up the church; third, to teach and instruct as He has commanded. We do not believe in the reversal of this order. We hold that the local church has the absolute right of self-government, free from the interference of any hierarchy of individuals or organizations; and the one and only Superintendent is Christ through the Holy Spirit. It is scriptural for true churches to cooperate with each other in contending for the faith and the furtherance of the gospel; that every church is the sole and only judge of the measure and method of its cooperation. All matters of membership, policy, government, discipline, benevolence, and the will of the local church is final.

(Matt. 16:18; 28:19-20; Acts 2:41,42; 6:5-7; 14:23; 15:22,23; 20:17-28; I Cor. 5:11-13; 6:1-3; 16:1; II Cor. 8:23,24; 12:4; Eph. 1:22,23; 4:11; 5:23,24; Col. 1:18, I Tim. 3:1-13; I Pet. 5:1-4)

Of Baptism and the Lord's Supper

We believe Christian baptism is the immersion in water of the believer in the name of the Father, Son, and Holy Spirit. It is by the authority of the local church to show forth, in a solemn and beautiful emblem, our faith in the crucified and risen Saviour. It is symbolic of our death to sin and resurrection to a new life. It is prerequisite to the privileges of a church relation and the Lord's Supper, in which the members of the church, by the use of unleavened bread and the unfermented fruit of the vine, are to commemorate together the dying love of Christ, always preceded by solemn self-examination.

(Matt. 3:6; 28:19,20; Jn. 3:23; Acts 2:41,42; 8:36-39; Rom. 6:3-5; I Cor. 11:23-34; Col. 2:12)

Of the Perseverance of the Saints

We believe that such only are the real believers as endure unto the end. Their preserving attachment to Christ is the grand mark which distinguishes them from superficial professors. A special Providence watches over their welfare and they are kept by the power of God through faith unto eternal salvation.

(Ps. 121:3; Matt. 6:30; 13:19-21; Jn. 8:31,32; 10:28,29; Rom. 8:23,35-39; Phil. 1:6; Col. 1:21-23; I Jn.2:19)

Of the Righteous and the Wicked

We believe there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus and sanctified by the Spirit of our God, are truly righteous in His esteem. While all such as continue in impenitence and unbelief are in His sight wicked, and under the curse and this distinction holds among men both in and after death, in the everlasting felicity of the saved and the everlasting conscious suffering of the lost.

(Genesis 18:23; Prov. 11:31,14:32; Mal. 3:18; Matt. 7:13,14; 25:34,41; Lk. 9:26; 16:25; Jn. 8:21; 12:25; Acts 10:34,35; Rom. 1:17; 6:16-18,23; 7:6; I Cor. 15:22; Gal. 3:10; I Pet. 4:18; I Jn. 2:29; 3:7; 5:19)

Of Civil Government

We believe civil government is of divine appointment for the interest and good order of human society. Magistrates are prayed for, conscientiously honored and obeyed; except only in things opposed to the will of the Lord Jesus Christ; who is the only Lord of the conscience, and the coming Prince of the kings of the earth.

(Ex. 18:21; II Sam. 23:3; Dan. 3:17,18; Ps. 72:11; Matt. 10:28; 22:21; 23:10; Acts 4:19,20; 5:29; 23:5; Rom. 13:7; Phil. 2:10,11; Titus 3:1; I Pet. 2:13,14,17; Rev. 10:6)

Of the Resurrection and Return of Christ and related Events

We believe in and accept the sacred Scriptures upon these subjects at their face and full value. Of the Resurrection we believe Christ rose bodily "the third day according to the Scriptures" and that He ascended "to the right hand of the throne of God." He alone is our "merciful and faithful high priest in things pertaining to God"; "that this same Jesus which was taken up from you into Heaven shall so come in like manner as you have seen Him go into Heaven... "bodily, personally, and visibly; that the "dead in Christ shall rise first"; that the living saints "shall all be changed in a moment, in the twinkling of an eye, at the last trump"; "that the Lord God shall give unto Him the throne of His Father, David"; and "that Christ shall reign a thousand years in righteousness until He hath put all enemies under His feet."

(Ps. 72:8; Is. 9:6,7; 11:4,5; 32:1; Matt. 24:27; 25:13; 28:6,7; Mk. 16:6,19; Lk. 1:32;24:2-6,39,51; Jn. 14:3; 20:27; Acts 1:9,11; I Cor. 15:4,25; Phil. 3:20,21; I Thess. 4:16-18; I Tim. 2:5; Heb. 2:17; 5:9,10; 8:1,6; 12:2; Jas. 5:8; I Jn. 2:1; Rev. 3:21; 20:1-6)

Of Missions

The command to give the Gospel to the world is clear and unmistakable and this commission was given to the church. Matthew 28:18-20: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

Mark 16:15: "And he said unto them, Go ye into all the world, and preach the gospel to every creature."

Luke 24:47: "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

John 20:21: "Then said Jesus to them again, Peace be unto you: as my father hath sent me, even so send I you." Acts 1:8: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Of the Grace of Giving

Scriptural giving is one of the fundamentals of the faith.

II Corinthians 8:7: "Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." We are commanded to bring our gifts into the storehouse [common treasury of the church] upon the first day of the week. (Mal. 3:10)

I Corinthians 16:2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Abraham gave a tenth part of all he had. This was four hundred years before the law and was confirmed in the New Testament when Jesus said, "These ought ye to have done" (Matt. 23:23). Leviticus 27:30 tells us that the tithe is the Lord's. Malachi 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." In the New Testament, the common treasury was the church. Acts 4:34,35,37: "...And brought the prices of the things that were sold, and laid them down at the apostles' feet... Having land, sold it, and brought the money, and laid it at the apostles' feet."

Of the Offices of Bishop & Deacon

All believers are to be witnesses and servants of Christ. However, the offices of bishop and deacon carry the authority of the local church by virtue of ordination. We, therefore, believe the offices of a bishop and deacon are reserved for men who have met high Scriptural qualifications. We hold that the statement “husband of one wife” excludes women from these offices as well as any man who has been divorced or whose wife has been divorced.

The word “diakonos”, “servant” or “deacon” is used in many variations because it is a general word meaning, “to run errands; an attendant, i.e. (genitive case) a waiter (at table or in other menial duties); **especially**, a Christian teacher and pastor (technically, a deacon or deaconess):”

The term is “specially” applied to but not limited to any Christian, including children. (See Mark 9:35; Matt 23:11-12; John 12:25-26; Rom 14:4; Rom 16:1-2) The use of the word in each of these verses does not denote an office, but the action of the person. The difference between the verses above and the verses below is in the elected office of the church.

I Timothy 3:1, *“This is a true saying, If a man desire the office of a bishop, he desireth a good work.”*

I Timothy 3:13, *“For they that have used the office of a deacon well purchase to themselves, a good degree, and great boldness in the faith which is in Christ Jesus.”*

The early church ordained deacons and bishops and thus established offices granting authority to these men under the church. The offices of bishop and deacon as created by the election of the church must fall under the jurisdiction of Scriptural qualification demands. A woman can indeed be a “diakonos”, but not hold the “position in authority”. In fact, every Christian can be a “diakonos” but not all are qualified to serve in the “office”.

A comparison may be made with the office of a bishop (preacher or pastor). Mark 16:15 states, *“And he said unto them, Go ye into all the world, and preach the gospel to every creature.”* The great commission commands every Christian to “preach the Gospel”. The word “preach” is “kerusso (kay-roos'-so);” and means “to herald (as a public crier), especially divine truth (the gospel):” Every Christian must practice the proclamation of the Good News, but the office of a preacher is reserved to those who are called and meet the criteria found in 1 Tim 3:1-7. Preaching or proclaiming is the practice, but the term “bishop” reveals the office. Always remember the office of a servant (deacon) and the office of a bishop (preacher) are exclusive. (See I Timothy 3:1-12; Titus 1:5-9)

Of the Sign Gifts

We believe that the sign gifts found in the book of Acts, specifically speaking in tongues and prophecy, were temporal and were exclusively used as signs to the Jews and ceased with the completion of the New Testament. (I Corinthians 13:8-13)

From Acts 2:4-11, we conclude that the languages spoken on the Day of Pentecost were the foreign languages understood by those nations represented on that day. We also believe the warnings and instructions of Paul in I Corinthians 14 give the rules for governing speaking with tongues and show the error of the modern tongue movement.

Standards of Conduct Policy

The administration of MBC strives to accept students who express a sincere desire to live for Jesus Christ and whose character gives evidence that is consistent with such a profession.

Students and faculty of MBC are expected to deport themselves in a manner that befits a Christian and brings honor to the Lord Jesus Christ. Attendance at MBC is a privilege and the college specifically reserves the right to dismiss students who conduct themselves in a manner incompatible with its purpose and functions.

Students from other denominations and religious affiliations are welcome to study at the MBC. However, promotion of doctrinal positions and controversial subjects opposed to those of MBC as discussed in the section above entitled *Statement of Faith*, will be grounds for dismissal from MBC. The final decision in all matters of discipline will be decided by the President of MBC.

MBC is a ministry of Bright Light Baptist Church and therefore its operation, policies, and procedures are subordinate to the constitution of Bright Light Baptist Church, Concord, North Carolina.

Philosophy and Purpose

MBC is a local church ministry that is designed to prepare men and women for serving the Lord. Our philosophy is local church oriented. We believe that the hope for our culture will come from the local church, and the training is designed to help make a difference in lives.

MBC is distinctly Baptist in its philosophy and purpose and is dedicated to promote and defend Biblical truths held by Baptists throughout the centuries.

MBC is without denominational or governmental support or influence. Autonomy creates an atmosphere of liberty to teach Biblical truths without the necessity to gain governmental or denominational favor.

Our staff is dedicated to produce students who love the Lord and His work. The college will provide basic training for preachers, teachers, and missionaries.