



BOB JONES  
UNIVERSITY  
EST. 1927

GRADUATE  
STUDENT

# Handbook

GUSTAFSON  
FINE ARTS CENTER

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# Foreword

## A Letter from the President

I am pleased you have chosen BJU for your graduate education. Our desire is to provide you a world-class graduate program that will prepare you thoroughly to serve in whatever ministry or vocation the Lord calls you. Most importantly, your professors will apply a biblical worldview to whatever graduate program you are pursuing.

Our faculty also are here to disciple and encourage you as a graduate student well beyond your academic studies. They desire to come alongside and encourage you spiritually as well as academically. I hope you will take advantage of opportunities to spend time with them outside the classroom.

The value of the graduate school experience at BJU extends far beyond the classroom. The University offers a variety of opportunities for you to expand your interests and grow as a person: an abundance of fine arts, ministry, academic-related and service opportunities, making your education unique and beneficial to you in a myriad of ways. While you are not required to attend many of these activities, I hope you will take advantage of participating in as many as possible as they are designed to broaden your experience as a person.

As you read this handbook, you will see that many of the guidelines are rooted in biblical commands and principles for daily living. Others are included to help thousands of students, faculty, staff and administrators study and work together effectively and efficiently on campus each day.

As we go through this academic year, please let me or any member of the faculty and staff know if we may be of assistance to you. We are here to help you gain the most from your graduate school experience here at BJU.



Steve Pettit  
President

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# Introduction

## A Brief History

Evangelist Bob Jones Sr. founded Bob Jones College in 1927 in College Point, Florida, after his travels across America convinced him that college students at secular schools were losing their faith. His vision was a thoroughly Christian college distinguished by academic excellence, refined standards of behavior and opportunities to appreciate the arts, and a place where Christ would be the center of all thought and conduct. Beginning with 88 students, the college emphasized strong preaching in its daily chapel service, a practice which continues today. Students pursued degrees in Bible, music and speech.

In 1933 the college moved to Cleveland, Tennessee, where it began both its intramural sports program and a series of cultural programs that brought recognized musical and dramatic artists to perform on campus. It also offered its first graduate degree, a master of arts in religion, in 1943. Enrollment continued to increase, requiring another relocation—this time to Greenville, South Carolina.

The first 2,500 students arrived on the Greenville campus on October 1, 1947. At the same time, with the addition of six academic colleges, Bob Jones College became Bob Jones University, and Bob Jones Jr. was elected president. The new campus provided space for a radio station, a Christian film department and the Museum & Gallery.

In 1971 Bob Jones III assumed the presidency. Under his direction, BJU Press was founded to provide educational materials for pre-college schools and home-schooling families. Academic programs expanded, as did campus facilities with the construction of the Founder's Memorial Amphitorium, the Seminary and the Davis Field House. In 1998 the University launched Living Gallery to present the Gospel through music, drama and live works of art.

Stephen Jones was installed as the fourth president in 2005. Facility improvements continued, including a Rodeheaver Auditorium facelift and a redesign of the campus main entrance. In 2006 the University was awarded full accreditation by the Transnational Association of Christian Colleges and Schools (TRACS).

What was once a college of 88 students and three majors is now a university with nearly 3,000 students from nearly all 50 states and over 40 countries, more than 100 academic programs taught from a biblical worldview and a myriad of student organizations offering students opportunities to develop their leadership skills and socialize with fellow students. In 2012 BJU reinstated intercollegiate athletics. We compete as a Division II school in the National Christian College Athletics Association (NCCAA).

Steve Pettit became the fifth president in 2014. He has reformatted chapel, adding a message series on both a Christian living theme and a doctrinal theme each semester and intentionally linking discipleship group study to the chapel theme. Under his leadership BJU attained regional accreditation and tax exemption. Key student services were consolidated into The Hub and relocated along with executive offices to the Student Center. Academic programs continue to expand, particularly in the area of health sciences.

## Components of Student Development

Bob Jones University exists to provide a liberal arts education with a thoroughly biblical worldview that inspires students to develop lifelong habits of pursuing God, wisdom, virtue and service.

Our shared authority is the Bible, God's inspired and sufficient Word (2 Tim. 3:14–17; 2 Pet. 1:19–21). Because God inspired the Bible, it contains no errors and can be trusted to provide infallible guidance (John 10:35). Consequently, we submit ourselves to the Bible's instruction (Ps. 119:4), including its directions for living together in a Christian community. Because our mission is discipleship through a biblically faithful liberal arts education, our vision for student development is Word centered. It can be summarized in three words: grace, structure and virtue.

### Grace

Discipleship is the biblical process of maturing believers into Christlike servants. Christ-centered discipleship is impossible without grasping the scriptural process of sanctification. The believer's responsibility to be conformed to the image of Jesus Christ is found in the Bible's commands. Enablement to be transformed into that image is found in God's provision of grace—dynamic power to do God's will.

God graciously orchestrates this growth through “ordinary” means. The heart of discipleship is helping one another grow in the grace and knowledge of our Savior through His Word (Acts 20:32; Rom. 15:4), prayer (Eph. 6:18; Heb. 4:16) and actively participating in the life of the church (Eph. 4:15–16, 29; Heb. 10:24–25). Therefore, we aim to be a community saturated in Christ's redeeming grace in order to walk worthy of our calling (Eph. 4:1).

### Virtue

Christian virtue according to the Apostle Peter is the foundation to living out Christlikeness in our daily lives (2 Peter 1:5). This kind of Christlike character is impossible without the help of the Holy Spirit's enabling grace and a personal commitment to looking into the Word of God to discover how Jesus thought, what He valued and how He responded to life and people. Paul reminds us that looking intently into this Word will in fact conform us progressively into the image of Christ (2 Cor. 3:18).

Virtue is shaped by Scripture, but your development as a graduate student happens in the context of our distinctive educational mission. Virtues necessarily develop in tandem, not isolation, and do so for the glory of God, the good of others and the flourishing of an individual life. They can be summarized as godliness, love, humility, integrity, diligence, purity and patience.

## Structure

In addition to a pervasive acknowledgment of dependence on God's grace, our educational approach has an intentional structure. Through curricular, cocurricular and extracurricular programs, we attempt to cultivate a way of life that challenges potential and points our students toward following Christ. Life skills and positive habits are nurtured through high expectations. Our primary motivation is not mere compliance with regulations but ultimately long-term spiritual success.

Part of what distinguishes our educational philosophy is lovingly holding one another accountable to fulfill our responsibilities in dependence on God. Accountability is part of healthy biblical relationships. Not the primary part or even the immediate part of a new relationship, but it is an important component of any growing relationship. Our intent is that accountability during your graduate student experience will develop naturally and happen primarily through the relationships you develop with the faculty who are investing in you in and out of the classroom as well as through your peers who are on this journey with you.

# Graduate Student Policies

Accomplishing the educational mission of BJU requires an edifying campus atmosphere and an environment that promotes spiritual growth. The graduate student handbook is one way BJU establishes a context for the student experience and indicates what we value. God and His redemption lie at the heart of our perspective on conduct. Our code of conduct cannot produce spiritual affections or Christlikeness; however, it is our attempt to produce an environment where each student can grow in the grace and knowledge of Christ.

## Core Principles

### **Personal Discipline**

The structure at BJU encourages personal discipline. Reflecting Christ demands Spirit-empowered moderation and discipline (Gal. 5:23). No pursuit is more worthwhile than conditioning oneself for eternity (1 Cor. 9:24–27; 1 Tim. 4:7–8). This self-control entails submitting our impulses (e.g., anger) and fleshly habits (e.g., laziness) to the renewing influence of God’s Spirit.

Self-discipline also includes stewardship. In other words, reflecting Christ involves wisely using the time, talents and material possessions God gives us to His glory (Prov. 3:9).

Other evidences of self-discipline, such as punctuality, cleanliness and preparedness, are also important qualities. But Christian virtue extends well beyond initiative and responsibility. Christlikeness relates to God and others. Therefore, built on top of the need for personal discipline are several other principles that shape expectations for our educational community: loving respect, integrity and purity.

### **Loving Respect**

A Christian university such as BJU provides a unique setting in which to live out the blood-bought unity we enjoy in Christ. Successful community life requires a spirit of mutual humility, love and consideration.

### Respect for Each Other

Scripture commands us to esteem others as more significant than ourselves (Phil. 2:3). Therefore, we obey God by showing sacrificial consideration for the well-being of those around us regardless of appearance, age, ethnicity, gender, ability or spiritual maturity.

This respect includes speaking the truth in love, which is not optional for believers (James 5:12). Believers converse in ways that build up instead of tear down, including wholesome language that avoids profanity and euphemisms (Eph. 4:29; 5:4).

## Respect for Authority

Reflecting Christ entails walking in humility and choosing to submit to others (1 Pet. 5:5). God's written authority, the Bible, teaches that He also exercises authority through several kinds of human leadership. The primary biblical authority structures are the family (Eph. 5:22–23; Deut. 6:7–9), government (Rom. 13:1–7) and church (Acts 20:28; Heb. 13:7, 17).

At BJU we commit ourselves to obey the God-given authorities in our lives (Heb. 13:7, 17). We honor the regulations that pertain to us as an American institution of higher education. Furthermore, BJU supports the discipleship efforts of Bible-believing churches and Christian families, in part through providing a structured environment that promotes biblical Christian living. A student accepts BJU's authority voluntarily by signing the student covenant and indicating his or her intent to contribute to an edifying environment with a cooperative spirit and abide by the University's policies.

## Respect for the Orthodox Beliefs of Others

The BJU Creed highlights the fundamentals of the faith. Based on these essentials, we strive to maintain unity among the student body. In the interest of this unity and in love and respect for each other, divisiveness that is the result of proselytizing based on polarizing theological interpretations is inappropriate.

## Respect for God

Ultimately, our reverence belongs to the Lord. Therefore, sacrilegious comments or behavior are inappropriate.

## Integrity

Another key principle in both this environment and all others is integrity. The need for integrity is rooted in one of God's core attributes—His trustworthiness (Exod. 34:6–7). The Lord is faithful in all His works (Ps. 111:7). Integrity at BJU includes principled, Spirit-enabled choices instead of deceitful, selfish behavior such as dishonesty, theft and cheating. Furthermore, because God expects us to practice justice (Micah 6:8), we value truthful relationships and ethical processes.

## Purity

Reflecting Christ also means displaying God's distinctive character in grateful response to Christ's costly redemption (1 Pet. 1:15–19). Holiness primarily involves



the committed dedication of our lives to God for His pleasure and service. One aspect of our dedication to God involves embracing what delights Him and avoiding what He hates. Holiness is not primarily a theological position or even a personal practice; it is an intentional pursuit of a way of life driven by a whole-hearted devotion to God and to pleasing Him in all things.

One of the primary ways we pursue holiness is through moral purity. In calling us to purity, God forbids viewing sexuality as a means of exploiting others (1 Thess. 4:1–8). This means honoring God’s design for sex, celebrating and practicing it only within the marriage relationship between one man and one woman for a lifetime. Since what we do springs from how we think (Mark 7:20–23), this commitment also means controlling what one allows him or herself to view and read (Matt. 5:27–30) and petitioning God’s Spirit to purify one’s thoughts, motives and actions.

Finally, in order not to “fit in” comfortably with the world and to subject ourselves to the Holy Spirit’s control instead of substances, our commitment to purity extends to a prohibition against the use of alcohol and illegal drugs as well as the abuse of prescription drugs.

## Christian Community

### Chapel

Chapel provides an opportunity to receive exhortation from God’s Word and is, therefore, the highlight of our daily schedule. We know that the graduate student experience at BJU is challenging and that often students are facing deadlines and pressures beyond what they may have as undergraduates. We have incorporated chapel as an important component in your weekly schedule because we believe the preaching of God’s Word has the ability to point us to Christ and to connect our graduate students with the larger campus community.

### Attendance Policies

Graduate students taking 12 credits or more attend chapel daily, except days on which they have no classes that begin earlier than 5 p.m. A graduate student may also miss chapel once a week to work on a day when he or she has no scheduled classes between 9:15 a.m. and 2 p.m.

Graduate students taking 6 to 11 credits attend chapel two days a week, and those taking 5 or fewer credits attend one day a week.

A student may miss up to two chapel services per semester for reasons such as job interviews, doctor’s appointments and service opportunities. Absences because of illness will also be excused. Graduate students will receive an electronic chapel attendance form to complete two times each semester. Seating is available in the back of the amphitorium.

## Church Participation

Graduate students are expected to faithfully attend the services and activities of a local fundamental church. For your reference, a list of [like-minded churches](#) with similar ministry philosophy that graduate students may attend is available on the intranet.

Before attending a church not on the list, graduate students are to check with the [director of Ministry Training](#).

## Outreach Opportunities

An important component of your graduate student experience involves serving others, advancing the Gospel and participating in your church. These years also often afford you unusual freedom and opportunity to reach beyond your comfort zone and experience exciting ways and venues for gospel advance that you may not have been able to take advantage of in your undergraduate student experience. We would encourage you to consider ways and opportunities to impact the world for Christ. If we can help you with this in any way, please feel free to stop by the [Center for Global Opportunities](#) and visit with the director and his team.

One important reminder concerning children's ministries. Given the appropriate heightened awareness of the safety and protection of children, BJU strives to adhere to the highest standards and best practices common in ministries that seek to serve children. This means the following for you if you are involved in children's ministries while enrolled as a graduate student of BJU.

Be careful to be above reproach in all interactions with children. All events with children should be held in public view or in a well-supervised location. At no time should any student be alone with a child, and physical contact should never be made in an inappropriate manner.

To ensure students understand how to interact with children appropriately, all students participate in Sexual Abuse Awareness Training. A certificate indicating successful training completion will be required by Nov. 10 for any student working with children. In addition, students should become familiar with and follow the University's [Child Abuse, Neglect and Sexual Abuse Reporting Policy and Procedure](#). Information will be provided in the one-hour training at the beginning of each academic year.

## Academic Life

BJU professors teach classes from a biblical worldview and to the highest academic standards. Graduate students are to attend each class for which they are registered. In addition, students are expected to respect both professors and fellow students and exhibit deportment that helps create a positive learning environment in each classroom.

## Academic Resources

BJU wants all students to achieve their highest academic potential and makes faculty and academic support resources available to assist each student in meeting his or her academic goals. Students, however, are ultimately responsible for their own academic success and should take the initiative to ask for assistance as needed.

**Faculty**—Graduate students needing assistance with a specific course should first seek the help of the professor. Maintaining continued contact with a professor and staying informed of one's academic status in a course is highly recommended.

**Academic advisor**—Each student has an academic advisor who is knowledgeable about the degree the student is pursuing and available to help the student plan his or her semester course sequence, course load and class schedule. In addition, the advisor is available to counsel students on career and ministry choices as well as on life issues.

**Other resources**—A graduate student may also obtain academic counseling and assistance at the [Academic Resource Center](#) and from his or her academic dean and the registrar.

**Career Services**—[Career Services](#) offers graduate students guidance and information pertaining to career/internship opportunities, professional development and resume writing.

**Libraries**—The Mack Library, which contains approximately 291,000 volumes, provides space for individual or group study, a periodical room with thousands of print and electronic journal titles, access to other library catalogs and an interlibrary loan service. Through the [Mack Library](#) website, students have access to extensive additional resources.

A separate [Music Library](#) in the Gustafson Fine Arts Center provides books, scores, audio recordings, periodicals and other reference materials for researching musical works.

## Relationships in the Classroom

Students and faculty are brothers and sisters in Christ, and we expect each to treat the other with respect both in and out of the classroom.

Appropriate discourse in a reasoned fashion is part of the education process, and strong opinions informed by fact, logic, spiritual maturity and biblical insight are valued. Students are not only welcome but invited to discuss any matter with their professors in and out of class in the spirit of appropriate decorum and mutual respect.

# Academic Integrity

In their academic lives, graduate students exhibit integrity by being truthful about their own academic work and properly acknowledging sources of ideas and information.

## Copyrighted Material

All original works in any media format—including but not limited to print, video or audio, as well as images or materials on the internet—are protected by copyright law, regardless of whether a specific copyright statement is attached to the media. Any duplication that does not fall within the guidelines of fair use requires permission from the publishing agent or copyright owner. Please see the [BJU copyright guidelines](#) for information regarding fair use.

## Cheating and Plagiarism

Cheating and plagiarism in any form are not tolerated. Because plagiarism is at times unintentional, the following information is intended to help clarify academic expectation with regard to plagiarism at BJU.

Plagiarism is the intentional or unintentional use to any degree of the ideas or words of one's source material without proper acknowledgement.

Plagiarism typically takes two forms:

**Substantial**—Failure to acknowledge the use of an author's ideas or organization by footnote or identification of the source in the text of the paper. Incomplete paraphrase (mere rearrangement of syntax and substitution of synonyms for the author's words) is plagiarism.

**Verbal**—Failure to acknowledge the use of an author's words by quotation marks, as well as by footnote or identification in the text.

Regardless of the source being used, all words and information from those sources must be presented accurately and acknowledged properly so that a student's integrity is not called into question and his or her testimony harmed.

Students may refer to *College Writing* (Ch. 5) and *Companion to College English* (Ch. 23) for more information regarding plagiarism and how to avoid it.

## Violations

Faculty members report alleged incidents of cheating and plagiarism to the academic integrity committee, which consists of two faculty members, two graduate student leaders and a representative of the office of the provost. This committee holds a hearing, makes a judgment and, if necessary, assigns an

academic penalty. The committee gives special consideration to students who self-report a violation to their professor.

Penalties for cheating are usually academic, ranging from a zero on an assignment to being removed from and failing a course. Cheating on a final exam or multiple cheating offenses may result in disciplinary penalties up to and including suspension from the University.

A more detailed summary of the [academic integrity policy](#) is available on the intranet. A student who is dissatisfied with the committee's decision may appeal in writing to the provost.

## **Class Attendance Policies**

Graduate students are expected to attend all scheduled class sessions for each course in which they are enrolled, including final exams, and to arrive on time.

(Undergraduate students living in graduate housing are to abide by the [Class Attendance Policy](#) in the [undergraduate handbook](#).)

### Dropping a Class

Please contact the Registrar's Office before missing a class you want to drop.

## Social Life

Graduate students are expected to adhere to the moral imperative and ethical expectations clearly established in the New Testament. If a student is unclear about these, he or she may seek clarification from the Student Life & Discipleship office or from his or her academic dean.

A graduate student dating an undergraduate student under age 23 is to follow the policies stated in the [undergraduate student handbook](#).

While on campus, graduate students are asked to meet the expectations for undergraduate students with regard to physical contact with those of the opposite sex.

In addition, BJU employees are not to date a student they teach/supervise.

## Media, Technology and Social Media

Part of the graduate student experience involves making wise choices that reflect the moral and ethical guidelines set forth for believers in the New Testament. We realize that differences exist among believers, and we understand those differences often create difficulty and at times disagreement even among mature believers.

**Movies/DVDs**—Graduate students are expected to follow movie policies set forth for the BJU community by attending movie theaters only during Thanksgiving, Christmas, and spring and summer breaks.

With regard to use of the internet while on campus, by using BJU's network and personal computing devices, each user assumes personal responsibility for his or her appropriate use and agrees to comply with [BJU's policies](#) as well as city, state and federal laws and regulations. BJU uses a content filtering system in order to restrict access to biblically offensive material on the internet. BJU reserves the right to monitor all network activity on the University's network and on all computers internally tied to it.

All students are provided network logins and email service. All of the residence halls are connected to the BJU network and provide students with access to the intranet and internet. All students are responsible for adhering to [university regulations](#) concerning the use of technology tools and services.

Social media and blogs will be a part of your academic experience as a graduate student. We expect each student to use social media responsibly and respectfully in ways that reflect the moral and ethical guidelines set forth in the New Testament.

## Campus Dress

Each of us should strive to exhibit biblical modesty appropriate to the different contexts we experience in life. We realize these expectations do not establish the boundaries of what may be appropriate or biblically modest, but they are the guidelines we have established for our college community, and we ask graduate students to adhere to them.

When attending class, men are asked to dress in business casual, and women are asked to wear sleeved tops and skirts that touch the knee.

When working on campus during academic breaks, unless the work involves some type of uniform or jeans, business casual is appropriate for men, and business casual skirt and blouse or dress is appropriate for women. Dress should be modest and appropriate to the workplace and role performed.

Appropriate recreational attire on campus for men includes T-shirts, jeans and athletic and walking shorts. Athletic pants, T-shirts and shorts to the top of the knee are appropriate for women.

Men's hair and facial hair are to be natural and well trimmed. Women's hair is to be feminine and a natural color.

# General Campus Responsibilities

## Crosswalks

Students are to use crosswalks and sidewalks and, for stewardship reasons, are not to walk on the grass, except on Palmetto Green. They should also remember that cars have the right-of-way on campus.

## Drones, Model Aircraft and Model Rockets

Drones, model aircraft of any type and model rockets are not to be used on campus. Exceptions to this policy may be granted by administrative conference and must conform to FAA and Greenville Downtown Airport guidelines.

## Email

Everyone is asked to check his or her university-assigned email account daily. We know life is busy, and having multiple email accounts to manage can add further complications. Nonetheless, failure to be aware of updated policies, procedures or other information does not relieve a student from responsibility or obligation.

## Emergency Procedures

While we strive to maintain a safe and secure environment, emergencies do happen. In the event of an emergency, the following procedures are in place. Some of this information may be tedious, but we ask everyone to read it carefully.

### Evacuation Plan

Regardless of cause, activation of a building's fire alarm system indicates an emergency and requires immediate and orderly evacuation of the building. Those who hear the warning or see a fire should begin an orderly evacuation of the building using the nearest safe stairway or door.

If you discover fire or smoke, remain calm. Carry out the following steps if it is safe to do so and if time permits:

- Upon discovery of a fire, shout "FIRE" to alert those in your area.
- Sound the alarm. Locate the fire alarm pull station nearest the location of the fire and push down on its handle. Pull stations are located at the center and ends of each floor. When activated, the fire alarm will produce a loud, high-pitched chirping sound accompanied by flashing strobe lights.
- Do not fight a fire; exit the building, closing all doors nearby to help confine the fire to the original area.
- Notify as many persons in the area as possible. At minimum shout "FIRE" as you exit.

- Call (864) 370-1800, ext. 1111 to report a fire to Public Safety as soon as it is safe to do so.
- If you become trapped in your room, hang something out of your window (a sheet, curtain, etc.) to warn firefighters that you are still in the building. Place wet towels at the bottom of the door of your room or apartment.

All persons who have evacuated a building should remain outside and at least 100 feet away from the building. If everyone is not accounted for, do not reenter the building but notify the firefighters on the scene.

For further information or explanation, contact the Fire Safety Coordinator at ext. 5912.

## Emergency Notification

If a situation arises on or off campus that threatens the well-being of the university community or if information needs to be conveyed to the campus family immediately, such as weather cancellations, Public Safety will utilize the emergency notification system, which issues warnings to students by cell phone and campus email. Caller ID will identify the message as BJU Alert. For everyone's safety, students are to follow transmitted messages precisely. Communications or Public Safety may also communicate information via email and/or post more detailed information on the intranet or on the website for the general public. To ensure they receive notification, students are to keep their cell phone numbers up to date on [StudentCentral](#).

## Medical Situations

In the unlikely event that a student is advised by a health care professional or a Public Safety officer to go to the emergency room or to accept emergency medical transport to a local hospital, the related expenses for such care are the responsibility of the student.

## Weather Alerts

If the administration determines that local weather and/or road conditions warrant closing the campus or delaying the opening of classes or other campus activities on a specific day, the Communications office will communicate the delay or closing via emergency notification, email and the following local media: WYFF TV 4, WORD 106.3 FM and 1330 AM, WHNS TV 21 and WSPA TV 7. Delays/closings will be communicated as early as possible—at least by 7 a.m.



## Required Events

Graduate students are welcome to attend but have no attendance obligations for the following events:

- Student Body meetings
- *Living Gallery*
- Concert, Opera & Drama Series programs
- Presidential Leadership Series programs

Tickets to Concert, Opera & Drama Series programs are available to graduate students and their spouses at no cost. Contact Programs & Productions to secure tickets.

Graduate students are required to attend opening exercises and evangelistic meetings, chapel, Bible Conference, baccalaureate, and commencement each academic year.

(Undergraduate students living in graduate housing are to abide by the policies for [Non-Class Required Events](#) in the undergraduate handbook.)

Consult the [Calendar of Events](#) for the dates and times of these activities.

## Sharps

Students who use “sharps” (syringes with needles and lancets for finger sticks) and have a need for on-campus disposal of used sharps are to dispose of them in a labeled, approved container designed for this purpose. Upon request, the Office of Environmental Health and Safety (EHS), located in the lower level of the Wade Hampton Mall near the fuel pumps, will provide the first approved sharps disposal container at no charge and will exchange each full container brought to EHS during regular business hours. Students are not to place sharps or sharps containers in the regular trash.

## Solicitation

Students, staff or outsiders may not sell to, survey or solicit by mass email to the university community on campus.

## Speaking for the University

Students should refer media inquiries to the Public Relations office, which can answer questions accurately and speak officially for BJU. Students are not to release information or grant interviews to the news media without first checking with the Public Relations office or being asked by that office to do so. In addition, students are not to speak for the University on social media.

## **Student Vehicles**

Graduate students are to register their vehicles (including motorcycles and bicycles) with BJU's Office of Public Safety. Public Safety will issue parking tags and an e-tag (electronic gate pass), both of which need to be permanently affixed to each student's vehicle.

## **Surveys**

Any employee, student, class or organization is to have the approval of the Office of Planning, Research and Assessment before conducting a survey of any individuals at BJU.

## **Weapons and Fireworks**

Per South Carolina law, students are not to possess handguns if they are under age 21. Residence hall students are to turn in all handguns, rifles and shotguns to Public Safety (ext. 5900). All handguns are to have trigger locks. In addition, students are not to bring concealed weapons to campus and are to keep martial arts weapons in their vehicles. Blades on knives kept in residence hall rooms are to be no longer than three inches.

Fireworks are not to be brought to campus.

## **Residence Hall Life**

Living in a residence hall offers BJU graduate students many benefits—opportunities to grow spiritually, to build solid friendships, to grow in love and consideration for others from various backgrounds and cultures, and to develop and exercise leadership skills. The following guidelines for residence hall living are intended to help each student feel at home at BJU and live harmoniously in the residence halls.

## **Campus Curfew**

Generally, residence hall students are asked to be in their residence halls by midnight unless working, participating in an outreach ministry or on an overnight pass.

All students living on residence halls are asked to be out of their hall 20 minutes before all Bible Conference services. Additionally, the residence halls are closed between 9:30 and 11 a.m. on Sunday morning while students attend church services.

## Cleanliness

Rooms are to be kept neat and be in white-glove condition and checked by the resident supervisor before students leave at the end of each semester. Residence hall staff will occasionally check rooms for cleanliness.

## Guests

Undergraduate students may visit grad hall rooms if at least one of the residents of that room is present.

## Housing Accommodations

Students who need a housing accommodation are to fill out a [Housing Accommodations Request](#) as early as possible prior to the start of a semester.

## Overnights

Students living in graduate housing are to notify their resident mentor before leaving to be away overnight.

## Residence Hall Access

Students living in graduate housing have ID card access to their residence hall between 5 a.m. and 2 a.m.

## Room Furnishings

We recognize that your room is in essence your home away from home. We want to do all we can within reason to help you make your room as comfortable as possible. Curtains, small bookcases, small storage chests, small chairs and computer or drafting tables may be added, along with refrigerators or thermo-electric coolers under 4.5 cubic feet. The rooms are not large enough, however, to accommodate furniture such as recliners, love seats, sofas or large tables.

Decorations may be hung on the wall with white Plasti-tak®; to protect walls, avoid using tape, nails or tacks. Students may have fish in bowls or tanks in their rooms; other pets are not appropriate, with service dogs being an exception.

## Security and Safety

While BJU is considered to have a safe campus, precautions are taken to protect the safety of individuals and ensure the security of campus property and personal possessions. Therefore, entry to the doors of residence halls is by ID card only, and security cameras are installed in the lobby and at the end of each floor.

## Fire Code

The following guidelines are necessary to prevent residence hall fires and to comply with the local fire code.

Items continually plugged into an electrical outlet are to be plugged directly into an outlet or a power strip that is plugged directly into an outlet, not into an extension cord. Extension cords may be used temporarily but are to be unplugged immediately after use. Power strips are to have an on/off switch and rest on a headboard, desk or shelf. They should not be in contact with bedding.

Outlet adapters (that convert two wall outlets into four or six) may be used only if they have an on/off switch or a surge protector. A power strip may be plugged into a surge protector if the adapter has an on/off switch or a reset button. Orange outlets are for computer use only.

Food preparation appliances (with the exception of hot pots and coffee makers) are to be used in the snack rooms of each residence hall.

Decorative lighting (e.g., Christmas lights, LED lights, rope lights) may be used between November 1 and December 15. Candles, wax warmers and incense are not to be burned in the residence halls.

Batteries are not to be removed from smoke detectors; fire code requires they be in working order at all times.

Lighters, containers that store flammable materials (gas cans, propane tanks, etc.), items that utilize flammable gas or liquids (gas grills, lawn mowers, chain saws, etc.) or tools that are used for yard work are not to be stored in or around the residence halls.

## Evacuation Drills

Each residence hall conducts practice evacuations every semester. At the sound of the fire alarm, evacuate the building immediately and quietly. Exit according to the evacuation plans posted in each residence hall. Students should exit quickly and remain with their discipleship groups until everyone has been accounted for.

## Disciplinary System

We desire to have an environment that promotes your personal, spiritual and academic growth as a graduate student. Part of that process involves handling offenses properly and biblically when they arise inadvertently or intentionally. All communication, interaction, and if necessary, confrontation must be done in the spirit of meekness, with mutual respect for all the parties and with a view to restoration and spiritual growth.

Any violation of the student code will be addressed by the appropriate academic dean and/or the Student Life & Discipleship office. Any interpersonal relationship tensions should be handled first by the two parties. If reconciliation is not possible at that level, the matter should be brought to the attention of the Student Life & Discipleship office if it involves a fellow student, the work supervisor if it involves a fellow worker, or to the academic dean if it involves a faculty or staff member.

## **Disciplinary Correction**

Some moral and ethical infractions rise to the level where a student's ongoing enrollment is jeopardized:

- Major moral failure, including immorality, hard-core pornography, sensual behavior or use of alcohol or drugs.
- Stealing or shoplifting.
- Committing a crime while enrolled or not disclosing a crime committed before enrollment.
- Encouraging or aiding another student in an action that results in suspension.

A student may also receive disciplinary correction, including suspension, for grievous offenses, such as immorality, that come to light from a previous semester or break.

A suspended student may not return to BJU for one full semester and is restricted from campus.

## **Drugs & Alcohol**

Students of any age who drink any alcoholic beverages, whether on or off campus, forfeit their privilege of enrollment as students.

BJU's policy on alcohol use by students complies with the laws of South Carolina, which prohibit the possession, consumption and serving of alcoholic beverages by and to persons less than 21 years of age. Underage students who consume alcoholic beverages in violation of South Carolina laws may face criminal penalties as well as disciplinary action.

BJU does not condone the possession, use, manufacture or distribution of illegal substances or drug paraphernalia of any kind or in any amount. Students who engage in drug activity—including the use of prescription medication in a way not intended by the prescribing doctor—lose their privilege of enrollment. Students who take drugs or otherwise participate in drug activity may face criminal penalties as well as disciplinary action.

Because of BJU's position on drinking alcoholic beverages and using illegal substances, students who engage in either activity during a Christmas or summer break are subject to denial of enrollment for at least the following semester.

For additional information regarding the [Drug-Free Schools and Campus Policy](#) on the intranet.

**Note:** BJU students are responsible for notifying the dean of students of incidences of arrest. Students who have been arrested must agree to an interview with the dean of students or a designee. Students who have been arrested are subject to disciplinary suspension.

## Withdrawals

A student may be subject to involuntary administrative withdrawal under the following circumstances:

- In attitude or conduct a student does not fit the spirit of the biblical principles that guide BJU's educational philosophy and to which each student ascribes by signing the student covenant.
- A student's behavior poses a threat to the safety and well-being of others.

## Legal Violations

BJU reserves the right to alert law enforcement officials of legal violations occurring on or off campus. Claiming ignorance of the law is not a valid defense of one's violation.

## University Rights

In executing its disciplinary system as a private educational institution, BJU reserves the right to:

- Inspect residence hall rooms.
- Scan emails for viruses and objectionable content and to review if deemed necessary.
- Revoke a student's network access without prior notification if the student's computer poses a threat to other computers or to the stability of the network.
- Inspect the content of any electronic device (iPod, computer, cell phone, etc.) if deemed necessary.
- Restrict its services, programs and meetings from being recorded on personal communication devices.

Failure to cooperate with an official review or inquiry could result in disciplinary action.

# Student Rights & Resources

## Notice of Nondiscrimination

BJU is an equal opportunity institution that does not discriminate on the basis of race, color, sex (including pregnancy), national origin, age, disability, veteran status or genetic information. This policy applies to all terms and conditions of employment, admission to and enrollment with the University, including but not limited to recruitment, selection, hiring, placement, transfer, promotion, training, compensation, benefits, discipline, termination, educational policies, admission policies, financial aid, scholarship and loan programs, housing, athletic and other university-administered programs and activities.

BJU will not tolerate, condone or permit discrimination, harassment (including but not limited to sexual offenses), and/or retaliation, whether engaged in by employees, students or third parties who conduct business with BJU.

BJU will investigate such complaints in accordance with the [BJU Discrimination and Harassment Grievance Procedures](#).

All complaints or any concerns about conduct that may violate this policy and/or retaliation should be filed with the Title IX Coordinator:

Michael Miller  
Executive Offices  
[TitleIX@bju.edu](mailto:TitleIX@bju.edu)  
(864) 770-1374

## General Student Rights

At BJU, students are afforded certain rights that ensure their ability to fully participate as members of the university community. Specifically, students have the right:

1. To receive a quality education;
2. To understand the requirements of their academic programs and receive regular, timely and useful information and advising about relevant academic requirements;
3. To be provided with sufficient course information in order to be able to make informed course selections;
4. To be informed in writing at the beginning of each term (typically via a syllabus) of the specific requirements and expected learning outcomes of the courses in which they are enrolled and to expect that course requirements will not be changed without notice;

5. To have clear indication of their educational progress in those courses in which they are enrolled and to know how the various assignments are weighted;
6. To receive a fair, transparent and impartial assessment of their performance as students;
7. To have their grades kept private from other students and to have final examinations held at the appointed times;
8. To have the privacy of their personal information and records protected by the administration (please refer to the [FERPA policy](#) for additional information);
9. To find their instructors available during posted office hours or by special arrangement;
10. To have their instructors arrive for classes punctually;
11. To have their complaints and grievances addressed through the BJU Student Grievance and Complaint Policy;
12. To appeal to a university administrator or the Appeals Committee any disciplinary charge that has been alleged in accordance with the BJU Student Discipline Policy;
13. To be provided with relevant information concerning financial assistance;
14. To participate in university activities and programs for which they are eligible and qualified; and
15. To participate in institutional governance through service as members of certain councils and committees organized on campus.

## Grievance Procedures

### Academic Grievances & Complaints

Students are free to speak with professors to express concerns about final grades. If a student does not feel his or her professor has resolved the issue satisfactorily, he or she may express in writing a grievance or complaint to the dean of his or her college/school. (If the complaint is against his or her dean, the student may appeal directly to the provost, as described below.)

If the student does not feel that such a course resolves the issue, he or she may submit a letter of inquiry/complaint to the office of the provost as outlined below.

### Disciplinary Grievances & Complaints

A student who receives disciplinary consequences for violating the student covenant and/or the expectations stated in the student handbook may appeal that decision as follows:

- The appeal must be made in writing to the dean of students within 72 hours of the student's notification of a disciplinary decision. A [form](#) for this purpose is available on the intranet.



- The appeal form must be complete and detailed. Students will present their appeals in person only if requested to do so by the Appeals Committee; therefore, the student should state all reasoning and present all evidence in the written appeal.
- The appeal process is not intended as a venue to re-argue one's case. The grounds for an appeal are limited as stated below:
  1. Established procedures were not followed and the deviation resulted in the student receiving unfair or unwarranted disciplinary action.
  2. The disciplinary sanction is unduly harsh or arbitrary. Sanctions within the guidelines expressly stated in the student handbook are presumed to be appropriate.
  3. New evidence is discovered that was unavailable at the time of a disciplinary interview, if it reasonably could have affected the decision.
- Students who fail to submit their appeal by the required deadline, fail to assert one of the grounds specified above, or fail to provide information concerning the basis of their appeal waive their opportunity to appeal.
- If the Appeals Committee requests to hear the appeal in person, the student will be given notice of the date, time and location of the meeting.
- The Appeals Committee will consist of Student Life & Discipleship, academic and student leadership representatives.
- With or without a meeting, the Appeals Committee may uphold the original decision, overturn the decision, modify the sanction, and/or send the issue back to the original decision maker for further consideration.

A decision may be appealed only once; the disposition of the appeal is final.

## **Personal Grievances & Complaints**

We encourage and expect administrators, faculty, staff and students to reconcile personal grievances and complaints by following the principles Jesus Christ gives in Matthew 18:15–17. However, when the nature of the grievance or the relationship between the two parties does not permit the offended student to resolve his or her concern in this way, he or she is free to approach the dean of students for a discussion about the concern and the most reasonable way to satisfy or resolve the issue. (If the complaint is against the dean of students, the student may appeal directly to the provost, as described below.)

If the student does not feel that such a course resolves the issue, he or she may submit a letter of inquiry/complaint to the office of the provost as outlined below.

## **General Grievances & Complaints**

We desire to treat students fairly and to serve their needs effectively. We are open to constructive input regarding how we may improve our service to students, campus

life and the testimony of BJU. Mass and social media are powerful tools to communicate truth. In the spirit of honor and wisdom, however, students should not use media to disparage BJU but should instead pursue truth in love by following this grievance process. Students who wish to make a general inquiry, recommendation or complaint that does not relate to mistreatment from a specific person are free to approach the dean of students for a discussion about the concern and the most reasonable way to satisfy or resolve the issue. (See references above under Personal Grievances & Complaints for information on how to file grievances relating to mistreatment from a specific person.)

If the student does not feel that such a course resolves the issue, he or she may submit a letter of inquiry/complaint to the office of the provost as outlined below.

## **Disability Grievances and Complaints**

Any student currently enrolled at BJU who believes that he or she has been discriminated against or harassed on the basis of disability by a university employee, university student, or a visitor to the University, may use [BJU's Disability Grievances and Complaints Policy](#) and/or file a formal discrimination complaint pursuant to [BJU's Discrimination and Harassment Policy](#).

## **Distance Learning Grievances and Complaints**

Online students wishing to file a formal complaint are to first seek resolution through BJU's institutional grievance procedures.

If the complaint cannot be resolved internally, students may also file a complaint with our accrediting bodies, TRACS and SACSCOC (see below).

In addition, each state has a mechanism in place for state residents to lodge complaints against postsecondary educational institutions. A list of the contact information for each state's authorizing agency is available [online](#).

## **Program Integrity Complaints**

Any student currently enrolled at BJU with a concern relating to programs offered by postsecondary educational institutions authorized under Title IV of the Higher Education Act may use the [Program Integrity Grievances and Complaints Policy](#).

## **Submitting an Inquiry/Complaint to the Office of the Provost**

When the office of the provost receives a formal letter of inquiry/complaint, the provost will convene the Administrative Hearing Committee to consider the inquiry/complaint. The Administrative Hearing Committee will conduct an appropriate investigation and will render a written explanation/decision within 30 days of the filing of the inquiry/complaint to both the student who made the

complaint and the vice provost. The office of the vice provost will keep a record of all student complaints and documentation of how they were handled.

If a student making the inquiry/complaint is not satisfied with the outcome of the process, he or she may appeal to the president of the University. The decision of the president is final.

## Accreditation Association Contact Information

### Regional

Southern Association of Colleges and Schools Commission on Colleges

Bob Jones University is accredited by the Southern Association of Colleges and Schools Commission on Colleges to award associate, baccalaureate, master's and doctoral degrees. Contact the Commission on Colleges at 1866 Southern Lane, Decatur, Georgia 30033-4097 or call (404) 679-4500.

### National

Transnational Association of Christian Colleges and Schools

BJU is accredited by the Transnational Association of Christian Colleges and Schools. Inquiries regarding compliance with accreditation policies and standards may be directed to the Transnational Association of Christian Colleges and Schools, 15935 Forest Road, Forest, Virginia 24551; phone (434) 525-9539; fax (434) 525-9538; email: [info@tracs.org](mailto:info@tracs.org).

## Financial Aid

The Office of Financial Aid in the Student Services Hub on the second floor of the Student Center can provide graduate students advice on loans and other possibilities for financial aid.

## Medical Aid

Students in need of medical care may consult a nurse by calling the Student Medical Advice Line at (864) 455-9327. This qualified nursing advice is available for free 24 hours a day.

Each residence hall has an empty room available for students who need to recover from illness apart from their roommates. Students should see their residence hall staff about using a recovery room.

Additional information regarding health care is available [here](#).

## Biblical Counseling

BJU is committed to a biblical discipleship and counseling model. The faculty and staff are serving at BJU because they want to invest in helping students succeed and grow to be like Jesus Christ. For example, resident supervisors welcome your approaching them for advice, mentoring and answers to questions.

We seek to provide the help, hope and healing that God gives to people through His Word. Our biblical counseling model means that we affirm Scripture is sufficient as the authoritative, inerrant revelation of God, His saving work and His wisdom for holy and joyful living. Aiming to understand our humanity without having God's Word at the center of our framework would mislead us at crucial points.

## Sexual Abuse

All faculty and staff are legally mandated to report to law enforcement whenever they have reason to believe that anyone who is currently a minor (a) has been abused or neglected, or (b) is or could possibly be at risk of being abused or neglected. For more information, please refer to our [Child Abuse, Neglect and Sexual Abuse Reporting Policy and Procedure](#).

Adult survivors of abuse have a legal right to report their abuse to law enforcement, and BJU will assist them in making the report if they desire. Related information will remain confidential and will not be included as part of the adult abuse survivor's official student records. If an adult survivor of abuse communicates the facts of the abuse to a BJU faculty or staff member, there may be a legal requirement for the abuse to be reported to the appropriate authorities (e.g., if the abuse has not been reported and another child may be at risk of abuse).

In all matters, BJU will comply with South Carolina and federal laws.

## Student Care Office

The Student Care Office, located in the back of The Den, is a place where students can come for confidential biblical counseling and mentoring. Students are welcome to come on their own to seek counseling, or they often prefer to have a friend come along initially. Students can be assured that what they share in the Student Care Office will not be shared with others on or off campus without the student's permission, with the exceptions of legal issues regarding abuse and when someone's safety is compromised. The Student Care Office is also a place where students can go for confidential advice and information on Title IX issues.

While our faculty and staff always desire to help students, we understand that not all the help a student needs may be available on campus, and so we support a student's desire to seek resources in the community as well (e.g., local churches, health professionals and counseling services).

# Appendix A— Sanctity of Life

God values human life. After narrating God’s creation of a world teeming with life, the Bible’s first chapter climaxes with God’s first recorded words. God proclaims His intention to create a final creature “in our image” and “after our likeness” (Gen. 1:26). The crowning act of creation follows. “So God created man in his own image, in the image of God created he him; male and female created he them” (Gen. 1:27). The chapter concludes with God’s verdict on His creation. “And God saw everything that he had made, and behold, it was very good” (Gen. 1:31).

The theme of God valuing human life is found throughout the Bible. He values human life at its beginning. He values human life at its end. And God demonstrates that He values human life in the humanity of His Son.

## God values human life at its beginning.

God’s first command to humans was to “be fruitful, and multiply” (Gen. 1:28). But the Bible does not view procreation as occurring independently of God’s ongoing creative work. Psalm 139:13-16 asserts that God creates human life in the womb. “For you formed my inward parts; you knitted me together in my mother’s womb. . . . Your eyes saw my unformed substance; in your book were written . . . the days that were formed for me.”<sup>1</sup> David’s use of personal pronouns implies his humanness and personhood as a fetus. Psalm 139:15 metaphorically compares a mother’s womb to the “depths of the earth” where, says David, “I was being made in secret, intricately woven.” The metaphor points to the creation account where God breathed into the dust of the earth a “living soul” (Gen. 2:7).

The prophet Jeremiah speaks of God forming, knowing and sanctifying him in his mother’s womb. “Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee” (Jer. 1:5). The prophet also indicates that death in the womb is possible, implying that his fetus was a living person. “Because he slew me not from the womb; or that my mother might have been my grave” (Jer. 20:17).

The Mosaic Law treats the human fetus as a viable person with legal rights. If a man strikes a pregnant woman causing premature delivery and the consequent death of the child, he must pay with his own life according to the law of *lex talionis* (Exod. 21:22-25). Likewise, the account of Samson’s birth assumes the personhood of his fetus. The angel of the LORD twice instructed his mother to keep the Nazarite vow of abstinence from “wine or strong drink” and “any unclean thing” lest she defile the person in her womb to whom the vow actually applied (Judg. 13:3–5, 13–14).

Numerous other texts assume the personhood of unborn children (Gen. 25:23–26; 38:27–30; Job 31:15–18; Ps. 22:9–10; Isa. 44:2).

Developments in modern biology consistently uphold the biblical model of the personhood of the unborn. A person's entire genome (full complement of chromosomes) exists in the zygote—the single cell formed by the union of the male sperm and female ovum. The zygote is a unique combination of genetic information from both the father and the mother. Further, the zygote contains the entire genetic information necessary to navigate the entire process of intrauterine development, growth, birth, puberty and adult maturation. When human embryos are implanted into surrogate mothers' wombs, they receive no new genetic information from the surrogate mother. After conception the only physical requirements necessary to sustain fetal life are the same requirements necessary to sustain adult life—nutrition, water and oxygen.

## God values human life at its end.

The Bible depicts human life as inviolable not only in its origins, but also in its termination. Death is a wretched and abnormal condition resulting from man's rebellion against his Creator. The Bible consistently views death as the worst possible suffering and the greatest curse upon the human condition. Death is inevitable, but not desirable.

The Bible teaches that God determines the limits of human life. The book of Job states, “[Man's] days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass” (Job 14:5). Solomon affirms that for each person, God determines “a time to be born, and a time to die” (Eccles. 3:2). Hebrews 9:27 speaks of God's appointing man's death and subsequent judgment. The Bible denies man the prerogative to terminate life apart from God's intent. Exodus 20:13 declares, “Thou shalt not kill.”

Since the fall, humans have usurped God's sovereignty over the limits of human life. Humanity's eldest son became a murderer when Cain killed his brother, Abel. In a graphic metaphor Genesis 4:10 speaks of the blood-soaked earth—from which man was formed—crying out to God for justice in the premature termination of Abel's life. In only three specific cases does God permit humans to terminate the lives of other humans; in cases of capital punishment, in war and in self-defense (Gen. 9:6; Deut. 7:1–2; Exod. 22:2–3).

Rather than facilitating the death of the elderly, the Bible instructs the younger to value their wisdom and discretion (Lev. 19:32; Prov. 16:31). This instruction applies especially to children respecting their parents. “Hearken unto thy father that begat thee, and despise not thy mother when she is old” (Prov. 23:22). The Scripture does not recognize as legitimate several contemporary justifications for euthanasia, including the right to die with dignity, the relief of financial strains on the family,

the relief of burdensomeness to society or the relief of suffering. We may not understand why God permits indefinite suffering on the part of the dying, or why He allows the elderly to become enduring burdens to their families. But we are certain that God permits trials for the sake of perfecting the Christian's faith (James 1:2–4). Job suffered severely, but he recognized that his suffering was appointed for him by God, and Job did not arbitrarily terminate his life (Job 23:10, 14).

## God values human life in the humanity of His Son.

The Old Testament begins with the creation of man in God's image. The New Testament begins with the birth of God in man's image. The virgin birth of Jesus Christ, His experience of human sorrow and suffering, His vicarious atonement, and His sacrificial death on a cruel instrument of torture compellingly demonstrate that God values human life. But God's love for humanity is not merely temporal, it is eternal. In the resurrected body of Jesus Christ, God permanently assumed the human condition.

Christ's bodily resurrection emphatically reiterates God's original assessment of His creation. "And God saw everything that He had made, and behold, it was very good" (Gen. 1:31). The bodily resurrection of Jesus Christ is the first act in God's restoration of the whole creation to its original pre-fallen condition (Isa. 65:17; Rom. 8:22-23; Rev. 21:1–5). Creation fell in the first Adam; in the second Adam (Jesus) creation is restored (Rom. 5:12–17). Christ's death reversed the verdict of death that fell upon the human race subsequent to Adam's sin. Christ's resurrection offers resurrection life to all who believe (1 Cor. 15:3–4, 12–23).

The Bible is a book about life and death. God values all created life. God especially values human life. And God offers eternal life through the death and resurrection of Jesus Christ.

## Applications

We believe that followers of Jesus Christ who are governed by the Bible are ethically obligated to preserve, promote, and defend the sanctity of life.

We believe that when dealing with the areas of uncertainty and ethical dilemmas we should take the safest possible course to promote and protect life, including that of those yet unborn. Jesus teaches this principle of carefulness in the Sermon on the Mount when He instructs His followers not only to avoid killing, but to cease from any activity or passion that increases one's proclivity toward murder (Matt. 5:21–22).

We believe that the Bible consistently depicts fetal life as both personal and human. As a University we believe that our thinking about issues related to contraception, the harvesting of embryonic stem cells, and aborticides should be governed accordingly.

Therefore, we oppose the practice of abortion on the grounds that it involves the intentional, purposeful, and direct ending of a human life that began at conception. We oppose the causation of the death of an unborn human child even if there is a conflict between the survival of the mother and the survival of the unborn child.

In very rare cases when it is medically determined that continuing a pregnancy would jeopardize the physical life of the mother, we would support treatment to preserve the life of the mother short of abortion.

<sup>1</sup> Quoting the ESV for clarity. The KJV reads, "For thou hast possessed my reins: thou hast covered me in my mother's womb. . . . My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them" (Ps. 139:13-16).



# Appendix B— Position on Marriage and Human Sexuality

## Definition of Marriage

The institution of marriage has been valued by every culture and society throughout human history. Bob Jones University believes marriage is an institution ordained by God and prescribed by Scripture to be a monogamous relationship between a man and a woman physically created in these respective genders by God. We believe God intended heterosexual marriage to be an enduring covenanted relationship established before Himself and man to propagate the human race, lovingly express healthy relational and sexual intimacy, and picture the covenant relationship He has with all genuine believers.

## Basis of Authority for the Definition

As a distinctively Christian liberal arts university, BJU strives to live according to the doctrinal, moral and ethical dictates of the Bible, which serves as our final authority for all matters pertaining to doctrinal beliefs and moral and ethical practices. Our understanding of marriage and application of its meaning is grounded in more than established human tradition and existing cultural norms. As the authoritative, inspired, inerrant and timeless relevant Word of God, the Scriptures have binding authority for the doctrinal belief and moral practice of believers, churches and Christian institutions (2 Sam. 7:28; Prov. 30:5; Matt. 4:4; 5:17–20; 24:35; 2 Tim. 3:15–16; 2 Pet. 1:16–21; 3:2). The Bible speaks clearly and authoritatively to the matters of marriage, consensual sexual activity and gender identity. Its clear teachings on these matters govern and are central to the beliefs and practices of BJU and serve as the final authoritative grounds for the content of this position statement.

The Scriptures teach that God created man and woman in His image (Gen. 1:27–28), brought them together in the lifelong covenant relationship of marriage and blessed this union (Gen. 1:28). Furthermore, the Scriptures make plain that this first marriage was intended to be an authoritative pattern for all future human marriages as evidenced by the teachings of Moses (Gen. 2:18–24), the Wisdom books (Prov. 12:4; 18:22; 31:10; Eccles. 9:9), the Prophets (Mal. 2:13–16), the Apostles (1 Cor. 7:1–16; Eph. 5:21–33; Col. 3:14–19; Heb. 13:4; 1 Pet. 3:1–7), and Jesus Himself (Matt. 19:4–6; Mark 10:1–9).

Marriage is a covenantal lifelong relationship between a woman and a man who were physically created and assigned these genders by God (Gen. 1:27; Ps. 139:13–16; Matt. 19:4; Mark 10:6). We believe God intended heterosexual marriage for the propagation of the human race and the loving expression of healthy relational and sexual intimacy, and to picture the covenant relationship He has with all believers (Eph. 5:22–33).

## Context for Human Sexuality

Human sexuality is part of God’s divine design for human beings (Gen. 1:28). However, the Bible restricts all forms of consensual sexual activity to within the boundaries of the marriage relationship (1 Cor. 7:1–5; Heb. 13:4). The Bible clearly prohibits not only non-consensual sexual misconduct (Deut. 22:25–27) but also any consensual sexual activity outside the boundaries of heterosexual marriage (1 Thess. 4:1–8). Furthermore, the Bible specifically names as sinful and prohibits any form of sexual activity between persons of the same sex (Rom. 1:26–27; 1 Cor. 6:9–10; 1 Tim. 1:10), polygamy (Matt. 19:4–6; 1 Cor. 7:11), incest (Lev. 18:6–18; 1 Cor. 5:1), bestiality (Exod. 22:19; Lev. 18:23; 20:15–16; Deut. 27:21; Gal. 5:19; Eph. 5:3; Col. 3:5), adultery (Exod. 20:14; Mark 10:19; Luke 18:20; James 2:11), and fornication of any sort including pornography (1 Cor. 6:9–10; 1 Thess. 4:3–8; Lev. 18:20).

## Statement about Gender Identity

God created man and woman in His image as two distinct but equal genders which He intends to use for His glory (Gen. 1:26–27). Furthermore, individual gender is assigned by God and determined at conception (Ps. 139:13–16). Therefore we believe that to intentionally alter or change one’s physical gender or to live as a gender other than the one assigned at conception is to reject God’s right as Creator to assign gender to His creatures and is a personal rejection of His plan to glorify Himself through the original gender He assigned that individual (1 Cor. 10:31).

## Expectations of BJU Employees and Students

Because the positions set forth in this statement are grounded in the biblical, moral and ethical commands clearly taught and demanded by Scripture, BJU expects all employees and students enrolled at BJU to agree with and abide by this statement on marriage, human sexuality and gender identity.

## Posture toward Those Who Disagree with Us

All of us are sinners. We live in a world broken by sin and are called to live out our biblical beliefs among those who may disagree with us. We desire to do so in ways that honor God and point them to Him (1 Pet. 1:11–12). We believe every person

must be treated with respect and compassion and are committed to living out our commitments to these biblical standards with grace and humility. We also believe that we are called to speak God's truth in love (Eph. 4:15) as we call all men to recognize that all human sinfulness is an offense to God (Rom. 3:10–11; Rom. 6:23a), that God has displayed immense grace and mercy toward all sinners (Eph. 2:1–10), and that He offers a full and free forgiveness through Jesus Christ to all who repent and forsake their sin and turn in faith to Him (Acts 3:19–21; Rom. 6:23; 10:9–10; 1 Cor. 6:9–11; 1 John 1:8–9).

# Appendix C— Biblical Approach to Evaluating Objectionable Elements in Entertainment

A Christian's entertainment choices should reflect Christ and encourage him or her to be more like Christ.

While it can be beneficial to be culturally literate, every Christian should self-censor his or her entertainment choices. Below are common categories of elements that are biblically objectionable and should be censored:

- Profanity
- Scatological realism—pertaining to excretory functions
- Sexual perversion—adultery, fornication, homosexuality
- Erotic realism—explicit descriptions of sexual acts
- Lurid violence
- Occultism
- False philosophical or religious assumptions—the most dangerous, yet the most overlooked, of all objectionable elements

Evil in the Bible appears dangerous and repulsive. Reflections of evil appear in the Bible in the form of negative examples so as to create a defense against what they represent or to give hope to the fallen for forgiveness and recovery from sin. Entertainment choices should treat evil in the same way that it is treated in the Scriptures. Such entertainment can be edifying reading, listening or viewing for someone of sufficient maturity.

Scripture itself includes notable examples of each type of objectionable element, but the intent of the presentation is to instruct, the details are presented with restraint rather than gratuitousness and the tone makes clear what is evil and what is good.

Certainly no Christian should take pleasure in reading, listening to or viewing content that draws him or her away from personal holiness; but neither will a mature Christian unreflectively seclude him or herself from worthy literature or other entertainment choices simply because they contain offensive material, if that material is presented in the same manner in which Scripture presents it. Edifying entertainment choices expose the believer to works which enhance his or her understanding of the world and strengthen the credibility of his or her testimony

by enabling him or her to become “all things to all men” (1 Cor. 9:22) and develop moral perception in order to “by reason of use have [his] senses exercised to discern both good and evil” (Heb. 5:14).

When evaluating an entertainment choice, Christians should ask themselves the following questions:

- Are the characters noble?
- Do the actions of the story cause the characters to desire virtue and reject vice?
- Does the story’s resolution reward good and punish evil or honor wisdom and scorn foolishness?
- Does the theme of the story conflict with God’s truth? If it does, how? Where is the flaw?

Instead of making entertainment choices indiscriminately or insulating oneself from all entertainment, Christians should follow God’s example: create a resistance to the allurements of evil by wisely applying small doses of antigen in the form of critical reading, watching and listening.

It is godly to present ungodliness in a biblical manner, for a biblical purpose and to a biblical effect. It is ungodly to use what might seem the freedom of Scripture as a cloak of licentiousness (cf. 1 Pet. 2:16).

Condensed from Dr. Ron Horton’s *Christian Education: Its Mandate and Mission*.

# Appendix D– Creative Projects & Programs

All programs performed off campus should adhere to the University's standards. If you have questions, please contact the School of Fine Arts & Communication office.

## Recordings

Before final production, duplication or sale, the music checker and the dean of the School of Fine Arts & Communication are to check student recordings and album art. On-campus advertising is to be word of mouth or through paid campus media ads. (Also see [social media guidelines](#).)

## Mixed-Group Rehearsals

### **Music Majors**

Mixed groups of music majors and accompanists may rehearse in the GFAC music wing without a chaperon in a room with a window in the door.

### **Speech Groups**

Mixed groups practicing a speech communication project may rehearse in the GFAC speech wing in a room with a window in the door.

# Appendix E— University Trips

## Conventions, Contests and Trips Away from Campus

With administrative conference approval, graduate students may attend professional meetings, contests and conventions related to their major and may stay overnight. See Class Attendance Policies (page 12) and Attendance Policies (page 8) for information concerning absences from class and non-class activities. A pass with dean's office approval is required.

### Official University Groups

#### Dress

Students traveling in official BJU groups are expected to dress in a way that commends Christ.

- Travel, sightseeing and touring professional establishments:
  - Men—casual attire, unless otherwise instructed by a sponsor
  - Women—casual attire, unless otherwise instructed by a sponsor
- Travel to and from a church, men and women—class attire (Dress for traveling to and from a church can vary at the discretion of the sponsor, who is knowledgeable of the preferences of specific churches.)
- Representing the University in a competition event—class attire or Sunday dress, as appropriate
- Attending a church service—same dress as for a church service in Greenville during the academic year
- Representing the University in a church service:
  - Men—coat and tie
- All grooming regulations apply.

#### Social Regulations

- Mixed groups are to consist of at least three people.
- Men and women are not to be in each other's hotel rooms without a sponsor, and students are to be in their own hotel rooms by 12 a.m. unless at a sponsor-called meeting.
- Mixed swimming is not permitted.

## Entertainment

Television and movie viewing is to be in keeping with university guidelines. Because of copyright issues, commercial videos are not shown on the bus.

With the sponsor's consent, personal music devices may be used if content is in keeping with the University's music policies.

## Transportation

Whenever possible, university travel should be conducted using university vehicles. [Vehicle requests](#) should be made two weeks in advance. University insurance covers employees and student representatives who are authorized through the vehicle request process as drivers or occupants of university vehicles. Additional information is available [here](#).



# Bob Jones University **Student Covenant**

Bob Jones University believes God’s Word is authoritative and sufficient for Christian faith and practice. In many areas Scripture gives clear commands which believers are to obey because of their love for their Savior. In other areas where Scripture does not give specific commands, believers are to use Spirit-guided discernment to make wise choices based on biblical principles. BJU bases its student policies on scriptural commands, biblical principles and principles that enable the university community to live together harmoniously in close proximity. Each BJU student is expected to know and adhere to these policies while enrolled as a student.

By my choice to enroll as a graduate student in Bob Jones University and having read the graduate student handbook, I will strive to abide by all the policies in the handbook. I commit to do the following:

- Exercise a spirit of humility, love, consideration and forgiveness while living in community with fellow students, faculty and staff; help create a campus environment conducive to spiritual growth through my attitude and actions; and encourage fellow students to keep their commitment to this covenant.
- Apply myself wholeheartedly to academic studies and maintain the highest integrity standards in representing my work as my own.
- Meet prescribed class and non-class attendance requirements.
- Make spiritual growth and local church involvement high priorities.
- Guard my Christian testimony both on and off campus, including how I regard and interact with friends of the opposite gender, exercising wholesome communication and avoiding gossip, and refraining from immorality or the use of alcohol or drugs.
- Honor the Lord in how I use discretionary time and select/participate in entertainment options that honor Jesus Christ and edify others. This includes using social media responsibly and avoiding sensuality on the internet or in publications.
- Dress modestly, neatly and appropriately and honor BJU’s dress code.
- Treat university property and that of fellow students with respect, and honor regulations designed to protect individual and facility safety and security.
- Engage in gospel ministry through outreach ministries and other means as opportunities arise.

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Signature

Date

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Print Full Name

BJU ID

A copy of the Student Covenant will be emailed at the beginning of the academic year to each student to print and sign after reading the handbook. Residence hall students are to turn in signed covenants to their supervisors and day students to the Student Life & Discipleship office. All signed covenants are to be turned in by Sept. 7 (Jan. 18 for second semester students).



L E A R N . L O V E . L E A D .

BOB JONES UNIVERSITY

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