



SHEPHERDS' SEMINARY

— A F R I C A —

Training Men to Shepherd God's Flock

CATALOGUE

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Important Notice

We expect every student to familiarise themselves with the contents of this catalogue and to abide by the policies and procedures contained herein.

Submission of an application to Shepherds' Seminary Africa will be considered as a formal admission of having read this catalogue and an agreement to abide hereby.

CONTENTS

INTRODUCTION	
Contact Details	1
A Message from the President	2
Purpose Statement	3
Training Distinctives	3
Academic Goals	3
Spiritual Goals	3
Mentoring	3
DOCTRINAL INFORMATION	
Doctrinal Statement	5
ACADEMIC INFORMATION	
A Message from the Academic Head	15
Accreditation	16
Academic Programme	16
Subject Descriptions	17
Academic Policies	21
ADMISSIONS INFORMATION	
Application Process	24
Admissions Policy	25
Student Life	27
Financial Policies	28
Tuition and Fees	29
PERSONNEL	
Administration	31
Lecturers	31
Seminary Board	32

INTRODUCTION

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A MESSAGE FROM THE PRESIDENT

Name a greater need in Africa right now than the training of pastors, and a better place to be doing that than in Gauteng, the gateway into Southern Africa. Called the ‘surprise of the 20th century’ in missions, much of the African continent has converted to Christianity. Yet what kind of Christianity, and what kind of churches, in light of all the social ills, ungodliness, and false gospels that abound?

As goes the pulpit, so goes the church, and so goes the nation. Whenever God has sent true revival in history, at the heart has always been mighty preachers and strong churches. The impact is incalculable on a land when God raises up many Ezras devoted “to study the Law of the LORD, and to do it, and to teach” God’s Word to His people (Ezra 7:10).

This is our great burden and single passion at Shepherds: To come alongside local churches, helping them to fulfil their God-given duty and high privilege of training faithful men to shepherd God’s flock (2 Tim 2:2). And what a team of teachers the Lord has brought together to do this at Shepherds—experienced pastors, proven expositors, skilled theologians and authors eager to equip the next generation. My only problem will be that I want to attend every class myself under these men!

How tragic that many today care more about the medical qualifications of their doctor than about the spiritual and theological qualifications of their pastors, men who care for their eternal souls. Pastoral training matters immensely—don’t settle for less than the best.

The first student at Spurgeon’s pastoral college said, “I must preach, sir, and I shall preach unless you cut off my head!” These are the kind of men Shepherds Seminary wants to train. If you are one of those, or know of such a man, please contact us.

Yours for Christ’s precious flock,

Dr Tim Cantrell
President
Pastor at Antioch Bible Church

For Ezra had set his heart to study the law of the LORD and to practice it, and to teach His statutes and ordinances in Israel.

Ezra 7:10 (NASB)



PURPOSE STATEMENT

Shepherds' Seminary Africa (Shepherds) exists to assist local churches in entrusting biblical truth to faithful men who will be able to teach others also (2 Tim 2:2). We seek to train and mentor men to shepherd the church of Jesus Christ, by teaching them the exegetical, theological, and practical skills necessary to be excellent students of Scripture, accurate expositors, capable biblical counsellors, Christlike leaders, and competent administrators in caring for the flock.

TRAINING DISTINCTIVES

Our training is distinctive in the following ways:

- *An extensive, biblical doctrinal statement:* By the time students complete the program, we want them to know what they believe and why they believe it.
- *A consistently biblical philosophy of ministry:* Fads come and go; God's plan for the church never changes.
- *An unrelenting emphasis on expository preaching:* There is nothing more important than handling the Word of God accurately in the study and in the pulpit.
- *An exegetical approach to theology:* Theology must be derived from the text of Scripture, not from theological traditions or philosophical argumentation.
- *Biblical counselling:* When applied by the Spirit of God, the Bible is fully capable of addressing the emotional and spiritual problems of God's people.
- *Godly lecturers who are pastor-expositors:* Shepherd-preachers produce shepherd-preachers.
- *An emphasis on mentoring in a local church:* For pastoral training to be effective, theory and practice must join hands by means of a meaningful mentoring programme.

ACADEMIC GOALS

Our goal is to produce preacher-scholars, not academic-scholars. We prepare men to do the kind of study that a serious expository preacher does on a weekly basis. This includes a thorough working knowledge of Hebrew and Greek, an exegetically driven theology, and a genuinely biblical approach to sanctification issues. Christ's Church flourishes when fed by pastor-theologians in the pulpit.

Although we are not accredited, and do not offer degrees, we train men at the academic level that best prepares them for pastoral ministry, roughly equivalent to a masters degree level.

SPIRITUAL GOALS

Our goal is to shape humble, Christ-like men who have been identified by their churches as faithful in character and gifted for pastoral ministry. Seminary can never replace the church when it comes to developing men of character. However, in the classroom and through the lecturers' mentoring, Shepherds is committed to developing our students' love for Christ and their ability to apply God's Word to their own lives.

MENTORING

Mentoring in a local church is an essential component of seminary training, complementing the classroom. At Shepherds, that mentoring will be done in three ways: 1) at the campus church, 2) at other approved churches in Gauteng, 3) at the student's home church, if that church's doctrine is evangelical and its mentoring supports the training the student is receiving in the classroom.



Students who already live in the Gauteng area will not be required to stop attending their home church if their church's doctrine is evangelical, and if their home church is able and willing to fulfil the mentoring requirements of the seminary. If the student's home church is either unable or unwilling to fulfil those requirements, the student will be required to attend an approved church, which will mentor him while he is in the programme.

International students and students from other parts of South Africa will be required to attend an approved church in Gauteng during their training.

We will ask and equip churches to mentor students in the following kinds of ways:

- attending membership classes, joining and becoming an active member
- join in a full range of Sunday corporate worship and ministries
- attend regular member and business meetings
- observe the practice of church discipline
- participate in midweek small groups and youth group, etc.
- observe regular church staff meetings and regular elder's meetings
- observe diaconal work
- have teaching/preaching opportunities, followed by constructive feedback
- observe a pastor in sermon preparation, service planning and song selection, preparing pastoral prayer, review of Sunday services, practice of biblical counselling, discipling, mentoring, conflict resolution, home visitation, hospital visits
- accompany a pastor at fraternals, church plants, outside ministry opportunities, camps, conferences, seminars
- be hosted in members' homes, observe godly marriages and families, family worship, etc.
- reading with their pastor through key additional books on pastoral ministry and practical ecclesiology

Of utmost importance is the interrelatedness of experience and learning. Effective preparation demands that one not remove praxis from academia, or vice versa. The church gave birth to the seminary and needs the seminary; the seminary was born for the purpose of assisting and serving the church and thus needs the church. . . The lifeblood of effective training depends on this vital linkage.

Irvin A. Busenitz

"Training for Pastoral Ministry," in *Pastoral Ministry*, ed. by John F. MacArthur (Nashville, TN: Thomas Nelson, 2005), 105.



DOCTRINAL INFORMATION

DOCTRINAL STATEMENT

THE HOLY SCRIPTURES

We teach that the Bible is God's written revelation to man, and thus the sixty six books of the Bible given to us by the Holy Spirit constitute the plenary (inspired equally in all parts) Word of God (1 Corinthians 2:7-14; 2 Peter 1:20-21).

We teach that the Word of God is an objective, propositional revelation (1 Thessalonians 2:13; 1 Corinthians 2:13), verbally inspired in every word (2 Timothy 3:16), absolutely inerrant in the original documents, infallible, and God breathed. We teach the literal, grammatical historical interpretation of Scripture which affirms the belief that the opening chapters of Genesis present creation in six literal days (Genesis 1:31; Exodus 31:17).

We teach that the Bible constitutes the only infallible rule of faith and practice (Matthew 5:18; 24:35; John 10:35; 16:12-13; 17:17; 1 Corinthians 2:13; 2 Timothy 3:15-17; Hebrews 4:12; 2 Peter 1:20-21). We teach that the Bible has been providentially and reliably preserved for us (John 14:26; 16:13-14), and that when the Bible speaks, God speaks; and that God speaks clearly in His Word so that by His Spirit the true meaning can be understood (Deuteronomy 30:11-14; Psalm 19:7; Psalm 119:30; Matthew 12:3, 5 1 John 2:20-21).

We teach that God spoke in His written Word by a process of dual authorship. The Holy Spirit so superintended the human authors that, through their individual personalities and different styles of writing, they composed and recorded God's Word to man (2 Peter 1:20-21) without error in the whole or in the part (Matthew 5:18; 2 Timothy 3:16).

We teach the Bible as the final authority in all matters of faith and practice, as the standard of truth for every domain of knowledge to which it speaks, and as the true basis of Christian union. We teach that the Bible is totally sufficient for the care of souls and for ministering to man's deepest personal and interpersonal problems, knowing that in Christ the believer has all he needs for life and godliness (2 Peter 1:2-3; John 17:17; Psalm 119).

We teach that, whereas there may be several applications of any given passage of Scripture, there is but one true interpretation. The meaning of Scripture is to be found as one diligently applies the literal grammatical historical method of interpretation under the enlightenment of the Holy Spirit (John 7:17; 16:12-15; 1 Corinthians 2:7-15; 1 John 2:20). It is the responsibility of believers to ascertain carefully the true intent and meaning of Scripture, recognizing that proper application is binding on all generations. Yet the truth of Scripture stands in judgement of men; never do men stand in judgement of it.



GOD

We teach that there is but one living and true God (Deuteronomy 6:4; Isaiah 45:5-7; 1 Corinthians 8:4), an infinite, all knowing Spirit (John 4:24), perfect in all His attributes, one in essence, eternally existing in three Persons—Father, Son, and Holy Spirit (Matthew 28:19; 2 Corinthians 13:14)—each equally deserving worship and obedience.

God the Father

We teach that God the Father, the first person of the Trinity, orders and disposes all things according to His own purpose and grace (Psalm 145:8-9; 1 Corinthians 8:6). He is the creator of all things (Genesis 1:1-31; Ephesians 3:9). As the only absolute and omnipotent ruler in the universe, He is sovereign in creation, providence, and redemption (Psalm 103:19; Romans 11:36). His fatherhood involves both His designation within the Trinity and His relationship with mankind. As Creator He is Father to all men (Ephesians 4:6), but He is spiritual Father only to believers (Romans 8:14; 2 Corinthians 6:18). He has decreed for His own glory all things that come to pass (Ephesians 1:11). He continually upholds, directs, and governs all creatures and events (1 Chronicles 29:11). In His sovereignty He is neither author nor approver of sin (Habakkuk 1:13; John 8:38-47), nor does He abridge the accountability of moral, intelligent creatures (1 Peter 1:17). He has graciously chosen from eternity past those whom He would have as His own (Ephesians 1:4-6); He saves from sin all who come to Him through Jesus Christ; He adopts as his own all those who come to Him; and He becomes, upon adoption, Father to His own (John 1:12; Romans 8:15; Galatians 4:5; Hebrews 12:5-9).

God the Son

We teach that Jesus Christ, the second person of the Trinity, possesses all the divine excellencies, and in these He is co-equal, consubstantial, and co-eternal with the Father (John 10:30; 14:9).

We teach that God the Father created according to His own will, through His Son, Jesus Christ, by whom all things continue in existence and in operation (John 1:3; Colossians 1:15-17; Hebrews 1:2).

We teach that in the incarnation (God becoming man) Christ surrendered only the prerogatives of deity but nothing of the divine essence, either in degree or kind. In His incarnation, the eternally existing second person of the Trinity accepted all the essential characteristics of humanity and so became the God man (Philippians 2:5-8; Colossians 2:9).

We teach that Jesus Christ represents humanity and deity in indivisible oneness (Micah 5:2; John 5:23; 14:9-10; Colossians 2:9).

We teach that our Lord Jesus Christ was virgin born (Isaiah 7:14; Matthew 1:23, 25; Luke 1:26-35); that He was God incarnate (John 1:1, 14); and that the purpose of the incarnation was to reveal God, redeem men, and rule over God's kingdom (Psalm 2:7-9; Isaiah 9:6; John 1:29; Philippians 2:9-11; Hebrews 7:25-26; 1 Peter 1:18-19).

We teach that, in the incarnation, the second person of the Trinity laid aside His right to the full prerogatives of co-existence with God and took on an existence appropriate to a servant while never divesting Himself of His divine attributes (Philippians 2:5-8).

We teach that our Lord Jesus Christ accomplished our redemption through the shedding of His blood and sacrificial death on the cross and that His death was voluntary, vicarious, substitutionary, propitiatory, and redemptive (John 10:15; Romans 3:24-25; 5:8; 1 Peter 2:24).



We teach that on the basis of the efficacy of the death of our Lord Jesus Christ, the believing sinner is freed from the punishment, the penalty, the power, and one day the very presence of sin; and that He is declared righteous, given eternal life, and adopted into the family of God (Romans 3:25; 5:8-9; 2 Corinthians 5:14-15; 1 Peter 2:24; 3:18).

We teach that our justification is made sure by His literal, physical resurrection from the dead and that He is now ascended to the right hand of the Father, where He now mediates as our Advocate and High Priest (Matthew 28:6; Luke 24:38-39; Acts 2:30-31; Romans 4:25; 8:34; Hebrews 7:25; 9:24; 1 John 2:1).

We teach that in the resurrection of Jesus Christ from the grave, God confirmed the deity of His Son and gave proof that God has accepted the atoning work of Christ on the cross. Jesus' bodily resurrection is also the guarantee of a future resurrection life for all believers (John 5:26-29; 14:19; Romans 1:4; 4:25; 6:5-10; 1 Corinthians 15:20, 23).

We teach that the Lord Jesus Christ is the one through whom God will judge all mankind (John 5:22-23). As the mediator between God and man (1 Timothy 2:5), the head of His body the church (Ephesians 1:22; 5:23; Colossians 1:18), and the coming universal King who will reign on the throne of David (Isaiah 9:6; Luke 1:31-33), He is the final judge of all who fail to place their trust in Him as Lord and Saviour (Matthew 25:14-46; Acts 17:30-31).

God the Holy Spirit

We teach that the Holy Spirit is a divine person, eternal, underived, possessing all the attributes of personality and deity including intellect (1 Corinthians 2:10-13), emotions (Ephesians 4:30), will (1 Corinthians 12:11), eternality (Hebrews 9:14), omnipresence (Psalm 139:7-10), omniscience (Isaiah 40:13-14), omnipotence (Romans 15:13), and truthfulness (John 16:13). In all the divine attributes He is coequal and consubstantial with the Father and the Son (Matthew 28:19; Acts 5:3-4; 28:25-26; 1 Corinthians 12:4-6; 2 Corinthians 13:14; and Jeremiah 31:31-34 with Hebrews 10:15-17).

We teach that it is the work of the Holy Spirit to execute the divine will with relation to all mankind. We recognize His sovereign activity in creation (Genesis 1:2), the incarnation (Matthew 1:18), the written revelation (2 Peter 1:20-21), and the work of salvation (John 3:5-7).

We teach that the work of the Holy Spirit in this age began at Pentecost when He came from the Father as promised by Christ (John 14:16-17; 15:26) to initiate and complete the building of the body of Christ, which is His church (1 Corinthians 12:13). The broad scope of His divine activity includes convicting the world of sin, of righteousness, and of judgement; glorifying the Lord Jesus Christ and transforming believers into the image of Christ (John 16:7-9; Acts 1:5; 2:4; Romans 8:29; 2 Corinthians 3:18; Ephesians 2:22).

We teach that the Holy Spirit is the supernatural and sovereign agent in regeneration, baptizing all believers into the body of Christ (1 Corinthians 12:13). The Holy Spirit also indwells, sanctifies, instructs, empowers them for service, and seals them unto the day of redemption (Romans 8:9; 2 Corinthians 3:6; Ephesians 1:13).

We teach that the Holy Spirit is the divine teacher who guided the apostles and prophets into all truth as they committed to writing God's revelation, the Bible. Every believer possesses the indwelling presence of the Holy Spirit from the moment of salvation, and it is the duty of all those born of the Spirit to be filled with (controlled by) the Spirit (John 16:13; Romans 8:9; Ephesians 5:18; 2 Peter 1:19-21; 1 John 2:20, 27).



We teach that the Holy Spirit administers spiritual gifts to the church. The Holy Spirit glorifies neither Himself nor His gifts by ostentatious displays, but He does glorify Christ by implementing His work of redeeming the lost and building up believers in the most holy faith (John 16:13-14; Acts 1:8; 1 Corinthians 12:4-11; 2 Corinthians 3:18).

We teach, in this respect, that God the Holy Spirit is sovereign in the bestowing of all His gifts for the perfecting of the saints today and that speaking in tongues and the working of sign miracles in the beginning days of the church were for the purpose of pointing to and authenticating the apostles as revealers of divine truth, and were never intended to be characteristic of the lives of believers (1 Corinthians 12:4-11; 13:8-10; 2 Corinthians 12:12; Ephesians 4:7-12; Hebrews 2:1-4).

MAN

We teach that man was directly and immediately created by God in His image and likeness. Man was created free of sin with a rational nature, intelligence, volition, self determination, and moral responsibility to God (Genesis 2:7, 15-25; James 3:9).

We teach that God's intention in the creation of man was that man should glorify God, enjoy God's fellowship, live his life in the will of God, and by this accomplish God's purpose for man in the world (Isaiah 43:7; Colossians 1:16; Revelation 4:11).

We teach that God created the human race as either male or female (Genesis 1:27), and that marriage is a divinely originated institution consisting only of a heterosexual union between a genetic male and a genetic female (Genesis 2:21-24; Matthew 19:4-6; Colossians 3:18-19).

We teach that in Adam's sin of disobedience to the revealed will and Word of God, man lost his innocence; incurred the penalty of spiritual and physical death; became subject to the wrath of God; and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace. With no recuperative powers to enable him to recover himself, man is hopelessly lost. Man's salvation is thereby wholly of God's grace through the redemptive work of our Lord Jesus Christ (Genesis 2:16-17; 3:1-19; John 3:36; Romans 3:23; 6:23; 1 Corinthians 2:14; Ephesians 2:1-3; 1 Timothy 2:13-14; 1 John 1:8).

We teach that because all men were in Adam, a nature corrupted by Adam's sin has been transmitted to all men of all ages, Jesus Christ being the only exception. All men are thus sinners by nature, by choice, and by divine declaration (Psalm 14:1-3; Jeremiah 17:9; Romans 3:9-18,23; 5:10-12).

SALVATION

We teach that the greatest need of humanity is to be reconciled to the God under whose just and holy wrath we stand (Psalm 5:4-4; 7:11-13; John 8:24; Romans 2:5). We teach that the only hope for humanity is the undeserved love of this same God, who alone can rescue us and restore us to Himself (John 3:16; Romans 5:6-9; Ephesians 2:4-7; 1 John 4:10).

We teach that Christ did not die to save us from poverty, but from the wrath of God (Luke 6:20-21; Romans 15:26; 2 Corinthians 8:1-2; Philippians 4:11-13). God has not promised material health, wealth, or prosperity for believers in this life based upon their amount of faith or positive confessions (Lamentations 3:37-38; 2 Timothy 4:20; Hebrews 11:37-40; James 2:5).



We teach that salvation is wholly of God by grace on the basis of the redemption of Jesus Christ, the merit of His shed blood, and not on the basis of human merit or works (John 1:12; Ephesians 1:7; 2:8-10; 1 Peter 1:18-19).

Regeneration

We teach that regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given (John 3:3-7; Titus 3:5). It is instantaneous and is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God (John 5:24), when the repentant sinner, as enabled by the Holy Spirit, responds in faith to the divine provision of salvation. Genuine regeneration is manifested by fruits worthy of repentance as demonstrated in righteous attitudes and conduct. Good works will be its proper evidence and fruit (1 Corinthians 6:19-20; Ephesians 2:10), and will be experienced to the extent that the believer submits to the control of the Holy Spirit in his life through faithful obedience to the Word of God (Ephesians 5:17-21; Philippians 2:12b; Colossians 3:16; 2 Peter 1:4-10). This obedience causes the believer to be increasingly conformed to the image of our Lord Jesus Christ (2 Corinthians 3:18). Such a conformity is climaxed in the believer's glorification at Christ's coming (Romans 8:17; 2 Peter 1:4; 1 John 3:2-3).

Election

We teach that election is the act of God by which, before the foundation of the world, He chose in Christ those whom He graciously regenerates, saves, and sanctifies (Romans 8:28-30; Ephesians 1:4-11; 2 Thessalonians 2:13; 2 Timothy 2:10; 1 Peter 1:1-2).

We teach that sovereign election does not contradict or negate the responsibility of man to repent and trust Christ as Saviour and Lord (Ezekiel 18:23, 32; 33:11; John 3:18-19, 36; 5:40; Romans 9:22-23; 2 Thessalonians 2:10-12; Revelation 22:17). Nevertheless, since sovereign grace includes the means of receiving the gift of salvation as well as the gift itself, sovereign election will result in what God determines. All whom the Father calls to Himself will come in faith and all who come in faith the Father will receive (John 6:37-40, 44; Acts 13:48; James 4:8).

We teach that the unmerited favour that God grants to totally depraved sinners is not related to any initiative of their own part nor to God's anticipation of what they might do by their own will, but is solely of His sovereign grace and mercy (Ephesians 1:4-7; Titus 3:4-7; 1 Peter 1:2).

We teach that election should not be looked upon as based merely on abstract sovereignty. God is truly sovereign but He exercises this sovereignty in harmony with His other attributes, especially His omniscience, justice, holiness, wisdom, grace, and love (Romans 9:11-16). This sovereignty will always exalt the will of God in a manner totally consistent with His character as revealed in the life of our Lord Jesus Christ (Matthew 11:25-28; 2 Timothy 1:9).

Justification

We teach that justification before God is an act of God (Romans 8:33) by which He declares righteous those who, through faith in Christ, repent of their sins (Luke 13:3; Acts 2:38; 3:19; 11:18; Romans 2:4; 2 Corinthians 7:10; Isaiah 55:6-7) and confess Him as sovereign Lord (Romans 10:9-10; 1 Corinthians 12:3; 2 Corinthians 4:5; Philippians 2:11). This righteousness is apart from any virtue or work of man (Romans 3:20; 4:6) and involves the imputation of our sins to Christ (Colossians 2:14; 1 Peter 2:24) and the imputation of Christ's righteousness to us (1 Corinthians 1:30; 2 Corinthians 5:21). By this means God is enabled to "be just, and the justifier of the one who has faith in Jesus" (Romans 3:26).

Sanctification

We teach that every believer is sanctified (set apart) unto God by justification and is therefore declared to be holy and is therefore identified as a saint. This sanctification is positional and



instantaneous and should not be confused with progressive sanctification. This sanctification has to do with the believer's standing, not his present walk or condition (Acts 20:32; 1 Corinthians 1:2, 30; 6:11; 2 Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10, 14; 13:12; 1 Peter 1:2).

We teach that there is also by the work of the Holy Spirit a progressive sanctification by which the state of the believer is brought closer to the standing the believer positionally enjoys through justification. Through obedience to the Word of God and the empowering of the Holy Spirit, the believer is able to live a life of increasing holiness in conformity to the will of God, becoming more and more like our Lord Jesus Christ (John 17:17, 19; Romans 6:1-22; 2 Corinthians 3:18; 1 Thessalonians 4:3-4; 5:23).

In this respect, we teach that every saved person is involved in a daily conflict—the new creation in Christ doing battle against the flesh—but adequate provision is made for victory through the power of the indwelling Holy Spirit. The struggle nevertheless stays with the believer all through this earthly life and is never completely ended. All claims to the eradication of sin in this life are unscriptural. Eradication of sin is not possible, but the Holy Spirit does provide for victory over sin (Galatians 5:16-25; Ephesians 4:22-24; Philippians 3:12; Colossians 3:9-10; 1 Peter 1:14-16; 1 John 3:5-9).

Security

We teach that all the redeemed once saved are kept by God's power and are thus secure in Christ forever (John 5:24; 6:37-40; 10:27-30; Romans 5:9-10; 8:1, 31-39; 1 Corinthians 1:4-8; Ephesians 4:30; Hebrews 7:25; 13:5; 1 Peter 1:5; Jude 24).

We teach that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word, which, however, clearly forbids the use of Christian liberty as an occasion for sinful living and carnality (Romans 6:15-22; 13:13-14; Galatians 5:13, 25-26; Titus 2:11-14).

Separation

We teach that separation from sin is clearly called for throughout the Old and New Testaments, and that the Scriptures clearly indicate that in the last days apostasy and worldliness shall increase (2 Corinthians 6:14-7:1; 2 Timothy 3:1-5).

We teach that out of deep gratitude for the undeserved grace of God granted to us and because our glorious God is so worthy of our total consecration, all the saved should live in such a manner as to demonstrate our adoring love to God and so as not to bring reproach upon our Lord and Saviour. We also teach that separation from all religious apostasy, from worldly and sinful practices, and from all forms of syncretism and unbiblical cultural practices are commanded of us by God (Romans 12:1-2; 16:17; 1 Corinthians 5:9-13; 2 Corinthians 6:14-7:1; 1 John 2:15-17; 2 John 9-11).

We teach that believers should be separated unto our Lord Jesus Christ (2 Thessalonians 1:11-12; Hebrews 12:1-2) and affirm that the Christian life is a life of obedient righteousness demonstrated by a beatitude attitude (Matthew 5:2-12) and a continual pursuit of holiness (Romans 12:1-2; 2 Corinthians 7:1; Hebrews 12:14; Titus 2:11-14; 1 John 3:1-10).

THE CHURCH

We teach that all who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual body, the church (1 Corinthians 12:12-13), the bride of Christ (2 Corinthians 11:2; Ephesians 5:23-32; Revelation 19:7-8), of which Christ is the head (Ephesians 1:22; 4:15; Colossians 1:18).



We teach that the formation of the church, the body of Christ, began on the day of Pentecost (Acts 2:1-21, 38-47).

We teach that the Church has not fulfilled or superseded Israel, but that Israel has a future as a nation in the plan of God, in which the Lord will fulfil the covenant promises made to her in the Old Testament and reaffirmed in the New Testament (Deuteronomy 30:1-6; Jeremiah 16:14-15; 31:35-37; 32:40-42; Romans 9, 11; Matthew 19:28; 23:37-39; Acts 1:6-7; 3:21).

We teach that the establishment and continuity of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:23, 27; 20:17, 28; Galatians 1:2; Philippians 1:1; 1 Thessalonians 1:1; 2 Thessalonians 1:1) and that the members of the one spiritual body are directed to associate themselves together in local assemblies (1 Corinthians 11:18-20; Hebrews 10:25).

We teach that the one supreme authority for the church is Christ (1 Corinthians 11:3; Ephesians 1:22; Colossians 1:18) and that church leadership, gifts, order, discipline, and worship are all appointed through His sovereignty as found in the Scriptures. The biblically designated officers serving under Christ and over the assembly are elders (also called bishops, pastors, and pastor teachers; Acts 20:28; Ephesians 4:11) and deacons, both of whom must meet biblical qualifications (1 Timothy 3:1-13; Titus 1:5-9; 1 Peter 5:1-5).

We teach that these leaders lead or rule as servants of Christ (1 Timothy 5:17-22) and have His authority in directing the church. The congregation is to submit to their leadership (Hebrews 13:7, 17).

We teach that the church should display to the world a spiritual, Christ-centred unity that transcends ethnicity, age, or any other barrier, a unity that can only be produced through the gospel (John 13:34-35; Ephesians 2:14-17; Galatians 3:28).

We teach the importance of discipleship (Matthew 28:19-20; 2 Timothy 2:2), mutual accountability of all believers to each other (Matthew 18:5-14), as well as the need for discipline of sinning members of the congregation in accord with the standards of Scripture (Matthew 18:15-22; Acts 5:1-11; 1 Corinthians 5:1-13; 2 Thessalonians 3:6-15; 1 Timothy 1:19-20; Titus 1:10-16).

We teach the autonomy of the local church, free from any external authority or control, with the right of self government and freedom from the interference of any hierarchy of individuals or organizations (Titus 1:5). We teach that it is scriptural for true churches to cooperate with each other for the presentation and propagation of the faith. Each local church, however, through its elders and their interpretation and application of Scripture, should be the sole judge of the measure and method of its cooperation. The elders should determine all other matters of membership, policy, discipline, benevolence, and government as well (Acts 15:19-31; 20:28; 1 Corinthians 5:4-7, 13; 1 Peter 5:1-4).

We teach that the purpose of the church is to glorify God (Ephesians 3:21) by building itself up in the faith (Ephesians 4:13-16), by instruction of the Word (2 Timothy 2:2, 15; 3:16-17), by fellowship (Acts 2:47; 1 John 1:3), by keeping the ordinances (Luke 22:19; Acts 2:38-42) and by advancing and communicating the gospel to the entire world (Matthew 28:19; Acts 1:8; 2:42).

We teach the calling of all saints to the work of service (1 Corinthians 15:58; Ephesians 4:12; Revelation 22:12).

We teach the need of the church to cooperate with God as He accomplishes His purpose in the world. To that end, He gives the church spiritual gifts. First, He gives men chosen for the purpose of



equipping the saints for the work of the ministry (Ephesians 4:7-12) and He also gives unique and special spiritual abilities to each member of the body of Christ (Romans 12:5-8; 1 Corinthians 12:4-31; 1 Peter 4:10-11).

We teach that there were two kinds of gifts given the early church: miraculous gifts of divine revelation and healing, given temporarily in the apostolic era for the purpose of confirming the authenticity of the Apostles' message (Hebrews 2:3-4; 2 Corinthians 12:12); and ministering gifts, given to equip believers for edifying one another. With the New Testament revelation now complete, Scripture becomes the sole test of the authenticity of a man's message, and confirming gifts of a miraculous nature are no longer necessary to validate a man or his message (1 Corinthians 13:8-12). Miraculous gifts can even be counterfeited by Satan so as to deceive even believers (1 Corinthians 13:13-14; Revelation 13:13-14). The only gifts in operation today are those non-revelatory equipping gifts given for edification (Romans 12:6-8).

We teach that no one possesses the gift of healing today but that God does hear and answer the prayer of faith and will answer in accordance with His own perfect will for the sick, suffering, and afflicted (Luke 18:1-6; John 5:7-9; 2 Corinthians 12:6-10; James 5:13-16; 1 John 5:14-15).

We teach that two ordinances have been committed to the local church: baptism and the Lord's Supper (Acts 2:38-42). Christian baptism by immersion (Acts 8:36-39) is the solemn and beautiful testimony of a believer showing forth his faith in the crucified, buried, and risen Saviour, and his union with Him in death to sin and resurrection to a new life (Romans 6:1-11). It is also a sign of fellowship and identification with the visible body of Christ (Acts 2:41-42).

We teach that the Lord's Supper is the commemoration and proclamation of His death until He comes, and should be always preceded by solemn self-examination (1 Corinthians 11:28-32). We also teach that whereas the elements of communion are only representative of the flesh and blood of Christ, the Lord's Supper is nevertheless an actual communion with the risen Christ who is present in a unique way, fellowshiping with His people (1 Corinthians 10:16).

ANGELS

Holy Angels

We teach that angels are created beings and are therefore not to be worshiped. Although they are a higher order of creation than man, they are created to serve God and to worship Him (Luke 2:9-14; Hebrews 1:6-7, 14; 2:6-7; Revelation 5:11-14; 19:10; 22:9).

Fallen Angels

We teach that Satan is a created angel and the author of sin. He incurred the judgement of God by rebelling against his Creator (Isaiah 14:12-17; Ezekiel 28:11-19), by taking numerous angels with him in his fall (Matthew 25:41; Revelation 12:1-14), and by introducing sin into the human race by his temptation of Eve (Genesis 3:1-15).

We teach that Satan is the open and declared enemy of God and man (Isaiah 14:13-14; Matthew 4:1-11; Revelation 12:9-10), the prince of this world who has been defeated through the death and resurrection of Jesus Christ (Romans 16:20) and that he shall be eternally punished in the lake of fire (Isaiah 14:12-17; Ezekiel 28:11-19; Matthew 25:41; Revelation 20:10).



LAST THINGS

Death

We teach that physical death involves no loss of our immaterial consciousness (Revelation 6:9-11), that the soul of the redeemed passes immediately into the presence of Christ (Luke 23:43; Philippians 1:23; 2 Corinthians 5:8), that there is a separation of soul and body (Philippians 1:21-24), and that, for the redeemed, such separation will continue until the rapture (1 Thessalonians 4:13-17) which initiates the first resurrection (Revelation 20:4-6), when our soul and body will be reunited to be glorified forever with our Lord (Philippians 3:21; 1 Corinthians 15:35-44, 50-54). Until that time, the souls of the redeemed in Christ remain in joyful fellowship with our Lord Jesus Christ (2 Corinthians 5:8).

We teach the bodily resurrection of all men, the saved to eternal life (John 6:39; Romans 8:10-11, 19-23; 2 Corinthians 4:14), and the unsaved to judgement and everlasting punishment (Daniel 12:2; John 5:29; Revelation 20:13-15).

We teach that the souls of the unsaved at death are kept under punishment until the second resurrection (Luke 16:19-26; Revelation 20:13-15), when the soul and the resurrection body will be united (John 5:28-29). They shall then appear at the Great White Throne judgement (Revelation 20:11-15) and shall be cast into hell, the lake of fire (Matthew 25:41-46), cut off from the life of God forever (Daniel 12:2; Matthew 25:41-46; 2 Thessalonians 1:7-9).

The Tribulation Period

We teach that the rapture of the church (1 Thessalonians 4:13-18; Revelation 3:10) will take place immediately prior to this seven year tribulation period.

We teach that during the seven year tribulation period (the seventieth week of Daniel's prophecy), the righteous judgements of God will be poured out upon an unbelieving world (Jeremiah 30:7; Daniel 9:24-27; 12:1; 2 Thessalonians 2:7-12; Revelation 16), and that these judgements will be climaxed by the return of Christ in glory to the earth (Matthew 24:27-31; 25:31-46; 2 Thessalonians 2:7-12).

The Second Coming and the Millennial Reign

We teach that after the tribulation period, Christ will come to earth to occupy the throne of David (Matthew 25:31; Luke 1:31-33; Acts 1:10-11; 2:29-30) and establish His Messianic kingdom for a thousand years on the earth (Revelation 20:1-7). This kingdom will be the fulfilment of God's promises to Israel (Isaiah 65:17-25; Jeremiah 32:40-42; Ezekiel 37:21-28; Zechariah 8:1-17). It will be a time of justice, peace, righteousness, and blessing (Isaiah 11; 65:17-25; Ezekiel 36:33-38), and will include the temporary removal of Satan from the world (Revelation 20:1-7).

The Judgement of the Lost

We teach that after the thousand year reign of Christ, Satan will be released (Revelation 20:7), Satan will deceive the nations of the earth and gather them to battle against the saints and the beloved city, at which time Satan and his army will be devoured by fire from heaven (Revelation 20:9). Following this, Satan will be thrown into the lake of fire and brimstone (Matthew 25:41; Revelation 20:10) whereupon Christ, who is the judge of all men (John 5:22), will resurrect and judge the great and small at the Great White Throne judgement.

We teach that this resurrection of the unsaved dead to judgement will be a physical resurrection, whereupon receiving their judgement (Romans 14:10-13), they will be committed to an eternal conscious punishment in the lake of fire (Matthew 25:41; Revelation 20:11-15).



Eternity

We teach that after the closing of the millennium, the temporary release of Satan, and the judgement of unbelievers (2 Thessalonians 1:9; Revelation 20:7-15), the saved will enter the eternal state of glory with God, after which the elements of this earth are to be dissolved (2 Peter 3:10) and replaced with a new earth wherein only righteousness dwells (Ephesians 5:5; Revelation 20:15, 21-22). Following this, the heavenly city will come down out of heaven (Revelation 21:2) and will be the dwelling place of the saints, where they will enjoy forever fellowship with God and one another (John 17:3; Revelation 21, 22). Our Lord Jesus Christ, having fulfilled His redemptive mission, will then deliver up the kingdom to God the Father (1 Corinthians 15:24-28) that in all spheres the triune God may reign forever and ever (1 Corinthians 15:28).

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.

2 Timothy 3:16-17 (NASB)



ACADEMIC INFORMATION

A MESSAGE FROM THE ACADEMIC HEAD

Thank you for your interest in Shepherds' Seminary Africa. Seminary training must be academically rigorous—anything less would betray you, the faithful student, and also the church to which you will one day be called. However, seminary training should also never be merely theoretical or academic: it must prepare a man for the spiritual vigour, Christ-like character, exegetical proficiency, and practical skills necessary to shepherd the flock of God. Therefore, at Shepherds we have adopted a "train like you fight" approach to preparing men for ministry.

The week-to-week labours of a pastor involve studying God's Word, the writing and preaching of expository sermons, counselling, working both with and under other elders, discipling prospective leaders, supplying wise guidance in difficult church situations, and providing an appropriate level of administrative leadership for the church. Our commitment at Shepherds is, through both extensive personal mentoring and classroom instruction, to prepare you for all those important ministry responsibilities.

Because we believe so enthusiastically in the transforming power of the Word of God, we'll focus especially on preparing you to be a capable and effective expositor of the Scripture. But while we do that, we won't sell short those other areas of responsibility. As the Scottish pastor Robert Murray M'Cheyne famously said, "A holy minister is an awful weapon in the hand of God." Our goal is to help you become just that: a sharp sword used powerfully by God to divide accurately the Word of truth, to proclaim the gospel of Jesus Christ, and to shepherd Christ's people with razor-edged effectiveness. If those are your desires, then we invite you to apply to Shepherds' Seminary Africa for a life-changing course of study.

Dr Joel James
Academic Head
Pastor-teacher at Grace Fellowship Pretoria

Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.

2 Timothy 2:15 (NASB)



ACCREDITATION

Shepherds is an independent church organization that offers training by the church for the church. Our organization and seminary programme are not accredited by the South African Department of Higher Education and the Council on Higher Education, and neither is such accreditation in progress. Our courses and programme are non-credit bearing and we do not confer any higher education certificates, diplomas, or degrees. We also do not act on behalf of any higher education institution and do not present classes for credit at any such institution.

We have used standard academic practice in the design of our programme and use academic language to describe our institution and its programme. All our policies and procedures have been carefully designed and aligned with scriptural principles in order to ensure that the purpose of Shepherds is achieved and that our students adhere to the high standards of the Bible with regard to qualification to ministry.

ACADEMIC PROGRAMME

The Shepherds programme provides prospective pastors with the exegetical, theological, and practical skills necessary to be excellent students of Scripture, accurate expositors, capable biblical counsellors, Christlike leaders, and competent administrators in caring for the flock.

DURATION

The duration of the Shepherds programme is 4 years. It follows the South African school calendar with two semesters per year, starting in January and ending in November.

SCHEDULE

Each semester our students spend about 90 hours in the classroom. We present classes in 5-hour sessions, once per week. Classes meet after-hours, allowing students to work while studying. Each semester is 17 weeks long and students break for holidays according to the school calendar.

COHORT SYSTEM

Shepherds works on a cohort system so we do not take in new students every year. Each cohort proceeds through the programme as a group. The frequency of cohorts will be determined by the availability of lecturers and quantity of students. Students should consult our website (www.shepherdsafrica.co.za) for information on our next intake.

MODULAR SUBJECTS

Our classes are presented in a modular format where one subject is taught until complete and then students progress to the next subject. Subjects vary from 5 hours of class time (1 session) to 35 hours of class time (7 sessions). Each semester students complete at least 4 subjects in addition to mentorship requirements.

ACADEMIC LOAD

The academic load of our programme works on a 1:2 ratio. For every 1 hour of class time we expect our students to spend 2 additional hours preparing for classes, reading assigned books and articles, completing assignments, and preparing for tests and exams. This workload represents the typical weekly workload of a pastor and is therefore an essential part of preparing our students for future pastoral ministry.

CORE PROGRAMME DESCRIPTION

Our programme consists of the following core subjects. All subjects must be completed for a student to graduate. Shepherds reserves the right to replace or alter the courses in its programme and may



from time to time offer electives that would benefit our students. All such changes will be made in order to improve our programme and provide our students with training that best prepares them for pastoral ministry. (Subject to change).

YEAR 1

Semester 1

EX101 English Skills
EX102 Research Skills
EX201 Hermeneutics
PM101 Biblical Counselling I
BI101 Hebrew Grammar I
ME101 Mentorship I

Semester 2

BI102 Hebrew Grammar II
PM201 Pastoral Ministries I
BI301 Old Testament Survey I
BI201 Greek Grammar I
ME102 Mentorship II

YEAR 2

Semester 1

BI202 Greek Grammar II
PM202 Pastoral Ministries II
BI302 Old Testament Survey II
EX301 Preaching I
ME103 Mentorship III

Semester 2

BI401 New Testament Survey I
BI203 Greek Syntax
TH201 Theology I
EX302 Preaching II
ME104 Mentorship IV

YEAR 3

Semester 1

BI402 New Testament Survey II
TH101 Church History I
TH202 Theology II
PM203 Pastoral Ministries III
ME105 Mentorship V

Semester 2

EX303 Preaching III
TH203 Theology III
TH301 Apologetic Methodology
TH102 Church History II
ME106 Mentorship VI

YEAR 4

Semester 1

PM204 Pastoral Ministries IV
TH204 Theology IV
PM102 Biblical Counselling II
EX304 Preaching IV
ME107 Mentorship VII

Semester 2

EX305 Preaching V
PM103 Biblical Counselling III
EX401 Exposition Elective
TH401 Theology Elective
ME108 Mentorship VIII

SUBJECT DESCRIPTIONS

BIBLE DIVISION

In Bible overview classes we survey all sixty-six books of the Bible. We provide the student with knowledge of the authorship, date, historical background, purpose, theological importance, and key interpretive issues of each book. We help the student understand the overall plan of redemption traced from Genesis to Revelation and study important biblical themes and background material that will help him understand God's message in the Scriptures. Bible reading is an essential part of these classes. We also provide students with guidelines for preaching each book.



Our classes in Hebrew and Greek help students become proficient in the grammar, syntax, and vocabulary of the languages in which the Old and New Testaments were written. These classes lay a strong foundation for the accurate study and proclamation of God's Word.

BI 101, 102 Hebrew Grammar I and II

An introduction to the grammar, syntax, and vocabulary of biblical Hebrew that provides the student with knowledge essential for the study of OT texts. These courses lay a solid foundation for further Hebrew language study.

BI 201, 202 Greek Grammar I and II

An introduction to the grammar, syntax, and vocabulary of biblical Greek.

BI 203 Greek Syntax

This subject continues to develop the student's knowledge of biblical Greek syntax and vocabulary at an intermediate level and lays a solid foundation for exegesis and exposition of the New Testament.

BI 301, 302 Old Testament Survey I and II

A survey of the content, date, authorship, background, and theology of the Old Testament books. An emphasis is placed on reading the biblical text. Class notes and supplemental reading help students grasp the broad themes, background, and key interpretive issues of each book.

BI 401, 402 New Testament Survey I and II

A survey of the content, date, authorship, background, and theology of the New Testament books. An emphasis is placed on reading the biblical text. Class notes and supplemental reading help students grasp the broad themes, background, and key interpretive issues of each book.

EXPOSITION DIVISION

In exposition classes we develop the student's ability to accurately handle the Word of truth (2 Tim 2:15) by teaching the principles of Bible interpretation. We then teach them to apply these principles in the exegesis and preaching of the biblical text. These classes provide students with the foundational principles of Scripture study, proclamation, and application necessary for preaching, prayer, personal growth in holiness, systematic theology, apologetics, and counselling.

EX 101 English Skills

An introduction to English language skills vital to academic study and clear communication. Grammar, speaking, reading, and writing skills will be developed.

EX 102 Research Skills

An introduction to the skills necessary for conducting research for pastoral study. Students learn how to find and cite sources, prepare assignments, and avoid plagiarism. Study skills will also be developed.

EX 201 Hermeneutics

An introduction to the principles and practice of interpreting the Bible. This course involves in-class application of principles learned.

EX 301 Preaching I

An introduction to the history of preaching and basic principles of preparing expository sermons. Practical exercises are an essential part of this course.



EX 302 Preaching II

This course continues to sharpen the preacher's skills by covering the following topics: Jesus' preaching; preaching narrative; preaching Christ from the OT; writing sermons; organisation of sermons; imperatival outlines; outlining larger sections.

EX 303 Preaching III

This course involves a review of block diagramming. Students spend most of the course practicing exegesis and exposition.

EX 304 Preaching IV

In this subject students focus on the following preaching topics: writing introductions and conclusions; using illustrations; making applications; sermon delivery. Students preach sermons and are evaluated in class.

EX 305 Preaching V

Students continue to preach sermons in class and receive constructive input from the lecturer.

EX401 Exposition Elective

An elective class on exposition. The focus of this class is dependent upon the lecturer.

THEOLOGY DIVISION

We teach students to take the results of careful, exegetical Bible study and form them into a systematic theology that they can use for preaching, worship, counselling, and apologetics. Our theology classes introduce students to historical and contemporary issues and provide a biblical basis for defending the faith.

TH 101, 102 Church History I and II

A survey of important events, individuals, and theological issues from the inception of the church to the modern age.

TH 201 Theology I

This course starts with an introduction to systematic theology (Prolegomena) in which students learn the importance of developing a systematic theology based upon exegesis of Scripture. The nature of Scripture and the study of God (Theology Proper) follow.

TH 202 Theology II

This course is a study of the person and work of Christ (Christology), the person and work of the Holy Spirit (Pneumatology), and the Bible's teaching on angels, demons, and Satan (Angelology).

TH 203 Theology III

A course focused on what the Bible teaches about the origin and nature of mankind (Anthropology), sin and its consequences (Hamartiology), and salvation in Christ (Soteriology).

TH 204 Theology IV

This class focuses on the nature and ministry of the church (Ecclesiology) and the Bible's teaching on the tribulation, the kingdom, resurrection, judgment, and the eternal state (Eschatology).

TH 301 Apologetic Methodology

A study of the defence of the Christian faith with a focus on application in ministry.



TH 401 Theology Elective

An elective class on theology. The focus of this class is dependent upon the lecturer.

PASTORAL MINISTRIES DIVISION

All Scripture is God-breathed and all-sufficient to address the emotional and spiritual problems of God's people (2 Tim 3:16-17). Therefore, in our pastoral ministries classes we provide our students with the knowledge and skills they need to apply God's Word in their shepherding care and leadership of their families and God's people. In these classes we encourage our students to grow in their personal devotion to Christ and to serve his people as shepherds who are exemplary in all they teach.

Our pastoral ministry classes provide our students with the skills and resources necessary for effective day-to-day administration of a church. We help our students develop a philosophy of ministry that is founded on biblical principles and applied with wisdom.

PM 101 Biblical Counselling I

Biblical Counselling I introduces the student to the why, what, and how of biblical counselling. In this course he will learn why the Bible is sufficient to deal with our emotional and spiritual problems, what makes biblical counselling truly biblical, how to identify and apply biblical principles in counselling, and what the key elements of the counselling process are.

PM 102 Biblical Counselling II

In this course the student learns to apply biblical principles to marriage specific issues. Counselling video case studies form an essential part of this course.

PM 103 Biblical Counselling III

In this course the student learns to apply biblical principles to counselling issues that arise often in pastoral ministry, such as parenting, rebellious teens, painful pasts, anger, and depression. Students learn to apply biblical counselling principles through interaction with counselling video case studies.

PM 201 Pastoral Ministries I

The content of our Pastoral Ministries I-IV classes is based on the pastoral ministries curriculum developed by The Expositor's Seminary. In Pastoral Ministries I the following topics are addressed: the pastor's character; the pastor's call to ministry; the role of associate pastors; the pastor's family.

PM 202 Pastoral Ministries II

In this course we cover the following topics: battling the lure of power and personal significance; the pastor's relationship to his congregation; dealing with criticism; avoiding moral catastrophe; ministerial reputation and Christian liberties.

PM 203 Pastoral Ministries III

In this course we cover the following topics: developing and training leaders; unity in leadership; unity in doctrine and ministry philosophy; shepherding the flock through leadership crises; church discipline; handling information biblically.

PM 204 Pastoral Ministries IV

In Pastoral Ministries IV we address the following topics: shepherding administrative needs; candidating and first pastorate concerns; common mistakes in early ministry; the church ordinances; special services; practicing hospitality; hospital and bereavement ministry; funerals; premarital counselling and weddings; women's ministries; the weekly ministerial schedule; church planting dynamics.



MENTORSHIP DIVISION

For pastoral training to be effective, theory and practice must join hands by means of a meaningful mentoring programme. For this reason our lecturers intentionally mentor students in the classroom by drawing upon their biblical knowledge and experience as shepherds, church leaders, and church administrators. In addition, Shepherds works closely with the student's home church ensuring that students are involved in the life of the church, exposed to various ministries, and given the opportunity to apply knowledge and principles taught in the classroom.

ME 101-108 Mentorship I-VIII

In the mentorship courses of Shepherds our students learn to apply the knowledge and skills learned in the classroom through their involvement in an approved church congregation. Students and their church mentors will report to the seminary on the student's participation in the full spectrum of activities involved in pastoral ministry. Our students not only participate in ministry activities: they receive constant training and counsel from their mentor and seminary lecturers.

In Mentorship I-VIII our prospective shepherd-preachers partake in church activities such as: attending membership classes, and joining and becoming active church members; participating in Sunday corporate worship and ministries; attending regular member and business meetings; observing the practice of church discipline; participating in midweek Bible studies; observing regular staff and elder's meetings; observing diaconal work; teaching and preaching; observing the pastor in sermon preparation, planning and song selection; preparing pastoral prayer; reviewing Sunday services; observing and practicing biblical counselling, discipling, mentoring, conflict resolution, home visitation, and hospital visits; visiting pastor fraternals, church plants, outside ministry opportunities, camps, conferences, and seminars; observing church members in their homes, and observing godly marriages and families; reading and discussing books on pastoral ministry and practical ecclesiology.

ACADEMIC POLICIES

The following policies apply to all students at Shepherds.

ENGLISH LANGUAGE

Our programme is presented in English and students admitted into the programme should be fluent in English and able to function academically at a level equivalent to a postgraduate degree. All applicants who qualify for admission but do not have adequate English language ability will be asked to pursue English language training and re-apply.

ORIENTATION

At the start of every cohort we hold a two day orientation during which we introduce our students to the programme and lecturers. During orientation we sharpen the English language and research skills of our students in the first two subjects of the seminary programme: EX101 English Skills and EX102 Research Skills. Orientation is not counted as part of the regular 17 week semester and students should plan accordingly.

CANCELLATION OF SUBJECTS

Shepherds reserves the right to alter, cancel, or change its subjects. We also reserve the right to change the order of presentation of subjects during any given term.



SUBJECT REQUIREMENTS

Subject requirements are set by the lecturer in consultation with the Academic Head and provided at the commencement of that subject. Because faithfulness is an essential quality in ministry, we expect our students to complete all course requirements in order to pass.

FAILURE AND PROGRESSION

The Shepherds programme has been designed in such a way that subjects presented early in the programme are prerequisite for subjects presented later. In addition, because we follow a modular cohort system, students will not be able to proceed with the programme if they do not pass a subject. If a student fails a subject, that student will work with the lecturer and Academic Head to determine whether they can progress in the programme. The lecturer and/or Academic Head may request that the student meet additional requirements in order to pass, may have the student repeat the class with a future cohort, or may ask the student to withdraw from the programme. In all instances the progression of a student in the programme lies at the discretion of the Academic Head.

ATTENDANCE

We expect our students to attend all classes. We recognise that absence can in some instances not be prevented. There are two types of absence: excused and unexcused. In all cases we require students to report their absence to the lecturer as soon as possible. Students are responsible to identify and complete all work and assignments missed due to their absence. Our lecturers are not under obligation to repeat lectures or review class material that a student has missed.

Acceptable excused absences include those resulting from personal illness, illness of immediate family, or death in the immediate family.

Unexcused absences will result in a reduction in the student's course grade. Our lecturers will consider exceptions on a case-by-case basis.

If a student is absent for an extended period of time and/or misses subjects that are prerequisite for later subjects, he may be asked to exit the programme and join a later cohort. In such cases the final decision rests with the Academic Head.

GRADING SYSTEM

Shepherds utilizes the following grading system:

A and A-	Exceptional achievement
B+, B and B-	Above average achievement
C	Fair or average achievement
C-, D+, D, and D-	Below average, minimally acceptable achievement
F	Unacceptable achievement, failure
I	Incomplete work
W	Withdrawal while passing
WF	Withdrawal while failing

We use the following guidelines for converting percentage grades to letter grades:

A	96-100	C	80-83
A-	94-95	C-	78-79
B+	92-93	D+	76-77
B	88-91	D	72-75
B-	86-87	D-	70-71
C+	84-85	F	69 and below



Students should note that this grading system is aligned with international standards and can not be directly correlated with the South African grading system.

ACADEMIC PROBATION

If a student fails to meet the academic standards of the Shepherds programme, its subjects, and mentorship programme, that student may be placed on academic probation. If a student is placed on probation, the duration of the probation will be set by the Academic Head. In some cases the probation period will last the duration of one subject. In other cases the duration could be up to one year. Continuation in the Shepherds programme after a probation period lies at the discretion of the Academic Head. If a student has met all necessary requirements he will be removed from probation and may continue in the programme. A student who has not improved in his academic performance may have the probation period extended, or be asked to leave the programme. Re-entry and re-entry requirements will lie at the discretion of the Academic Head and the student will need to submit to the regular application and admission requirements.

TECHNOLOGY

At Shepherds our syllabi, class notes, and other materials are supplied to students in electronic format. Therefore, we require our students to own a personal computer with suitable word processing software and to have adequate access to the internet. Communication with students will be primarily via email. We also require our students to keep back-ups and records of all their correspondence, assignments, and other submissions.

SPECIAL STUDENTS

Special students are men who qualify for admission into the Shepherds programme but do not intend on completing all courses. We limit the amount of special students admitted into the programme and this type of application is considered on a case-by-case basis. A completed application must be submitted along with a written request to be admitted as a special student. This written request must indicate why the student wants to attend selected classes and must indicate which classes he would like to attend. Special students are required to pay regular tuition and fees; exact amounts will be calculated upon acceptance of the student.

AUDITING OF CLASSES

Auditing of classes is not encouraged by Shepherds, but in rare cases may be permitted. A completed application must be submitted along with a written request to be admitted as an auditor. Auditors are required to pay regular tuition and fees; exact amounts will be calculated upon acceptance of the student.

WITHDRAWAL FROM THE PROGRAMME

If a student withdraws from the Shepherds programme during the semester he will receive a W-grade for the subject that is in process. If the student is failing that subject at the time of withdrawal, the grade will be marked WF. If he is passing the subject, his grade will be marked W. A student must inform Shepherds of his withdrawal in writing. Readmission into the programme will be subject to the Shepherds Admission Policy and a student may need to reapply. For details on refunds and the financial implications of withdrawal, please refer to our Financial Policies.



ADMISSIONS INFORMATION

APPLICATION PROCESS

In order to apply for admission to Shepherds a student must:

1. Carefully read through the Shepherds Catalogue.
2. Complete an application form in either hardcopy or electronic version and submit it with all required documentation.
3. Distribute reference forms to his nominated references and have them send these directly to Shepherds.

Once the application and all supporting documentation have been received, Shepherds will consider the application and then contact the student. Students who meet the admissions criteria will be contacted for an interview. Successful applicants will be informed in writing.

Application forms can be obtained in the following ways:

- Online at www.shepherdsafrica.co.za (PDF download)
- By sending a request to admin@shepherdsafrica.co.za
- By writing to:

Admissions: Shepherds' Seminary Africa
PO Box 861
Fontainebleau
Randburg
2032
Gauteng
South Africa

Applications can be submitted:

- In person at the Shepherds office
- By courier (we do not recommend using ordinary mail; please use a courier and make copies of all documents you send)
- By email (preferred method; please keep the original)

Incomplete applications will not be considered. Please use the application Checklist provided in the Application Form.

Classes begin: January 2026
Application deadline: October 31, 2025

Shepherds works on a cohort system and may not have a student intake every year. Please visit www.shepherdsafrica.co.za to find out when our next intake will be.



ADMISSIONS POLICY

1. PURPOSE

This policy sets forth the principles to be applied with regards to admission of students into the programmes of Shepherds.

2. SCRIPTURAL CRITERIA

The purpose of Shepherds' pastoral ministry programmes is to train pastors and elders to serve the church of Jesus Christ. According to Scripture only men of suitable qualification may fulfill such leadership roles within the church (1 Tim 2:12; 3:1-13; 2 Tim 2:2; Titus 1:5-9). Therefore:

- 2.1 Only men may apply for admission to pastoral ministry programmes.
- 2.2 Only men who meet the biblical criteria for eldership may be admitted into pastoral ministry programmes.

3. ADMISSION PROCESS

The following process must be followed for all applications:

- 3.1 A completed application must be submitted along with all supporting documentation. Unsigned or incomplete applications will not be processed.
- 3.2 The application and all material must be reviewed by the admissions committee.
- 3.3 Students who meet the biblical criteria in §2 above will be vetted according to the criteria laid out in §4 below. Students who do not meet the criteria in §2 above will be informed in writing that their application is unsuccessful.
- 3.4 Students who meet the admission criteria will be interviewed along with their wife (if married) and pastor or an elder from their church as part of the vetting process. The interview process must take into account the criteria listed in §4 below. Where a student is not able to meet in person with the admissions committee, the interview may take place via an online medium or over the phone.
- 3.5 Students who meet the criteria for admission will be admitted into the programme and informed in writing. The admissions committee may admit a student with conditions that must be met by the student, which may include the successful completion of a bridging course. Students who do not meet the criteria after the vetting process will be informed in writing.

4. VETTING CRITERIA

The following criteria will be considered when determining the suitability of a candidate for admission:

- 4.1 The student must be a believer in Jesus Christ and be able to give a clear testimony of his faith.
- 4.2 The student should demonstrate that his character meets the biblical elder qualifications as listed in 1 Timothy 3:1-13, Titus 1:5-9; 1 Timothy 2:12; 2 Timothy 2:2 and related passages.
- 4.3 He should hold to evangelical doctrine that is aligned with the Shepherds' doctrinal statement. Where there are differences, he should declare these.
- 4.4 He should provide evidence of his spiritual giftedness in the form of commendable effectiveness in his current ministry.
- 4.5 He should be fluent in English and demonstrate his ability to function academically at a level equivalent to a Master's degree.
- 4.6 He should have a record of employment and demonstrate his faithfulness and discipline in this regard.
- 4.7 He should demonstrate humility, teachableness, and a desire to submit himself to the authority of Scripture.



- 4.8 The student should be age-appropriate: he should not be a new convert and should at least be in his mid twenties. Students who show giftedness for ministry, but are deemed too young, will be asked to apply again at a latter date. Age-appropriateness will be determined by the admissions committee.
- 4.9 A non-resident of South Africa must obtain the necessary South African permit/visa that allows them to be in the country legally for the duration of their studies.
- 4.10 A non-resident of South Africa student must provide proof that he has found a suitable South African church where he will attend and serve, and whose leaders will mentor him.

5. ANNUAL REVIEW

Every student who is accepted into Shepherds' programmes will be subject to an annual review of his suitability for pastoral ministry and thus continuation in the programme.

- 5.1 A formal review will be conducted annually. However, should a lecturer, Shepherds staff, or the student's home church deem it necessary, a formal review can be conducted at any time.
- 5.2 The student will be reviewed according to the criteria in §4 and in accordance with the Student Code of Conduct.
- 5.3 The annual review will incorporate input from the student, lecturers, and home church leaders/mentors. His academic progress and grades will also be reviewed.
- 5.4 A student who fails to meet the criteria of §4 will be removed from the programme. He and his church will be informed in writing.
- 5.5 Costs incurred by the student as a result of being removed from a Shepherds programme remain the responsibility of the student. Any costs incurred by Shepherds as a result of removing a student from a Shepherds programme will be charged to the student's account. Re-imbusement of tuition and fees will take place as per the Shepherds Financial Policy.

6. WAIVING OF SUBJECTS

A student who has completed theological courses elsewhere may apply to Shepherds to waive classes in the Shepherds programme. Shepherds will process such applications on a case-by-case basis, but as a rule, prefers students to complete the entire Shepherds programme.

- 6.1 Waiving of classes will lie at the discretion of the Academic Head and lecturing staff.
- 6.2 When a student applies to waive classes he must provide a detailed description of all the work completed for that subject including class syllabi, copies of assignments, grades, and any other information requested by the Academic Head or lecturing staff.
- 6.3 If a partial waiver is granted a student may be required to attend classes or fulfill other requirements.

7. INTERNATIONAL STUDENTS

Shepherds requires all international students to abide by South African Law and obtain the necessary legal status for study in South Africa.

- 7.1 Shepherds will assist international students by providing documentation required by SA Home Affairs in processing the visa application.
- 7.2 All requirements for admission as set out in the Admissions Policy of Shepherds must be met by international students.
- 7.3 Proof of legal status in South Africa must be submitted to Shepherds once obtained by the student. No student will be allowed to begin classes without proof of legal status.
- 7.4 Any Shepherds international student who fails to meet his visa requirements will be asked to return to his home country until such time that his visa requirements are met. Shepherds reserves the right to remove an international student from any of its programmes for failure to maintain his legal status in South Africa.



- 7.5 International students who fail to meet the criteria of ongoing admission in Shepherds' programmes as set out in the Admissions Policy will not be reimbursed for any financial loss on their part. All costs for return to his home country will be the responsibility of the student.
- 7.6 Where necessary, Shepherds will inform South African Home Affairs of the removal of an international student from its programmes.

8. NON-DISCRIMINATION POLICY

This policy will be applied fairly to all students irrespective of their race, colour, national, and ethnic background and all students will be given the full rights and privileges due to them in Shepherds programmes.

STUDENT LIFE

DRESS

At Shepherds we require our students to dress in a manner that upholds the professional standards of the pastorate. When attending classes students should be neat in appearance and wear a collared shirt, long pants, and appropriate shoes. Blue jeans, golf shirts, and running shoes may be worn as long as they are conservative and neat.

Appropriate attire for the mentorship programme is determined by the student's church.

CODE OF CONDUCT

At Shepherds we expect our students to be above reproach in all their attitudes and actions, as is fitting for leaders in God's church.

In addition to meeting the biblical requirements for elders as set out in passages such as 1 Timothy 3:1-13, Titus 1:5-9, and 1 Peter 5:1-5, we expect our students to:

- demonstrate humility and a willingness to submit to church leaders and seminary lecturers
- be faithful in church attendance and service
- show consideration for the others in his pursuit of Christian liberty
- adhere to the Shepherds' standard of dress
- apply biblical standards (e.g. Ephesians 5) and discernment in his pursuit of entertainment
- avoid self-indulgent behavior such as drunkenness, drug abuse, and smoking
- avoid all forms of sexual immorality
- apply wisdom and maintain accountability in all counselling sessions, especially when counselling women
- avoid all forms of dishonesty, whether at home, church, or seminary
- avoid all forms of slander and gossip
- give priority to their family relationships and responsibilities

By submitting an application to Shepherds a student agrees to abide by this code of conduct and understands that he will be subject to an annual review (as per the Admissions Policy) that will take his conduct into account.

GRIEVANCES

We encourage open communication between our students, lecturers, staff, mentors, and church members. Any student who has a grievance should first address the matter in person with the individual concerned. If the matter is not resolved the student may approach the Administrative Head



for assistance. A formal grievance may then be initiated. Biblical principles will be adhered to in all grievances.

PLAGIARISM

Plagiarism is a form of lying and will not be permitted at Shepherds. Plagiarism occurs when a person uses the work of another and presents it as his own. In the seminary environment this usually takes the following forms:

- a student quotes from a source (book, internet article, etc.) and does not provide a citation of the source and/or does not indicate which words are quoted using the appropriate punctuation; this includes secondary citations within works
- a student paraphrases a source and does not provide a citation

We encourage our students to carefully document their sources, whether it be for research papers or sermons. Our classes will help students develop this skill.

If plagiarism is suspected the matter will be carefully investigated. In all such cases the outcome lies at the discretion of the Academic Head. A student found guilty of plagiarism will receive a reduction in his grade, may have additional work assigned, and/or may be asked to leave the programme.

If a student has completed the programme and it comes to light that he committed plagiarism, Shepherds will investigate the matter and take appropriate action.

Any financial loss incurred by the student due to plagiarism will be for his own account and cannot be recovered from Shepherds. Any financial loss incurred by Shepherds in such cases will be recovered from the student.

FINANCIAL POLICIES

All tuition and other fees are due in full by the first week of each semester. Students are responsible for their own tuition and fees. Men who receive financial assistance need to make the necessary arrangements with their sponsors to ensure this deadline is met.

Students who are unable to pay their tuition and fees in full by the first week of the semester may apply to Shepherds to enter the extended payment plan. A special administration fee is payable.

If a student faces financial difficulties and foresees that he will not be able to pay his tuition and fees on time, he should contact Shepherds immediately so that the appropriate arrangements can be made.

PAYMENT DATES

Week 1 of semester	All tuition and fees due
Week 1 of semester	Extended payment plan: Admin fee & 1st installment due
Week 6 of semester	Extended payment plan: 2nd installment due
Week 11 of semester	Extended payment plan: 3rd (final) installment due
Special students, Auditors	Payment must be made before the start of each subject attended

REFUND POLICY

If a student withdraws from the Shepherds programme and he has paid his tuition fees, or part thereof, he may receive a refund, depending on the week of his withdrawal in that semester. The



student must submit his withdrawal in writing to Shepherds. No refunds will be processed if a written withdrawal is not received. Students who receive scholarships must have their donors contact Shepherds and the refund will be processed accordingly. Shepherds will not direct refunds to the personal accounts of students who receive external financial assistance.

Refunds for students who pay Regular Tuition will be processed according to the following schedule:

Week of Withdrawal	Percentage of Refund
1-5	100%
6-9	75%
10-13	50%
14 onward	0%

Refunds for students who pay according to the Extended Payment Plan will be processed according to the following schedule:

Week of Withdrawal	Percentage of Refund
1-2	100% of 1st payment
3	75% of 1st payment
4	50% of 1st payment
5	0% of 1st payment
6-7	100% of 2nd payment
8	75% of 2nd payment
9	50% of 2nd payment
10	0% of 2nd payment
11-12	100% of 3rd payment
13	75% of 3rd payment
14	50% of 3rd payment
15 onward	0% of 3rd payment

Refunds for Auditors are calculated per subject and will be processed according to the following schedule:

Week of Withdrawal	Percentage of Refund
1	100%
2	75%
3	50%
4 onward	0%

Refunds for Special Students require individual calculations and will be determined case-by-case.



TUITION AND FEES

Shepherds relies on donations from churches and individuals to offer our programme. The tuition and fees we charge cover a portion of our administrative and running costs. The figures represented here are those we anticipate for the first two years of our programme. These figures will change as necessary, but we will advertise such changes within a reasonable time frame.

TUITION

Tuition Per Semester: Regular	R5,000
Tuition Per Semester: Extended Payment Plan	R5,000

Tuition Per Subject: Special Students	<i>Determined upon acceptance</i>
Tuition Per Subject: Auditors	<i>Determined upon acceptance</i>

FEES

Admin Fee: Extended Payment Plan	R300
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*The things which you have heard from me in the presence of many witnesses,
entrust these to faithful men who will be able to teach others also.*

2 Timothy 2:2 (NASB)



PERSONNEL

ADMINISTRATION

Tim Cantrell
President

Joel James
Academic Head

Robin Brown
Administrator

Dominic Alves
Secretarial

LECTURERS

Robin Brown
Pastor, Antioch Bible Church
Biblical Languages
BCom Hons, University of Natal
MDiv, The Master's Seminary

David de Bruyn
Pastor, New Covenant Baptist Church
Church History, Preaching
Media Studies Dip., RAU-Boston Media House
BTh Hons, South African Theological Seminary
MA, Central Baptist Theological Seminary
DTh University of South Africa

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MDiv, The Master's Seminary
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DMin, The Master's Seminary

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Matt Viljoen
Pastor, Midrand Christen Gemeente
Biblical Counselling
BVSc, University of Pretoria
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Theological education is deadly serious business. The stakes are so high. A theological seminary that serves faithfully will be a source of health and life for the church, but an unfaithful seminary will set loose a torrent of trouble, untruth, and sickness upon Christ's people. Inevitably, the seminaries are the incubators of the church's future. The teaching imparted to seminarians will shortly be inflicted upon congregations, where the result will be either fruitfulness or barrenness, vitality or lethargy, advance or decline, spiritual life, or spiritual death.

R. Albert Mohler

Blog post: *The Integrity of Words and Our Confession of Faith* (March 11, 2015)

