



DALLAS THEOLOGICAL SEMINARY

PRESIDENTIAL SEARCH

LEADERSHIP PROFILE



The Opportunity

Opportunity and Summary

Founded in 1924, Dallas Theological Seminary was built on a commitment to God's inerrant Scripture along with an emphasis on preaching the gospel and evangelism. As a non-denominational seminary, one of the hallmarks of DTS has been that the doctrines of evangelical orthodoxy are taught in the framework of premillennial, dispensational theology, derived from a consistent grammatical-historical interpretation of the Bible. This rich heritage of preparing men and women to answer God's call upon their lives through rigorous training in all 66 books of the Bible continues today as over 2450 students attend DTS for their seminary training. The mission of DTS continues to be to "glorify God by equipping godly servant-leaders for the proclamation of His Word and the building up of the body of Christ worldwide." This focus on both education and application is summed up in the DTS motto: Teach Truth, Love Well.

Strategically located next to downtown Dallas, DTS is in the heart of a major urban area where ministry opportunities are abundant and where training can extend out of the classroom and into the community. Dallas, Texas is one of the fastest growing cities in the nation and has been called the "Antioch" of North America due to its central location, commercial importance, cultural variety, and need for the Gospel; making it an ideal location for a local seminary with a global reach.

Within this context, DTS embarks on its search for its sixth president in ninety-five years. Since selecting Dr. Mark L. Bailey as its fifth president in 2001, DTS has made progress in furthering its mission. As one of the largest evangelical seminaries in the country, DTS remains a valued voice in Christian education and ministry, with a devoted faculty of subject-matter experts, an active and engaged alumni base, and a growing student body. With a recent record enrollment, DTS continues to prepare more men and women for ministry than at any other time in its existence. The next president will inherit a seminary poised to continue to grow and succeed in a highly competitive landscape.

DTS seeks a godly, talented, energetic, and visionary president to join its strong leadership team. With an anticipated starting date of July 2020, the next president will not only commit to the doctrinal position, institutional mission, and purpose of the seminary but will also possess a strong and clear vision for what DTS might achieve through innovation and strategic growth. This opportunity profile includes more information on the position, requirements, and nomination process.



The Seminary

DTS at a Glance

2,462

2019 Spring Enrollment
(All Time Record)

14

Number of Degrees

76

Resident Full-Time
Faculty

84

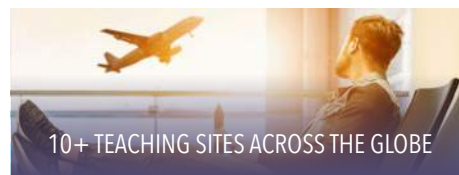
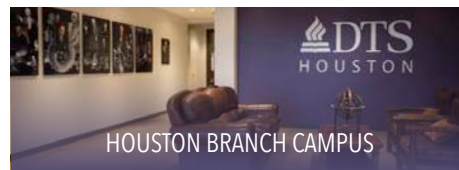
Adjunct Faculty

15:1

Faculty/Student Ratio

350⁺

Full-Time + Part-Time Staff



Scholarships & Finances

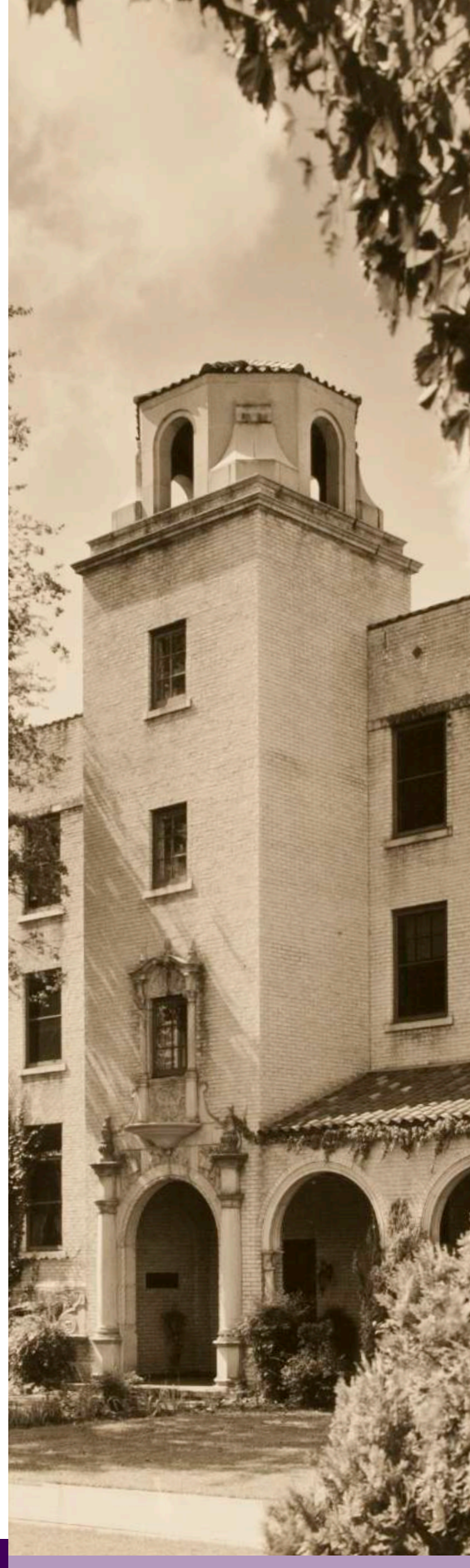
- DTS gives out over \$4.5 million in scholarships per year.
- 90% of students graduate without taking on any additional seminary debt.
- The annual operating budget (2018) was \$34.1 million.
- Total revenue for FY 17/18 was \$42 million.
- Current endowments sit at \$46 million.

History

In the fall of 1924, the first student body of Dallas Theological Seminary met to study under noted Bible teacher Dr. Lewis Sperry Chafer. As a result of his burden and vision to found a seminary that would emphasize expository preaching and teaching of the Scriptures, Dr. Chafer's first class of thirteen students sang, prayed, and began their studies.

In 1935 the seminary pioneered the four-year Master of Theology (ThM) degree, which includes an additional year of study than the three-year Master of Divinity (MDiv) degree offered at most other seminaries. The ThM provides all the essential theological courses offered in a three-year curriculum with an additional emphases in systematic theology, Hebrew and Old Testament exegesis, Greek and New Testament exegesis, and Bible exposition.

In 1974 the seminary instituted the two-year Master of Arts (Biblical Studies) (MABS) program for students whose ministries would not require the in-depth language training of the ThM program (name changed to Master of Arts [Christian Studies] MACS in 2015). The Doctor of Ministry (DMin) degree began in 1980 to provide further pastoral training for seminary graduates to meet the changing demands of ministry. In 1982 the seminary began the MA in Christian Education (MACE) degree program so that students could receive specialized training for Christian ministries. In 1987, DTS inaugurated the MA in Cross-cultural Ministries (MACM) program to give specialized training for intercultural ministry. In 1993 the seminary launched a three-year MA in Biblical Counseling (MABC) degree program and a two-year MA (Biblical Exegesis and Linguistics) (MABEL) degree program. The latter program is offered jointly with the Graduate Institute of Applied Linguistics located in south Dallas. In 2005 the seminary launched the MA in Media and Communication (MAMC) degree program for those interested in employing the media arts in ministry (name changed to Master of Arts in Media Arts and Worship in 2013). In 2011 the seminary began offering the Master of Arts in Christian Leadership (MACL) degree program. The Master of Biblical and Theological Studies (MBTS) program and the academic Master of Arts degree with majors in Old Testament Studies, New Testament Studies, and Theological Studies began in 2015.



The Seminary

Mission Statement

The mission of Dallas Theological Seminary as a professional, graduate-level school is to glorify God by equipping godly servant-leaders for the proclamation of His Word and the building up of the body of Christ worldwide.



Expanded Statement of Purpose

1. Dallas Theological Seminary is a professional, graduate-level theological seminary that seeks to provide training at the master's and doctoral levels to prepare its students for a variety of Christian ministries.
 - As a professional, graduate-level theological institution of higher learning, DTS seeks to provide training for specific Christian ministries and to encourage the pursuit of Christian scholarship at the highest levels of research befitting the mission of a theological seminary.
 - While the doctrinal commitment of the seminary is intentionally evangelical, Dallas Theological Seminary seeks to provide a contribution to a broader constituency through community, theological and ecclesiastical involvement, and dialogue.
 - The seminary seeks to maintain an appropriate balance between the training it provides for effective vocational ministries and the academic rigors necessary to graduate those who will research, write, and teach at the highest levels of theological education. As both a professional and graduate-level educational institution, the seminary is committed to providing the appropriate support services, departments, resources, and facilities to accomplish the mission of the institution.

The Seminary

2. In order to equip men and women for ministry as godly servant-leaders, Dallas Theological Seminary encourages the development of godly character in each of its students.
 - The seminary is committed to the preparation of students who are deeply committed to Jesus Christ and are marked by biblical and theological knowledge and maturing spirituality, along with the skills necessary for their future ministries.
 - Students are encouraged to grow spiritually in their personal relationship with God, to function responsibly within the Christian community, and to engage and witness to the world from a life of faith and integrity.
 - DTS is committed to helping leaders develop a biblical philosophy of servant-hearted leadership as defined by Jesus Christ and as modeled by Him and the other godly individuals depicted in the Scriptures. Such leadership results from the gracious working of God through a person's experience, training, spiritual gifting, natural talents, and the enablement of God's Spirit.
3. Dallas Theological Seminary is committed to its founding ideal that the central subject of study is the entire Bible.
 - DTS stands unequivocally committed to the Bible as God's inerrant, infallible, and authoritative written revelation. Members of the school's boards and faculty subscribe to the seminary's doctrinal statement, which is uniquely complete and detailed, thus helping safeguard the school's unwavering theological stance since its founding.
 - The seminary's commitment to the Scriptures leads to a framework of doctrine in which the great fundamentals of the Christian faith are armed and expounded. The doctrines of evangelical orthodoxy are taught in the framework of premillennial, dispensational theology, derived from a consistent grammatical-historical interpretation of the Bible. Those truths include such essentials as the authority and inerrancy of Scripture, the Trinity, the full deity and humanity of Christ, the spiritual lostness of the human race, the substitutionary atonement and bodily resurrection of Christ, salvation by faith alone in Christ alone, and the physical return of Christ.
 - The goal of all biblical and theological instruction is to glorify God through a transformed life that is manifested by a wholehearted love for God and a servant-hearted love for others.



The Seminary

4. In order to prepare godly servant-leaders who reflect the heart of God, Dallas Theological Seminary is committed to a worldwide vision of Christian ministry.
 - DTS is committed to fulfilling the mandate of Jesus to make disciples of all nations. The seminary community is enriched and has its vision for ministry expanded by the presence of students from a wide variety of countries and ethnic backgrounds.
 - DTS embraces a wide context of ministries. Training for vocational ministry is the primary purpose for which the seminary was founded and now exists. A secondary purpose is to provide theological training for those who choose to remain in their professions but who desire to be trained for leadership and a more effective ministry in the church.
 - DTS is firmly committed to promoting the missionary endeavor throughout the world. This commitment is demonstrated in a variety of ways that provide both exposure and experience for students in the diverse nature of missions and the unique opportunities for vocational service in missions around the world.



The Seminary

Core Educational Values

The seminary's values are deeply held commitments to beliefs or principles deemed vital in the formation of students for the proclamation of God's Word and the building up of the body of Christ worldwide. These values flow from the mission of the seminary and find fuller expression in the seminary's expanded statement of purpose. They are reflected in the heritage, distinctives, services, and curricula of the seminary.

During a student's time at DTS, these values lead to a vibrant community, meaningful interactions, and significant learning experiences in a manner consistent with the unique purposes of each academic program.

The seminary's ultimate purpose is to glorify God through all its programs, services, and curricula.

The following core educational values pursue this goal:

The Bible – DTS values all sixty-six books of the Bible as the inspired, inerrant, and authoritative Word of God, and its accurate interpretation and appropriate application.

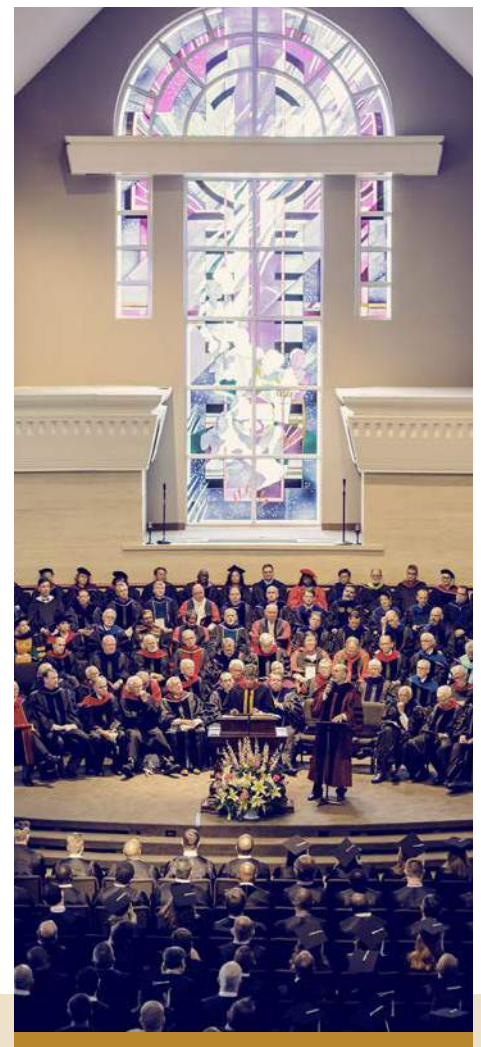
Theology – DTS values theology supported by Scripture, consistent with the orthodox, protestant, evangelical faith and the seminary's doctrinal convictions, lived out in a variety of cultural contexts.

Communication – DTS values contextualized, effective communication of biblical and theological truth by a variety of means for personal and corporate transformation.

Christian Spirituality – DTS values growing, Spirit-empowered, personal relationships with the triune God in the context of Christian community, resulting in increasing Christlikeness and love for God and others.

Christian Leadership – DTS values Christlike leadership that equips others and emphasizes humility with sacrificial service.

Cultural Engagement – DTS values relationships with diverse individuals, cultures, and ideas, resulting in evangelism, dialogue, application, and service that are biblical, courageous, and compassionate.



Governance

Dallas Theological Seminary is managed by a Board of Incorporate Members (BIM) numbering between no less than twenty-five members and not more than thirty-five members. The president of DTS is a voting member of the board under the current structure. The exact number, election, term of office, qualifications and duties of the board are set forth in the Bylaws of the corporation. The Board of Incorporate Members have all the duties, functions, and responsibilities normally vested in a board of directors.

From the membership of the Board of Incorporate Members members can be assigned to one of two subsidiary boards, the Board of Regents or the Board of Trustees. The Board of Regents is entrusted with the general oversight of the faculty and the educational and spiritual functions of the seminary. The Board of Trustees is entrusted with the direction of the property and financial interests of the seminary and authority is given to the Board of Trustees by these Bylaws to act legally for the Board of Incorporate Members in all matters of property and finance, such actions being final.



Financial Snapshot

Financially, Dallas Theological Seminary is at one of its healthiest positions in history. Total gifts this past year (2018) were \$19M. Currently the endowment stands at \$46M. The Dallas Seminary Foundation has a net worth of \$35M and combined with the seminary the total net worth is \$99.9M. Estimates of future estate gifts tracked by the Foundation approximate \$139M, substantially more than the mortgage debt of \$14M. The seminary self-insures for health care coverage.

In addition, fundraising has been very successful at DTS. In 2004, DTS started planning for its 100th anniversary, which will occur in 2024, with three 5-year campaigns of \$100M each. The first raised \$120M. The second has met the goal of \$116M (this includes \$13.5M for a new chapel). And the third campaign, which launches soon, will be oriented towards raising funds for scholarships.

Seminary Comparison (2018-19)



Seminary	Cost/Credit Hour
Trinity Evangelical Divinity School	\$720
Fuller Theological Seminary	\$622*
Southern Baptist Theological Seminary	\$588
Dallas Theological Seminary	\$552
Reformed Theological Seminary	\$515

*Converted from quarter-unit rate.

The Seminary

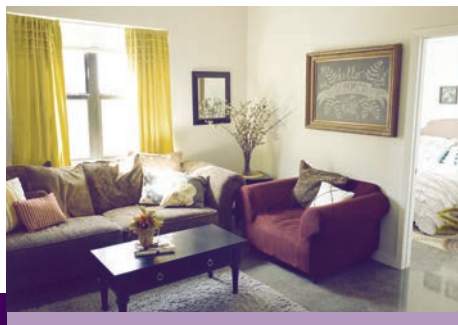
Campuses & Locations

The main campus of Dallas Theological Seminary is located just east of downtown Dallas next to a neighborhood known as Deep Ellum. Their walkable, family-friendly campus is close to one of the largest arts districts in the US and in close proximity to thousands of ministries. More importantly, the greater Dallas-Fort Worth area is the fourth-largest metroplex in the United States making it an ideal setting for a seminary dedicated to educating students for ministry in the real world. In fact, Dallas-Fort Worth is continually ranked among the nation's fastest-growing areas and this continued job and population growth has made the DFW area incredibly diverse and multicultural. Here students can not only find a place to study and learn, but a place to practice and grow the application of their faith.



The original campus remains where it was founded in 1924 and covers approximately 20 acres and is made up of over 15 buildings:

- Two buildings (Todd and Campbell) dedicated classroom buildings outfitted with the newest technology for video and online learning.
- Mosher and Turpin Libraries:
 - The 58,000-square-foot Dallas campus library includes two computer labs and a media center.
 - Provides ample study space for 550 students.
 - Library collection currently exceeds 500,000 items, including more than 250,000 print volumes plus DVDs, videos, microforms, electronic resources, and access to scores of bibliographic databases.
 - Thousands of books and articles are also available online.
- A cafe, bookstore, and resource center are conveniently found on campus.
- Two high-rise apartment complexes provide housing for approximately 314 DTS students and their families.
- And a brand new \$13.5 million chapel and student life center set to break ground spring 2019.



The Seminary

While the roots of Dallas Theological Seminary are still on the original Dallas campus, DTS operates globally with two branch campuses (Houston and Washington, DC), more than 11 teaching sites, and an online program allowing them to serve students from Atlanta to New Zealand.



Dallas Theological Seminary Houston

- Established in 1993.
- Offers 10+ degree programs.
- 18 onsite faculty & staff members.



Dallas Theological Seminary DC

- Established 2010, located just outside of DC in Manassas.
- Offers 9 degree programs.
- 3 full time onsite faculty plus numerous staff members.
- Innovative hybrid format for commuter students draws from the greater DC area.

Teaching Sites, Online, and Hybrid

- List of locations for teaching sites and hybrids:
 - Atlanta (downtown & in Alpharetta)
 - Guatemala City
 - Nashville
 - College Station
 - San Antonio
 - Austin
 - Houston
 - Hong Kong
 - Northwest Arkansas
 - The Woodlands (outside Houston)
- 4+ degrees offered across multiple teaching sites.
- Each site is unique to its context.
- Online education at DTS is designed to allow students to receive DTS ministry training in their own contexts.

Chinese and Spanish Language Programs

- Online Chinese students from Australasia, Southeast Asia, East Asia, Europe, and North America are presented courses in either traditional or simplified Chinese script.
- DTS en Español seeks to serve Spanish-speakers from nearly 20 countries by offering world-class education to the ever growing and culturally significant Hispanic population.

The Seminary

Academics

Degree Programs & Departments

DTS offer 14 degrees and 1 certificate across 9 academic departments.

BIBLE EXPOSITION	BIBLICAL COUNSELING	EDUCATIONAL MINISTRIES AND LEADERSHIP
MEDIA ARTS AND WORSHIP	NEW TESTAMENT	OLD TESTAMENT
PASTORAL MINISTRIES	THEOLOGICAL STUDIES	WORLD MISSIONS AND INTERCULTURAL STUDIES

Accreditations and Affiliations

- Dallas Theological Seminary is accredited by the Southern Association of Colleges and Schools Commission on Colleges (SACSCOC) to award master’s and doctoral degrees.
- The seminary is also accredited by the Commission on Accrediting of the Association of Theological Schools (ATS) in the United States and Canada.
- DTS is a member of the Association of Christian Schools International (ACSI), the Evangelical Training Association (ETA), and an affiliate member of the Council of Christian Colleges and Universities (CCCU).
- DTS is also a member of the Evangelical Council for Financial Accountability (ECFA).



Faculty

- Resident Full-Time Facult – 76
- Adjunct Faculty – 84
- Faculty/Student Ratio – 15:1
- Most faculty actively serve in church and parachurch ministry.
- Resident and adjunct faculty collectively hold more than 230 graduate degrees from universities and seminaries around the world.
- 100% of the resident faculty have at least one doctorate.
- Altogether, resident and retired faculty have authored more than 530 publications.

Student Profile

60

Countries
Represented

68

Denominations
Represented

39

Average
Age

61% / 39%

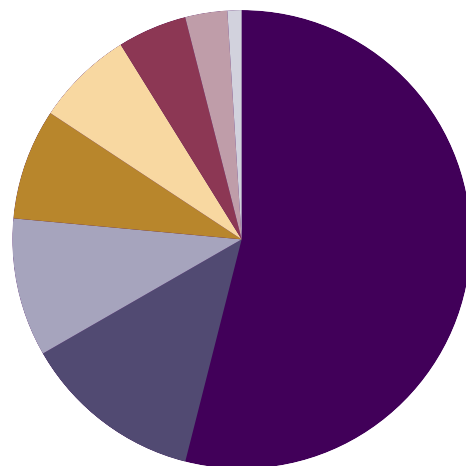
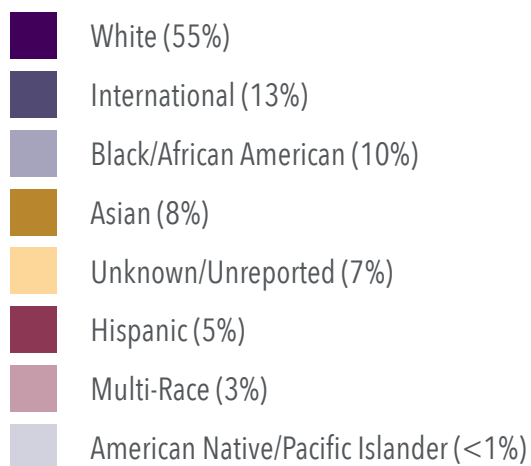
Male / Female

43% / 32%

Students Enrolled at Dallas
Campus / At Another Site

25%

Students Enrolled Online



The Seminary

Alumni Profile

16,000⁺

Alumni Have Studied
at DTS

50

U.S. States
Represented

100⁺

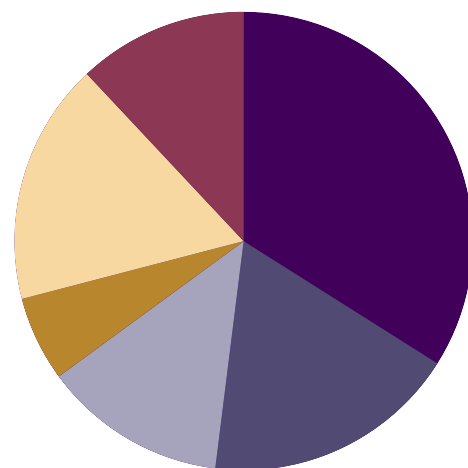
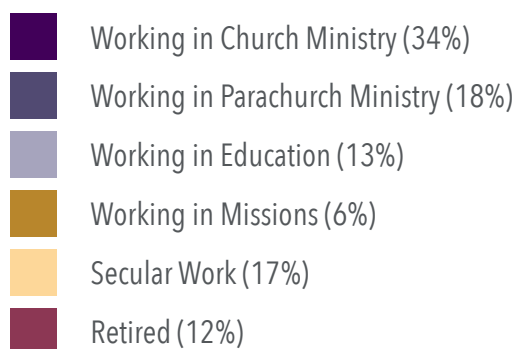
Countries
Represented

70⁺

Denominations
Represented

14,821

Living
Alumni



Notable Alumni

Charles R. Swindoll (CTH, 1963)
David Jeremiah (ThM, 1967)
Erwin Lutzer (ThM, 1967)
Ray Ortlund (ThM, 1975)

Tony Evans (ThM, 1976; ThD, 1982)
Robert Jeffress (ThM, 1981)
Andy Stanley (ThM, 1985)
Priscilla Shirer (MABS, 1998)

Eric Mason (ThM, 2000)
J R Vassar (ThM, 2001)
Jennie Allen (MABS, 2005)
Gloria Furman (MACE, 2007)



Key Responsibilities

The president reports to the Board of Incorporate Members and serves as a voting member of the board. The president is responsible for leading the seminary and functions as the chief spokesperson and figurehead, therefore it is expected that the president will both embody and articulate Dallas Theological Seminary's doctrinal position, mission, identity, and vision. Current president Dr. Mark Bailey has authored a list of executive priorities for institutional health that best explains the position and role:

Doctrinal Fidelity

- Ensuring long-term alignment with DTS doctrinal distinctives for both board and faculty.
- Communicating the doctrinal statement with clarity for faculty and student recruitment.

Faculty Unity

- Fostering an environment of student life that promotes spiritual wholeness, wellness, and growth.
- Increasing biblical, theological, and ministry integration through inter-departmental and cross-divisional discussions.

Student Vitality

- Fostering an environment of student life that promotes spiritual wholeness, wellness and growth.
- Offering a variety of co-curricular internships and interest group opportunities that complement future ministry preparation.

Academic Credibility

- Recruiting and retaining a godly and gifted faculty who can teach in a variety of contexts and models, research, and write for the academy as well as for the church.
- Providing accessibility for classes and library resources befitting a graduate-level theological education for both residential campuses and distance education students.

The Role

Campus Community

- Celebrating the diversity of God's creation, the Church, the Great Commission, and the biblical vision of kingdom consummation.
- Providing a variety of chapel and worship experiences to create a vision for future ministry.

Enrollment Stability

- Maintaining vibrant recruitment and retention strategies to attract and support qualified students.
- Achieving the enrollment levels that adequately support the mission and purposes of the seminary.

Financial Accountability

- Operation with a transparent integrity that breeds confidence from our constituencies, board, auditors, and accreditors.
- Managing the income and expenditures in order to live within the budget guidelines.

Donor Reliability

- Building quality relationship that facilitate funding for the mission of DTS including student scholarships.
- Communicating with integrity both the present needs and future dreams of the seminary.

Operational Sustainability

- Maintaining the appropriate levels of personnel and technology to support the seminary mission.
- Continuing to shrink the amount of deferred maintenance for the campus.

Alumni & Ministry Connectivity

- Receiving continuing input from alumni and ministry leaders regarding desirable degree programs and the changing trends in roles and responsibilities in ministry.
- Providing ongoing support to alumni and the churches and/or ministries they serve.



The Role

Reporting Structure

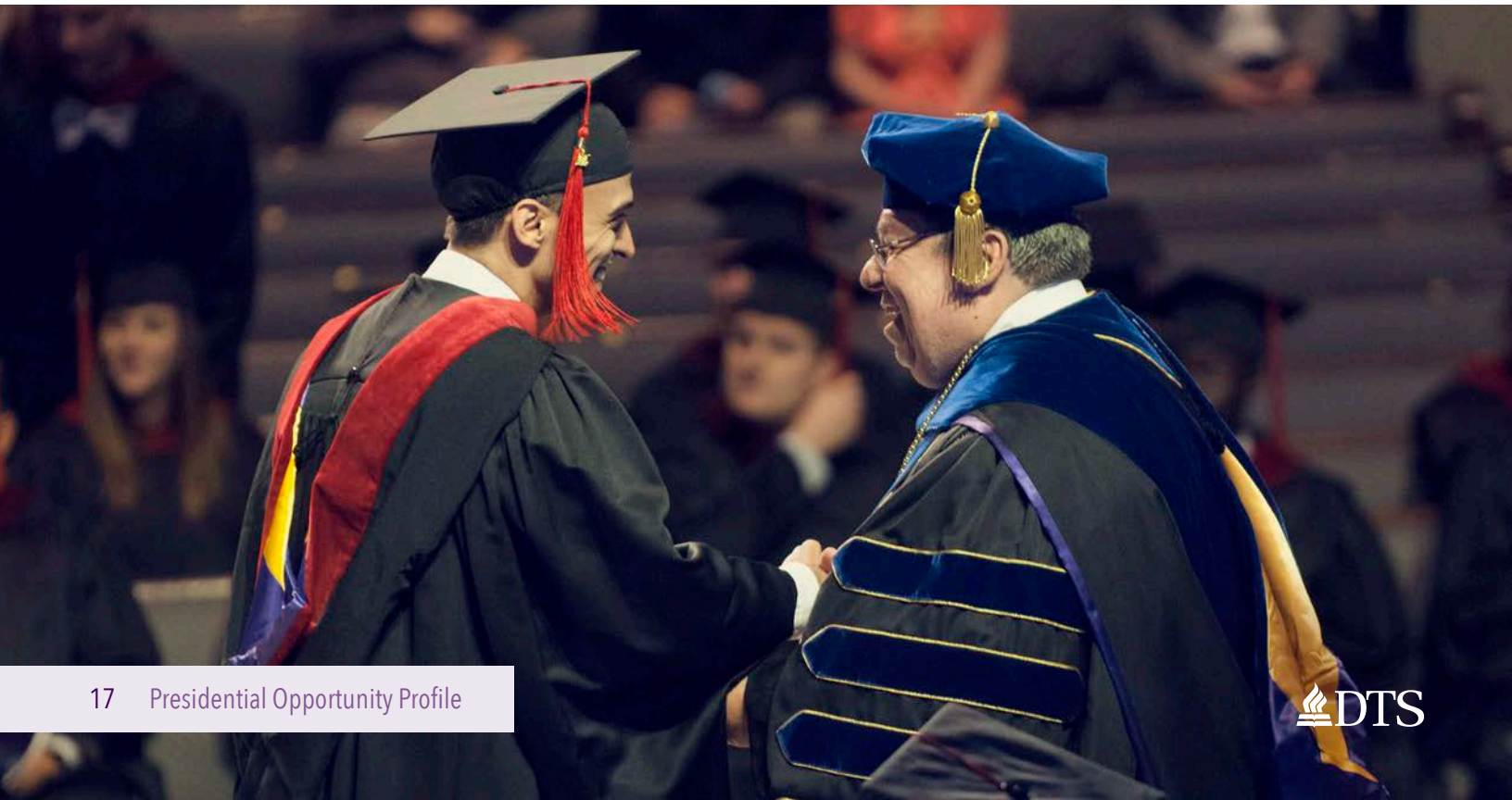
Reporting to the president is a talented senior leadership staff made up of the following teams:

The Executive Council

- Vice President for Campus Operations
- Vice President for Academic Affairs
- Vice President of Student Life & Dean of Students
- Vice President for Advancement
- Vice President for Business & Finance

A Team of Executive Directors

- Executive Director of Marketing & Communications
- Executive Director for Christian Leadership
- Executive Director of Cultural Engagement
- Executive Director of Alumni Services
- Campus Pastor/Chaplain
- Director of Institutional Research & Effectiveness
- Editor in chief, Bibliotheca Sacra





Requirements & Desired Characteristics

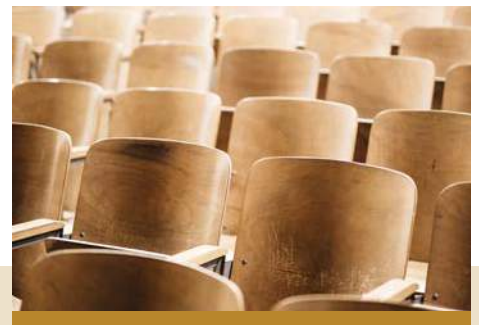
The next president will need a unique set of skills and experiences. While recognizing it is unlikely that a single candidate will possess all these characteristics, we have broken them down into required and desired characteristics.

Requirements & Required Characteristics for the Role:

- **Divine Calling** – The president must possess a clear sense of divine calling to Dallas Theological Seminary's mission in higher Christian education with a proven track record as an effective organizational leader.
- **Agreement with the DTS Statement of Faith and Mission** – The president must wholeheartedly agree with the institution's theological convictions and be a champion of these in both precept and example. Believing that the president's role is one as a spiritual leader (preacher, pastor, and teacher), and in keeping with the seminary's historical theological convictions, the next president of DTS must be a man.
- **Earned Terminal Degree** – The president should have an appropriate degree from a recognized institution.
- **Passion for People to Know Jesus Christ** – The president must have a passion for people to know Jesus Christ as their Lord and Savior and be active in a local church and demonstrating a faith that "spills over" to others in the broader evangelical and Christian worlds, knowing that a strong prayer life is foundational.
- **Relationship with Jesus Christ** – The president will have a strong, personal, growing relationship with Jesus Christ, and if married, model healthy family relationships. He must have unquestioned integrity and possesses a high view of the authority and trustworthiness of God's Word. And he must have the wisdom and zeal to be "ever ready to talk of the hope that is within."

The Role

- **Humble and Driven** – The president must be an engaging and approachable individual, not given to hubris and self-absorption, willing to be evaluated, admit shortcomings, accept constructive criticism, and change when appropriate. In a word, an effective Dallas Theological Seminary president must be humble with that humility rooted in the knowledge of the Bible and a contagious passion for God.
- **Collaborative and Decisive** – Shared process and collaboration are central to the successful working relationship between a president and his board, faculty, administrators, and other internal and external constituents. The president should be known for a participative and collaborative spirit. At the same time, since difficult and strategic decisions must be made, the president must be able to make those decisions with wisdom, conviction, and courage.
- **Experienced Leader of a Complex Organization** – The successful candidate will have relevant experience in leading a for-profit or nonprofit organization. Experience in leading a higher education institution through change is desirable.
- **Visionary and Strategic** – Through a collaborative process, the president must define and consistently articulate the desired future of the organization (organizational vision). A well-crafted and compelling vision inspires organizational participants in their work-deepening, constituent commitments to the institutional mission. While vision is essential, the president must also think and act in a strategic manner. He must be skilled at refining vision, pursuing that which is strategic for the institution and in keeping with the mission, while advancing the mission of DTS by seeing available global opportunities and seizing appropriate ones.
- **Innovative and Disciplined** – Effective leaders recognize that sustained organizational health requires some level of ongoing innovation and change. Such innovation and change can be quality improvement in how things are done, but it can also take the institution into new spheres of activity. While the president must be competent to foster innovation and change, he must also engage in such action in a disciplined manner, encompassing strategic thinking and critical analysis.
- **Communicator and Listener** – As a primary face and voice of the institution, and as one who routinely articulates the mission, vision, and progress of the institution, the president must possess significant competency in communication in both written and verbal form. At the same time, it is imperative that he be an eager listener demonstrating respect for the ideas and perspectives of others.

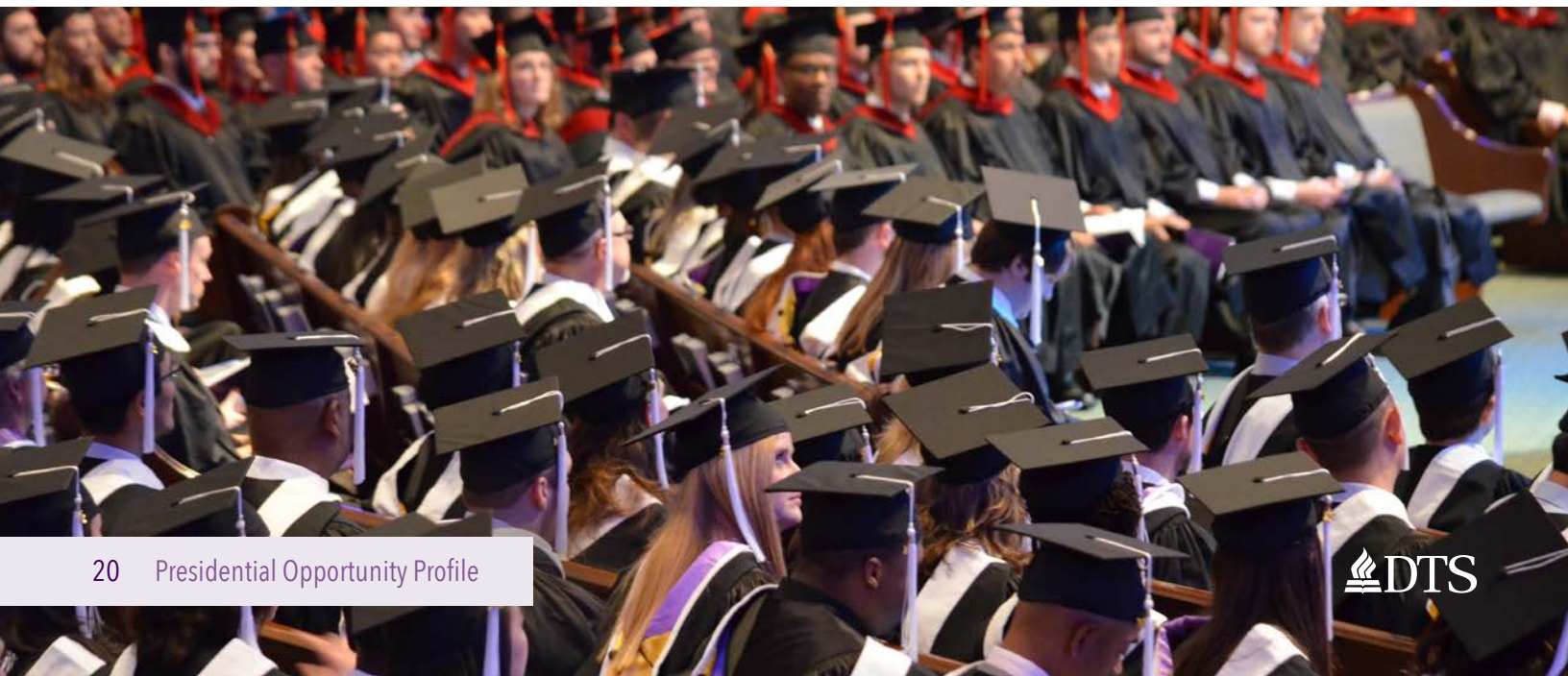


The Role

- **Advocate and Champion** – The president must be focused on and uphold the distinctives that make DTS what it is, most notably the focus on the Bible and the Church.
- **Has Courage and Cultural Intelligence** – As the culture in society changes, DTS needs to react with relevance based on Scripture. The president must be able to speak into the culture, having the courage, tact, and diplomacy to challenge without being combative.
- **Friend-maker and Fundraiser** – The president must be skilled in building warm relationships and friendships with constituents and potential donors who support the mission and ministry of Dallas Theological Seminary. Evidence of success in fundraising for nonprofit organizations is very valuable.
- **Possess Strong Leadership Principles** – The president must demonstrate wisdom, compassion, humility, obedience, courage, perseverance, honesty, and self-control in the leadership of others. His “EQ” (emotional quotient) must be excellent. He must easily develop great relationships and able to relate effectively with board members, faculty, staff, students, and donors while exhibiting a love and commitment to each group.
- **Long Term Commitment** – The president must have a willingness to make a long-term commitment to the Institution (ten plus years, subject to satisfactory performance and at the discretion of the institution).
- **Travel** – The president must be open to traveling 25%+ of the time.

Desired Characteristics for the Role:

- Excellence in preaching/public speaking, and vision casting.
- Academic administrative and/or higher education teaching experience.
- Experience teaching biblical principles in an applied setting.
- A bridge builder, one who creates an atmosphere of trust; willingly facing conflict when needed and adept at finding win-win solutions.



The Role

- The sensitivity, judgement, and skill to both place the right person in the right position and remove the wrong person/position without significant delay.
- A transparency in living an exemplary life, knowing when to keep a confidence; meeting the qualifications for being an elder in the church.
- A command of the budgeting process and how it is best used in an academic institution to provide resources, control costs, and properly motivate while holding people accountable.
- A personal charisma; when casting the vision or an idea, it should have an effect of contagious enthusiasm.
- A respect for cross-cultural and ethnic differences and a missional commitment to cross-cultural ministry; holding a world perspective.
- Values diversity and how the increased perspectives can add to the team and in decision-making.
- A familiarity with undergraduate and graduate programs and the accreditation process.
- A compatible philosophy of education, being comfortable in the learning environment, understanding that the emphasis needs to move from education to learning (from the teachers' perspective to that of the students'). A comprehension of where education is today and where it's going, how that affects what the seminary should be doing.
- A high value of scholarship, balancing the academic and practical, the innovative, and the culturally relevant.
- A Christian who understands how the world works, as well as understands different parts of the world (foreign missions, culture, politics).
- A commitment to scriptural understanding of and commitment to diversity and inclusiveness in faculty, students and staff.
- Effective people leadership skills (developing esprit de corps; being a good team leader, open, and transparent).
- An ability to multi-task with a diversity of projects.
- A progressive and learning nature, embracing the potential of technology.
- A strong work ethic, but balancing the needs of a spiritual walk, family, and personal relaxation.
- A good steward, modeling the scriptural mandates for giving.
- An entrepreneur, knowing how to develop something then make it work.
- A commitment to accountability, for self and others.
- A gracious spirit, comfortable in all settings, and given to hospitality.

While recognizing the difficulty in finding someone with all these required and desired characteristics, these represent the prayerful qualities of DTS's various constituencies and stakeholders. The search committee remains open to the leading of the Holy Spirit as prospects are revealed and considered.

The Role

The Search and Nomination Process

Bruce Dingman and Dr. David Gyertson (former president of Taylor University, Asbury College, and Regent University) of the Dingman Company, Inc. (an executive search firm which has a successful track record of similar searches) are conducting the search. This opportunity will be shared with people who might be potential candidates or who might know potential candidates. The search firm will establish a list of interested and qualified persons and then conduct follow-up telephone calls.

Those candidates holding strong promise will be asked to prepare a detailed resumé and respond to a candidate questionnaire. The search consultants will then conduct personal interviews with the most qualified candidates and, if married, the spouse. Following those interviews, next steps include checking candidate's references, verifying degrees, and completing a background check.

In collaboration with Dallas Theological Seminary's search committee, the list of candidates will probably be narrowed to approximately four individuals who then will be interviewed by the search committee.

The Dingman Company, Inc. is a retained executive search firm devoted exclusively to serving clients in matters of executive selection. While some of our assignments are in the corporate sector, due to our faith, we primarily serve nonprofit organizations who are followers of Jesus Christ.

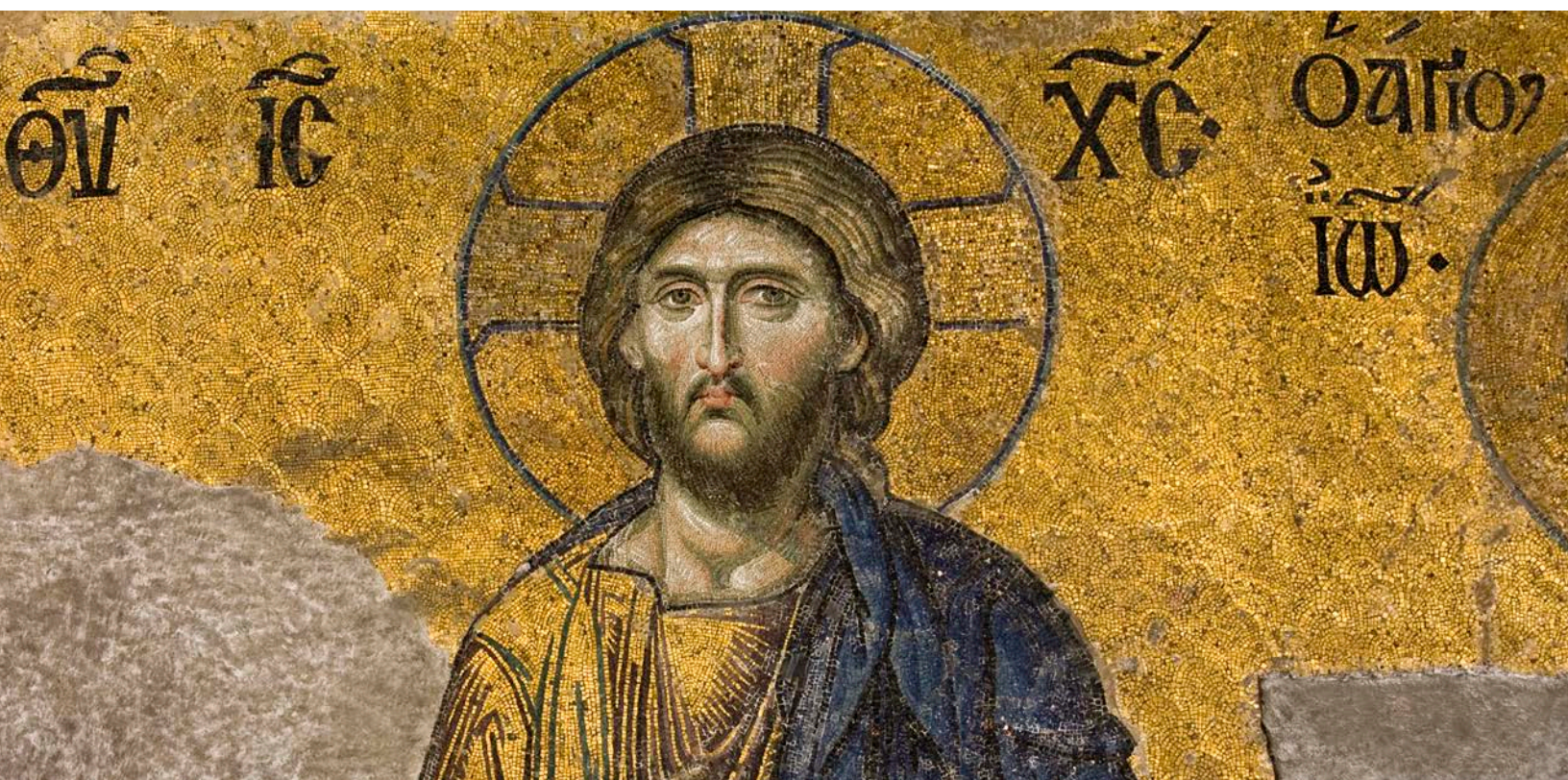
Our client is an equal opportunity employer and faith-based religious institution. Our client complies with all applicable laws pertaining to nondiscrimination based on race, color, national origin, sex, age, disability, and any other applicable legally protected category. As a religious institution, our client has the right to, and does, require that its employees hold beliefs consistent with its Doctrinal Statement and conduct themselves in a manner consistent with its religious beliefs, including as explained in our client's Community Standards document.

We fully respect the need for confidentiality of information supplied by interested parties and assure them that their backgrounds and interests will not be discussed with anyone, including our client, without their prior consent, nor will reference contacts generally be made until mutual interest has been established. Reference checking will require the candidate's permission to access third parties. The search consultant and the search committee will be cautious and sensitive as needed in trying to preserve any candidate's anonymity.

For further information on this position, please contact:

Bruce Dingman, President
The Dingman Company
Bruce@dingman.com (818) 378-7755





Appendix: Full Doctrinal Statement

Article I—The Scriptures

We believe that “all Scripture is given by inspiration of God,” by which we understand the whole Bible is inspired in the sense that holy men of God “were moved by the Holy Spirit” to write the very words of Scripture. We believe that this divine inspiration extends equally and fully to all parts of the writings—historical, poetical, doctrinal, and prophetic—as appeared in the original manuscripts. We believe that the whole Bible in the originals is therefore without error. We believe that all the Scriptures center about the Lord Jesus Christ in His person and work in His first and second coming, and hence that no portion, even of the Old Testament, is properly read, or understood, until it leads to Him. We also believe that all the Scriptures were designed for our practical instruction (Mark 12:26, 36; 13:11; Luke 24:27, 44; John 5:39; Acts 1:16; 17:2–3; 18:28; 26:22–23; 28:23; Rom. 15:4; 1 Cor. 2:13; 10:11; 2 Tim. 3:16; 2 Pet. 1:21).

Article II—The Godhead

We believe that the Godhead eternally exists in three persons—the Father, the Son, and the Holy Spirit—and that these three are one God, having precisely the same nature, attributes, and perfections, and worthy of precisely the same homage, confidence, and obedience (Matt. 28:18–19; Mark 12:29; John 1:14; Acts 5:3–4; 2 Cor. 13:14; Heb. 1:1–3; Rev. 1:4–6).

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Article III—Angels, Fallen and Unfallen

We believe that God created an innumerable company of sinless, spiritual beings, known as angels; that one, "Lucifer, son of the morning"—the highest in rank—sinned through pride, thereby becoming Satan; that a great company of the angels followed him in his moral fall, some of whom became demons and are active as his agents and associates in the prosecution of his unholy purposes, while others who fell are "reserved in everlasting chains under darkness unto the judgment of the great day" (Isa. 14:12–17; Ezek. 28:11–19; 1 Tim. 3:6; 2 Pet. 2:4; Jude 6).

We believe that Satan is the originator of sin, and that, under the permission of God, he, through subtlety, led our first parents into transgression, thereby accomplishing their moral fall and subjecting them and their posterity to his own power; that he is the enemy of God and the people of God, opposing and exalting himself above all that is called God or that is worshiped; and that he who in the beginning said, "I will be like the most High," in his warfare appears as an angel of light, even counterfeiting the works of God by fostering religious movements and systems of doctrine, which systems in every case are characterized by a denial of the efficacy of the blood of Christ and of salvation by grace alone (Gen. 3:1–19; Rom. 5:12–14; 2 Cor. 4:3–4; 11:13–15; Eph. 6:10–12; 2 Thess. 2:4; 1 Tim. 4:1–3). We believe that Satan was judged at the Cross, though not then executed, and that he, a usurper, now rules as the "god of this world"; that, at the second coming of Christ, Satan will be bound and cast into the abyss for a thousand years, and after the thousand years he will be loosed for a little season and then "cast into the lake of fire and brimstone," where he "shall be tormented day and night for ever and ever" (Col. 2:15; Rev. 20:1–3, 10). We believe that a great company of angels kept their holy estate and are before the throne of God, from whence they are sent forth as ministering spirits to minister for them who shall be heirs of salvation (Luke 15:10; Eph. 1:21; Heb. 1:14; Rev. 7:12). We believe that man was made lower than the angels; and that, in His incarnation, Christ took for a little time this lower place that He might lift the believer to His own sphere above the angels (Heb. 2:6–10).

Article IV—Man, Created and Fallen

We believe that man was originally created in the image and after the likeness of God, and that he fell through sin, and, as a consequence of his sin, lost his spiritual life, becoming dead in trespasses and sins, and that he became subject to the power of the devil. We also believe that this spiritual death, or total depravity of human nature, has been transmitted to the entire human race of man, the Man Christ Jesus alone being excepted; and hence that every child of Adam is born into the world with a nature which not only possesses no spark of divine life, but is essentially and unchangeably bad apart from divine grace (Gen. 1:26; 2:17; 6:5; Pss. 14:1–3; 51:5; Jer. 17:9; John 3:6; 5:40; 6:35; Rom. 3:10–19; 8:6–7; Eph. 2:1–3; 1 Tim. 5:6; 1 John 3:8).

Article V—The Dispensations

We believe that the dispensations are stewardships by which God administers His purpose on the earth through man under varying responsibilities. We believe that the changes in the dispensational dealings of God with man depend on changed conditions or situations in which man is successively found with relation to God, and that these changes are the result of the failures of man and the judgments of God. We believe that different administrative responsibilities of this character are manifest in the biblical record, that they span the entire history of mankind, and that each ends in the failure of man under the respective test and in an ensuing judgment from God. We believe that three of these dispensations or rules of life are the subject of extended revelation in the Scriptures, viz., the dispensation of the Mosaic Law, the present dispensation of grace, and the future dispensation of the millennial kingdom. We believe that these are distinct and are not to be intermingled or confused, as they are chronologically successive.

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We believe that the dispensations are not ways of salvation nor different methods of administering the so-called Covenant of Grace. They are not in themselves dependent on covenant relationships but are ways of life and responsibility to God which test the submission of man to His revealed will during a particular time. We believe that if man does trust in his own efforts to gain the favor of God or salvation under any dispensational test, because of inherent sin his failure to satisfy fully the just requirements of God is inevitable and his condemnation sure.

We believe that according to the "eternal purpose" of God (Eph. 3:11) salvation in the divine reckoning is always "by grace through faith," and rests upon the basis of the shed blood of Christ. We believe that God has always been gracious, regardless of the ruling dispensation, but that man has not at all times been under an administration or stewardship of grace as is true in the present dispensation (1 Cor. 9:17; Eph. 3:2; 3:9, asv; Col. 1:25; 1 Tim. 1:4, asv).



We believe that it has always been true that "without faith it is impossible to please" God (Heb. 11:6), and that the principle of faith was prevalent in the lives of all the Old Testament saints. However, we believe that it was historically impossible that they should have had as the conscious object of their faith the incarnate, crucified Son, the Lamb of God (John 1:29), and that it is evident that they did not comprehend as we do that the sacrifices depicted the person and work of Christ. We believe also that they did not understand the redemptive significance of the prophecies or types concerning the sufferings of Christ (1 Pet. 1:10–12); therefore, we believe that their faith toward God was manifested in other ways as is shown by the long record in Hebrews 11:1–40. We believe further that their faith thus manifested was counted unto them for righteousness (cf. Rom. 4:3 with Gen. 15:6; Rom. 4:5–8; Heb. 11:7).

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Article VI—The First Advent

We believe that, as provided and purposed by God and as preannounced in the prophecies of the Scriptures, the eternal Son of God came into this world that He might manifest God to men, fulfill prophecy, and become the Redeemer of a lost world. To this end He was born of the virgin, and received a human body and a sinless human nature (Luke 1:30–35; John 1:18; 3:16; Heb. 4:15).

We believe that, on the human side, He became and remained a perfect man, but sinless throughout His life; yet He retained His absolute deity, being at the same time very God and very man, and that His earth-life sometimes functioned within the sphere of that which was human and sometimes within the sphere of that which was divine (Luke 2:40; John 1:1–2; Phil. 2:5–8).

We believe that in fulfillment of prophecy He came first to Israel as her Messiah-King, and that, being rejected of that nation, He, according to the eternal counsels of God, gave His life as a ransom for all (John 1:11; Acts 2:22–24; 1 Tim. 2:6).

We believe that, in infinite love for the lost, He voluntarily accepted His Father's will and became the divinely provided sacrificial Lamb and took away the sin of the world, bearing the holy judgments against sin which the righteousness of God must impose. His death was therefore substitutionary in the most absolute sense—the just for the unjust—and by His death He became the Savior of the lost (John 1:29; Rom. 3:25–26; 2 Cor. 5:14; Heb. 10:5–14; 1 Pet. 3:18).

We believe that, according to the Scriptures, He arose from the dead in the same body, though glorified, in which He had lived and died, and that His resurrection body is the pattern of that body which ultimately will be given to all believers (John 20:20; Phil. 3:20–21).

We believe that, on departing from the earth, He was accepted of His Father and that His acceptance is a final assurance to us that His redeeming work was perfectly accomplished (Heb. 1:3).

We believe that He became Head over all things to the church which is His body, and in this ministry He ceases not to intercede and advocate for the saved (Eph. 1:22–23; Heb. 7:25; 1 John 2:1).

Article VII—Salvation Only Through Christ

We believe that, owing to universal death through sin, no one can enter the kingdom of God unless born again; and that no degree of reformation however great, no attainments in morality however high, no culture however attractive, no baptism or other ordinance however administered, can help the sinner to take even one step toward heaven; but a new nature imparted from above, a new life implanted by the Holy Spirit through the Word, is absolutely essential to salvation, and only those thus saved are sons of God. We believe, also, that our redemption has been accomplished solely by the blood of our Lord Jesus Christ, who was made to be sin and was made a curse for us, dying in our room and stead; and that no repentance, no feeling, no faith, no good resolutions, no sincere efforts, no submission to the rules and regulations of any church, nor all the churches that have existed since the days of the Apostles can add in the very least degree to the value of the blood, or to the merit of the finished work wrought for us by Him who united in His person true and proper deity with perfect and sinless humanity (Lev. 17:11; Isa. 64:6; Matt. 26:28; John 3:7–18; Rom. 5:6–9; 2 Cor. 5:21; Gal. 3:13; 6:15; Eph. 1:7; Phil. 3:4–9; Titus 3:5; James 1:18; 1 Pet. 1:18–19, 23).

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We believe that the new birth of the believer comes only through faith in Christ and that repentance is a vital part of believing, and is in no way, in itself, a separate and independent condition of salvation; nor are any other acts, such as confession, baptism, prayer, or faithful service, to be added to believing as a condition of salvation (John 1:12; 3:16, 18, 36; 5:24; 6:29; Acts 13:39; 16:31; Rom. 1:16–17; 3:22, 26; 4:5; 10:4; Gal. 3:22).

Article VIII—The Extent of Salvation

We believe that when an unregenerate person exercises that faith in Christ which is illustrated and described as such in the New Testament, he passes immediately out of spiritual death into spiritual life, and from the old creation into the new; being justified from all things, accepted before the Father according as Christ His Son is accepted, loved as Christ is loved, having his place and portion as linked to Him and one with Him forever. Though the saved one may have occasion to grow in the realization of his blessings and to know a fuller measure of divine power through the yielding of his life more fully to God, he is, as soon as he is saved, in possession of every spiritual blessing and absolutely complete in Christ, and is therefore in no way required by God to seek a so-called “second blessing,” or a “second work of grace” (John 5:24; 17:23; Acts 13:39; Rom. 5:1; 1 Cor. 3:21–23; Eph. 1:3; Col. 2:10; 1 John 4:17; 5:11–12).

Article IX—Sanctification

We believe that sanctification, which is a setting-apart unto God, is threefold: It is already complete for every saved person because his position toward God is the same as Christ’s position. Since the believer is in Christ, he is set apart unto God in the measure in which Christ is set apart unto God. We believe, however, that he retains his sin nature, which cannot be eradicated in this life. Therefore, while the standing of the Christian in Christ is perfect, his present state is no more perfect than his experience in daily life. There is, therefore, a progressive sanctification wherein the Christian is to “grow in grace,” and to “be changed” by the unhindered power of the Spirit. We believe also that the child of God will yet be fully sanctified in his state as he is now sanctified in his standing in Christ when he shall see his Lord and shall be “like Him” (John 17:17; 2 Cor. 3:18; 7:1; Eph. 4:24; 5:25–27; 1 Thess. 5:23; Heb. 10:10, 14; 12:10).

Article X—Eternal Security

We believe that, because of the eternal purpose of God toward the objects of His love, because of His freedom to exercise grace toward the meritless on the ground of the propitiatory blood of Christ, because of the very nature of the divine gift of eternal life, because of the present and unending intercession and advocacy of Christ in heaven, because of the immutability of the unchangeable covenants of God, because of the regenerating, abiding presence of the Holy Spirit in the hearts of all who are saved, we and all true believers everywhere, once saved shall be kept saved forever. We believe, however, that God is a holy and righteous Father and that, since He cannot overlook the sin of His children, He will, when they persistently sin, chasten them and correct them in infinite love; but having undertaken to save them and keep them forever, apart from all human merit, He, who cannot fail, will in the end present every one of them faultless before the presence of His glory and conformed to the image of His Son (John 5:24; 10:28; 13:1; 14:16–17; 17:11; Rom. 8:29; 1 Cor. 6:19; Heb. 7:25; 1 John 2:1–2; 5:13; Jude 24).



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Article XI—Assurance

We believe it is the privilege, not only of some, but of all who are born again by the Spirit through faith in Christ as revealed in the Scriptures, to be assured of their salvation from the very day they take Him to be their Savior and that this assurance is not founded upon any fancied discovery of their own worthiness or fitness, but wholly upon the testimony of God in His written Word, exciting within His children filial love, gratitude, and obedience (Luke 10:20; 22:32; 2 Cor. 5:1, 6–8; 2 Tim. 1:12; Heb. 10:22; 1 John 5:13).

Article XII—The Holy Spirit

We believe that the Holy Spirit, the Third Person of the blessed Trinity, though omnipresent from all eternity, took up His abode in the world in a special sense on the day of Pentecost according to the divine promise, dwells in every believer, and by His baptism unites all to Christ in one body, and that He, as the Indwelling One, is the source of all power and all acceptable worship and service. We believe that He never takes His departure from the church, nor from the feeblest of the saints, but is ever present to testify of Christ; seeking to occupy believers with Him and not with themselves nor with their experiences. We believe that His abode in the world in this special sense will cease when Christ comes to receive His own at the completion of the church (John 14:16–17; 16:7–15; 1 Cor. 6:19; Eph. 2:22; 2 Thess. 2:7).

We believe that, in this age, certain well-defined ministries are committed to the Holy Spirit, and that it is the duty of every Christian to understand them and to be adjusted to them in his own life and experience. These ministries are the restraining of evil in the world to the measure of the divine will; the convicting of the world respecting sin, righteousness, and judgment; the regenerating of all believers; the indwelling and anointing of all who are saved, thereby sealing them unto the day of redemption; the baptizing into the one body of Christ of all who are saved; and the continued filling for power, teaching, and service of those among the saved who are yielded to Him and who are subject to His will (John 3:6; 16:7–11; Rom. 8:9; 1 Cor. 12:13; Eph. 4:30; 5:18; 2 Thess. 2:7; 1 John 2:20–27).

We believe that some gifts of the Holy Spirit such as speaking in tongues and miraculous healings were temporary. We believe that speaking in tongues was never the common or necessary sign of the baptism nor of the filling of the Spirit, and that the deliverance of the body from sickness or death awaits the consummation of our salvation in the resurrection (Acts 4:8, 31; Rom. 8:23; 1 Cor. 13:8).

Article XIII—The Church, A Unity of Believers

We believe that all who are united to the risen and ascended Son of God are members of the church which is the body and bride of Christ, which began at Pentecost and is completely distinct from Israel. Its members are constituted as such regardless of membership or nonmembership in the organized churches of earth. We believe that by the same Spirit all believers in this age are baptized into, and thus become, one body that is Christ's, whether Jews or Gentiles, and having become members one of another, are under solemn duty to keep the unity of the Spirit in the bond of peace, rising above all sectarian differences, and loving one another with a pure heart fervently (Matt. 16:16–18; Acts 2:42–47; Rom. 12:5; 1 Cor. 12:12–27; Eph. 1:20–23; 4:3–10; Col. 3:14–15).

Article XIV—The Sacrament or Ordinances

We believe that water baptism and the Lord's Supper are the only sacraments and ordinances of the church and that they are a scriptural means of testimony for the church in this age (Matt. 28:19; Luke 22:19–20; Acts 10:47–48; 16:32–33; 18:7–8; 1 Cor. 11:26).

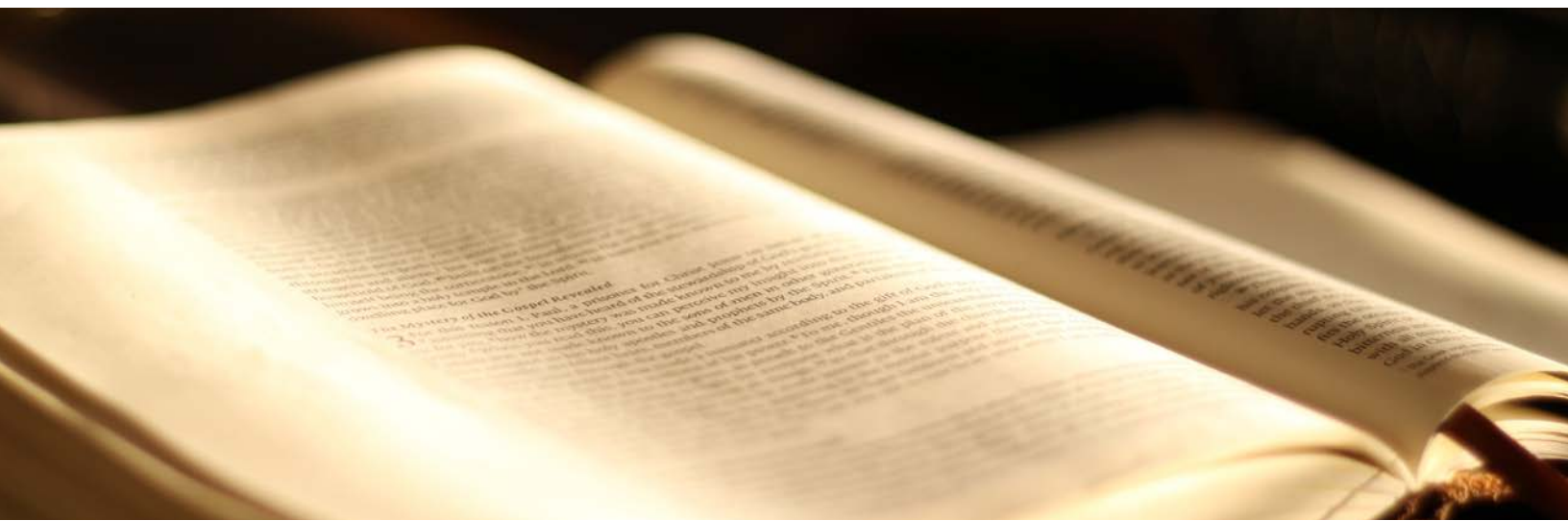
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Article XV–The Christian Walk

We believe that we are called with a holy calling, to walk not after the flesh, but after the Spirit, and so to live in the power of the indwelling Spirit that we will not fulfill the lust of the flesh. But the flesh with its fallen, Adamic nature, which in this life is never eradicated, being with us to the end of our earthly pilgrimage, needs to be kept by the Spirit constantly in subjection to Christ, or it will surely manifest its presence in our lives to the dishonor of our Lord (Rom. 6:11–13; 8:2, 4, 12–13; Gal. 5:16–23; Eph. 4:22–24; Col. 2:1–10; 1 Pet. 1:14–16; 1 John 1:4–7; 3:5–9).

Article XVI–The Christian’s Service

We believe that divine, enabling gifts for service are bestowed by the Spirit upon all who are saved. While there is a diversity of gifts, each believer is energized by the same Spirit, and each is called to his own divinely appointed service as the Spirit may will. In the apostolic



church there were certain gifted men—apostles, prophets, evangelists, pastors, and teachers—who were appointed by God for the perfecting of the saints unto their work of the ministry. We believe also that today some men are especially called of God to be evangelists, pastors and teachers, and that it is to the fulfilling of His will and to His eternal glory that these shall be sustained and encouraged in their service for God (Rom. 12:6; 1 Cor. 12:4–11; Eph. 4:11).

We believe that, wholly apart from salvation benefits which are bestowed equally upon all who believe, rewards are promised according to the faithfulness of each believer in his service for his Lord, and that these rewards will be bestowed at the judgment seat of Christ after He comes to receive His own to Himself (1 Cor. 3:9–15; 9:18–27; 2 Cor. 5:10).

Article XVII–The Great Commission

We believe that it is the explicit message of our Lord Jesus Christ to those whom He has saved that they are sent forth by Him into the world even as He was sent forth of His Father into the world. We believe that, after they are saved, they are divinely reckoned to be related

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to this world as strangers and pilgrims, ambassadors and witnesses, and that their primary purpose in life should be to make Christ known to the whole world (Matt. 28:18-19; Mark 16:15; John 17:18; Acts 1:8; 2 Cor. 5:18-20; 1 Pet. 1:17; 2:11).

Article XVIII–The Blessed Hope

We believe that, according to the Word of God, the next great event in the fulfillment of prophecy will be the coming of the Lord in the air to receive to Himself into heaven both His own who are alive and remain unto His coming, and also all who have fallen asleep in Jesus, and that this event is the blessed hope set before us in the Scripture, and for this we should be constantly looking (John 14:1-3; 1 Cor. 15:51-52; Phil. 3:20; 1 Thess. 4:13-18; Titus 2:11-14).

Article XIX–The Tribulation

We believe that the translation of the church will be followed by the fulfillment of Israel's seventieth week (Dan. 9:27; Rev. 6:1-19:21) during which the church, the body of Christ, will be in heaven. The whole period of Israel's seventieth week will be a time of judgment on the whole earth, at the end of which the times of the Gentiles will be brought to a close. The latter half of this period will be the time of Jacob's trouble (Jer. 30:7), which our Lord called the great tribulation (Matt. 24:15-21). We believe that universal righteousness will not be realized previous to the second coming of Christ, but that the world is day by day ripening for judgment and that the age will end with a fearful apostasy.

Article XX–The Second Coming of Christ

We believe that the period of great tribulation in the earth will be climaxed by the return of the Lord Jesus Christ to the earth as He went, in person on the clouds of heaven, and with power and great glory to introduce the millennial age, to bind Satan and place him in the abyss, to lift the curse which now rests upon the whole creation, to restore Israel to her own land and to give her the realization of God's covenant promises, and to bring the whole world to the knowledge of God (Deut. 30:1-10; Isa. 11:9; Ezek. 37:21-28; Matt. 24:15-25:46; Acts 15:16-17; Rom. 8:19-23; 11:25-27; 1 Tim. 4:1-3; 2 Tim. 3:1-5; Rev. 20:1-3).

Article XXI–The Eternal State

We believe that at death the spirits and souls of those who have trusted in the Lord Jesus Christ for salvation pass immediately into His presence and there remain in conscious bliss until the resurrection of the glorified body when Christ comes for His own, whereupon soul and body reunited shall be associated with Him forever in glory; but the spirits and souls of the unbelieving remain after death conscious of condemnation and in misery until the final judgment of the great white throne at the close of the millennium, when soul and body reunited shall be cast into the lake of fire, not to be annihilated, but to be punished with everlasting destruction from the presence of the Lord, and from the glory of His power (Luke 16:19-26; 23:42; 2 Cor. 5:8; Phil. 1:23; 2 Thess. 1:7-9; Jude 6-7; Rev. 20:11-15).

