

HANDBOOK

January 2023



Master Builder Christian International University has been incorporated in Gainesville, Florida, in 2023.

It is a ministry created by Master Builder Ministries, Inc. for the purpose of assisting the church in its theological education enterprise.

The local church must be central to the theological enterprise. That does not mean that we have to do away with the concept of theologians or of theological centers of some type. All it means is that the establishing, shepherding, and multiplying of churches must be the central focus of the enterprise. It must be missiologically driven – keeping the Great Commission foremost. It also means that those involved in the training process must be fully engaged in the establishing, shepherding, and multiplying of local churches. Especially in the last 200 years, the theological enterprise has been institutionalized and professionalized. In reality, though, ever since a few decades after the death of the Apostles, the theological enterprise has been rooted in the academy and has not been centrally rooted in the churches. We seek to align our ministries to a more biblical model.

Defense for the Centrality of the Local Church in the Theological Enterprise:

It is Biblical. The local church is described by Paul in his letter to Timothy as “the pillar and support of the truth” (1 Timothy 3:14-16). Paul’s call to perpetually train faithful men in the deposit (sound doctrine) was rooted in the context of ministry by and for local churches (2 Timothy 2:2).

Separating the academy from the local church changes the nature of doing theology itself, creating an academic orientation, which eventually leads to some form of professionalization of the ministry. Once academics, or knowledge, becomes the barometer of spiritual leadership, arrogance sets in, and those fully trained ironically separate themselves in some way from the life of the churches, taking on the role of professionals. When theology is removed from the local churches, the issues facing the churches themselves no longer drive the theological questions; therefore, theology becomes irrelevant to the churches. The people (laity) of the churches remain uneducated, essentially babes in the faith, unable to handle meat, unable to think critically.

The local church has not been central to the theological enterprise since a few decades after the apostles, and yet it appears to be crucial that it assumes its rightful place as we enter into the global village of the postmodern era. The birth pangs of change toward church-based theology can be seen in the Theology by Extension movement, which fell very short, since in most cases it merely housed the academic model within the four walls of the churches. The institution model is not getting the job of leadership training done – churches all over the world suffer from a desperate lack of leaders.

Master Builder Christian International University is being formed to be part of the answer to this problem. For more information contact:

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Welcome!

It is my privilege to introduce to you Master Builder Christian International University, the result of more than a 27-year journey.

In 1995, we began to construct a process within our newly formed local church to facilitate the development of leaders. This began with a Pre-K through 12th grade Christian School – East Gate Christian Academy and the formation of a church ministry called Master Builder Ministries. The vision from the start was to train future leaders in Christian character, Biblical Worldview, and servant leadership.

We also developed a process to train leaders locally and in 2004 began to be involved in the training of leaders on an international level. First, in Ukraine in 2004, then expanding to many other countries including Belarus, Kenya, Ghana, Zimbabwe, and South Africa. In 2010, we planted a Brazilian church, which over time has opened the door to the training of leaders nationally and internationally. In 2017, we embarked on a joint program with Vision Christian University, J.W. College and MBILD to train international pastors and leaders in a Master of Theological Degree. With the completion of that program, interest has increased in the development of a continued training program.

After prayerful consideration, we have incorporated a new University to facilitate the vision to see well-established church-planting movements and community shapers by training in character skills and knowledge a network of leaders, from neighborhoods to nations, in the way of Christ and the apostles. Our mission is to support church-based theological education by providing academic degree programs, to train a network of leaders to further discipline others from neighborhoods to nations.

Our hope is that we are establishing the foundational groundwork for extending the Kingdom of God by giving leaders the tools needed to be able to commit to other faithful men and women what they have received.

In this exciting time in church history, our prayer is that God will use MBCIU to make a significant impact in raising present and future leaders to the glory of God and for the extension of His kingdom throughout the earth!



Ronald L. Bernier, President

Vision: Our vision is to see well-established church-planting movements and community shapers by training in character, skills, and knowledge a network of leaders, from neighborhoods to nations, in the way of Christ and His apostles.

Mission: Our mission is to support church-based theological education by providing academic degree programs, to train a network of leaders to further disciple others from neighborhoods to nations.

1 Corinthians 3:10–11 (NKJV) According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. ¹¹ For no other foundation can anyone lay than that which is laid, which is Jesus Christ.

Matthew 7:24–25 (NKJV) (see also Luke 6:47–49) “Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: ²⁵ and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock.

2 Timothy 2:2 (NKJV) And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.

Philosophy: MBCIU maintains high standards of achievement represented by academic credentials, but it is a different approach to ministry training. It is not just another nontraditional version of formal education. The central context of student development is the work of the Holy Spirit in local churches, church networks, and church-planting movements. Learning occurs in-service and in the context of genuine communities of faith with wise leaders. We affirm the following as foundational to our philosophy of education:

- The center of God’s purpose for this age resides in the Church (Ephesians 3:2-11).
- Building God’s Church and His Kingdom became Christ’s purpose and multiplication of churches as His strategy (Matthew 16:13-19).
- The Apostles delivered the truth, and the world should see evidence of this truth in all churches (2 Timothy 1:13-15; Jude 3).
- The perpetual command to take the gospel to the world continues undiminished (Matthew 28:19-20; Luke 24:44-49; Acts 1:8; 1 Timothy 3:14-15).
- Character, skills, and academics taught in apprenticeship-type training yield the deepest-lasting impact (Titus 1:5-9; 1 Timothy 1:18-19).
- Urban centers act as the key to evangelizing the world (as seen throughout the New Testament).
- The church-planting method modeled by the Apostle Paul remains valid today (Acts 13:1-14:28).

Statement of Faith

Statement of Fundamental Truths

The Bible is our all-sufficient rule for faith and practice. This Statement of Fundamental Truths is intended simply as a basis of fellowship among us (i.e., that we all speak the same thing, 1 Corinthians 1:10; Acts 2:42). The phraseology employed in this statement is not inspired or contended for, but the truth set forth is held to be essential to a full-gospel ministry. No claim is made that it contains all biblical truth, only that it covers our need as to these fundamental doctrines.

1. The Scriptures Inspired

The Scriptures, both the Old and New Testaments, are verbally inspired of God and are the revelation of God to man, the infallible, authoritative rule of faith and conduct (2 Timothy 3:15-17; 1 Thessalonians 2:13; 2 Peter 1:21).

2. The One True God

The one true God has revealed Himself as the eternally self-existent "I AM," the Creator of heaven and earth and the Redeemer of mankind. He has further revealed himself as embodying the principles of relationship and association as Father, Son, and Holy Spirit (Deuteronomy 6:4; Isaiah 43:10,11; Matthew 28:19; Luke 3:22).

The Adorable Godhead

Terms Defined - The terms Trinity and Persons, as related to the Godhead, while not found in the Scriptures, are words in harmony with Scripture, whereby we may convey to others our immediate understanding of the doctrine of Christ respecting the Being of God, as distinguished from "gods many and lords many." We therefore may speak with propriety of the Lord our God, who is One Lord, as a Trinity or as one Being of three Persons, and still be absolutely scriptural (examples, Matthew 28:19; 2 Corinthians 13:14; John 14:16,17).

Distinction and Relationship in the Godhead - Christ taught a distinction of Persons in the Godhead which He expressed in specific terms of relationship, as Father, Son, and Holy Spirit, but that this distinction and relationship, as to its mode is inscrutable and incomprehensible, because unexplained (Luke 1:35; 1 Corinthians 1:24; Matthew 11:25-27; 28:19; 2 Corinthians 13:14; 1 John 1:3,4).

Unity of the One Being of Father, Son, and Holy Spirit - Accordingly, therefore, there is that in the Father which constitutes Him the Father and not the Son; there is that in the Son which constitutes Him the Son and not the Father; and there is that in the Holy Spirit which constitutes Him the Holy Spirit and not either the Father or the Son. Wherefore, the Father is the Begetter; the Son is the Begotten; and the Holy Spirit is the One proceeding from the Father and the Son. Therefore, because these three persons

in the Godhead are in a state of unity, there is but one Lord God Almighty and His name one (John 1:18; 15:26; 17:11,21; Zechariah 14:9)

Identity and Cooperation in the Godhead - The Father, the Son, and the Holy Spirit are never identical as to Person; nor confused as to relation; nor divided in respect to the Godhead; nor opposed as to cooperation. The Son is in the Father and the Father is in the Son as to relationship. The Son is with the Father and the Father is with the Son, as to fellowship. The Father is not from the Son, but the Son is from the Father, as to authority. The Holy Spirit is from the Father and the Son proceeding, as to nature, relationship, cooperation, and authority. Hence, no Person in the Godhead either exists or works separately or independently of the others (John 5:17-30,32,37; 8:17,18).

The Title, Lord Jesus Christ - The appellation Lord Jesus Christ, is a proper name. It is never applied in the New Testament either to the Father or to the Holy Spirit. It therefore belongs exclusively to the Son of God (Romans 1:1-3,7; 2 John 3).

The Lord Jesus Christ, God with Us - The Lord Jesus Christ, as to His divine and eternal nature, is the proper and only Begotten of the Father, but as to His human nature, He is the proper Son of Man. He is, therefore, acknowledged to be both God and man; who because He is God and man, is "Immanuel," God with us (Matthew 1:23; 1 John 4:2,10,14; Revelation 1:13,17).

The Title, Son of God - Since the name Immanuel embraces both God and man, in the one Person, our Lord Jesus Christ, it follows that the title Son of God describes His proper deity, and the title Son of Man, His proper humanity. Therefore, the title Son of God belongs to the order of eternity, and the title Son of Man to the order of time (Matthew 1:21-23; 2 John 3; 1 John 3:8; Hebrews 7:3; 1:1-13).

Transgression of the Doctrine of Christ - Wherefore, it is a transgression of the doctrine of Christ to say that Jesus Christ derived the title Son of God solely from the fact of the Incarnation, or because of His relation to the economy of redemption. Therefore, to deny that the Father is a real and eternal Father, and that the Son is a real and eternal Son, is a denial of the distinction and relationship in the Being of God; a denial of the Father and the Son; and a displacement of the truth that Jesus Christ is come in the flesh (2 John 9; John 1:1,2,14,18,29,49; 1 John 2:22,23; 4:1-5; Hebrews 12:2).

Exaltation of Jesus Christ as Lord - The Son of God, our Lord Jesus Christ, having by Himself purged our sins, sat down on the right hand of the Majesty on high, angels and principalities and powers having been made subject unto Him. And having been made both Lord and Christ, He sent the Holy Spirit that we, in the name of Jesus, might bow our knees and confess that Jesus Christ is Lord to the glory of God the Father until the end, when the Son shall become subject to the Father that God may be all in all (Hebrews 1:3; 1 Peter 3:22; Acts 2:32-36; Romans 14:11; 1 Corinthians 15:24-28).

Equal Honor to the Father and to the Son - Wherefore, since the Father has delivered all judgment unto the Son, it is not only the express duty of all in heaven and on earth to bow the knee, but it is an unspeakable joy in the Holy Spirit to ascribe unto the Son all the attributes of Deity, and to give Him all the honor and the glory contained in all the names and titles of the Godhead except those which

express relationship (see paragraphs b, c, and d), and thus honor the Son even as we honor the Father (John 5:22,23; 1 Peter 1:8; Revelation 5:6-14; Philippians 2:8,9; Revelation 7:9,10; 4:8-11).

3. The Deity of the Lord Jesus Christ

The Lord Jesus Christ is the eternal Son of God. The Scriptures declare:

- a. His virgin birth (Matthew 1:23; Luke 1:31,35).
- b. His sinless life (Hebrews 7:26; 1 Peter 2:22).
- c. His miracles (Acts 2:22; 10:38).
- d. His substitutionary work on the cross (1 Corinthians 15:3; 2 Corinthians 5:21).
- e. His bodily resurrection from the dead (Matthew 28:6; Luke 24:39; 1 Corinthians 15:4).
- f. His exaltation to the right hand of God (Acts 1:9,11; 2:33; Philippians 2:9-11; Hebrews 1:3).

4. The Fall of Man

Man was created good and upright; for God said, "Let us make man in our image, after our likeness." However, man by voluntary transgression fell and thereby incurred not only physical death but also spiritual death, which is separation from God (Genesis 1:26,27; 2:17; 3:6; Romans 5:12-19).

5. The Salvation of Man

Man's only hope of redemption is through the shed blood of Jesus Christ the Son of God.

(a) **Conditions to Salvation** Salvation is received through repentance toward God and faith toward the Lord Jesus Christ. By the washing of regeneration and renewing of the Holy Spirit, being justified by grace through faith, man becomes an heir of God according to the hope of eternal life (Luke 24:47; John 3:3; Romans 10:13-15; Ephesians 2:8; Titus 2:11; 3:5-7).

(b) **The Evidences of Salvation** The inward evidence of salvation is the direct witness of the Spirit (Romans 8:16). The outward evidence to all men is a life of righteousness and true holiness (Ephesians 4:24; Titus 2:12).

6. The Baptism in the Holy Spirit

All believers are entitled to and should ardently expect and earnestly seek the promise of the Father, the baptism in the Holy Spirit and fire, according to the command of our Lord Jesus Christ. This was the normal experience of all in the early Christian church. With it comes the enduement of power for life and service, the bestowment of the gifts and their uses in the work of the ministry (Luke 24:49; Acts 1:4,8; 1 Corinthians 12:1-31). This experience is distinct from and subsequent to the experience of the new birth (Acts 8:12-17; 10:44-46; 11:14-16; 15:7-9). With the baptism in the Holy Spirit come such experiences as an overflowing fullness of the Spirit (John 7:37-39; Acts 4:8), a deepened reverence for

God (Acts 2:43; Hebrews 12:28), an intensified consecration to God and dedication to His work (Acts 2:42), and a more active love for Christ, for His Word, and for the lost (Mark 16:20).

7. The Initial Physical Evidence of the Baptism in the Holy Spirit

The baptism of believers in the Holy Spirit is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance (Acts 2:4). The speaking in tongues in this instance is the same in essence as the gift of tongues (1 Corinthians 12:4-10,28), but different in purpose and use.

8. Sanctification

Sanctification is an act of separation from that which is evil, and of dedication unto God (Romans 12:1,2; 1 Thessalonians 5:23; Hebrews 13:12). Scriptures teach a life of “holiness without which no man shall see the Lord” (Hebrews 12:14). By the power of the Holy Spirit we are able to obey the command: “Be ye holy, for I am holy” (1 Peter 1:15,16).

Sanctification is realized in the believer by recognizing his identification with Christ in His death and resurrection, and by faith reckoning daily upon the fact of that union, and by offering every faculty continually to the dominion of the Holy Spirit (Romans 6:1-11,13; 8:1,2,13; Galatians 2:20; Philippians 2:12,13; 1 Peter 1:5).

9. The Church and Its Mission

The Church is the Body of Christ, the habitation of God through the Spirit, with divine appointments for the fulfillment of her Great Commission. Each believer, born of the Spirit, is an integral part of the General Assembly and Church of the Firstborn, which are written in heaven (Ephesians 1:22,23; 2:22; Hebrews 12:23).

Since God’s purpose concerning man is to seek and to save that which is lost, to be worshiped by man, to build a body of believers in the image of His Son, and to demonstrate His love and compassion for all the world, the priority reason-for-being of the Assemblies of God as part of the Church is:

- a. To be an agency of God for evangelizing the world (Acts 1:8; Matthew 28:19,20; Mark 16:15,16).
- b. To be a corporate body in which man may worship God (1 Corinthians 12:13).
- c. To be a channel of God’s purpose to build a body of saints being perfected in the image of His Son (Ephesians 4:11-16; 1 Corinthians 12:28; 14:12).
- d. To be a people who demonstrate God’s love and compassion for all the world (Psalms 112:9; Galatians 2:10; 6:10; James 1:27).

The Church exists expressly to give continuing emphasis to this reason-for-being in the New Testament apostolic pattern by teaching and encouraging believers to be baptized in the Holy Spirit. This experience:

- a. Enables them to evangelize in the power of the Spirit with accompanying supernatural signs (Mark 16:15-20; Acts 4:29-31; Hebrews 2:3,4).
- b. Adds a necessary dimension to a worshipful relationship with God (1 Corinthians 2:10-16; 1 Corinthians 12-14).
- c. Enables them to respond to the full working of the Holy Spirit in expression of fruit and gifts and ministries as in New Testament times for the edifying of the body of Christ and care for the poor and needy of the world (Galatians 5:22-26; Matthew 25:37-40; Galatians 6:10; 1 Corinthians 14:12; Ephesians 4:11,12; 1 Corinthians 12:28; Colossians 1:29).

10. The Ministry

A divinely called and scripturally ordained ministry has been provided by our Lord for the fourfold purpose of leading the Church in: (1) evangelization of the world (Mark 16:15-20), (2) worship of God (John 4:23,24), (3) building a Body of saints being perfected in the image of His Son (Ephesians 4:11,16), and (4) Meeting human need with ministries of love and compassion (Psalms 112:9; Galatians 2:10; 6:10; James 1:27).

11. Divine Healing

Divine healing is an integral part of the gospel. Deliverance from sickness is provided for in the Atonement, and is the privilege of all believers (Isaiah 53:4,5; Matthew 8:16,17; James 5:14-16).

12. The Blessed Hope

The resurrection of those who have fallen asleep in Christ and their translation together with those who are alive and remain unto the coming of the Lord is the imminent and blessed hope of the Church (1 Thessalonians 4:16,17; Romans 8:23; Titus 2:13; 1 Corinthians 15:51,52).

13. Eschatology and the Second Coming of Christ

We believe in the personal, visible, and bodily return of our Lord Jesus Christ. That His return is imminent – that it could happen at any time. When He returns, He will judge all people: the righteous, His faithful followers, will enjoy eternal and perfect fellowship with Him; the unrighteous will experience eternal separation from Him and His wrath. God will consummate His redemption plan in response to the prayers of His people. In these “last days” the church is called to bear bold witness for Jesus in the power of the Spirit. With His first coming, Jesus inaugurates God’s kingdom by decisively defeating the power of Satan, sin, and death. With His second coming, Jesus consummates God’s kingdom by

destroying all evil and redeeming His creation. The culmination of God's redemptive plan includes the transformation of our world and the resurrection of our bodies. In these "last days" Christ calls His followers to pursue holiness by persevering and remaining faithful, even unto death.

14. The Final Judgment

There will be a final judgment in which the wicked dead will be raised and judged according to their works. Whosoever is not found written in the Book of Life, together with the devil and his angels, the beast and the false prophet, will be consigned to everlasting punishment in the lake which burneth with fire and brimstone, which is the second death (Matthew 25:46; Mark 9:43,48; Revelation 19:20; 20:11-15; 21:8).

15. The New Heavens and the New Earth

"We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13; Revelation 21,22).

16. Ordinances

Baptism in Water - The ordinance of baptism by immersion is commanded in the Scriptures. All who repent and believe on Christ as Savior and Lord are to be baptized. Thus they declare to the world that they have died with Christ and that they also have been raised with Him to walk in newness of life (Matthew 28:19; Mark 16:16; Acts 10:47,48; Romans 6:4).

Holy Communion - The Lord's Supper, consisting of the elements—bread and the fruit of the vine—is the symbol expressing our sharing the divine nature of our Lord Jesus Christ (2 Peter 1:4); a memorial of His suffering and death (1 Corinthians 11:26); and a prophecy of His second coming (1 Corinthians 11:26); and is enjoined on all believers "till He come!"

Foot Washing - The ordinance of shall be observed as seen fit by all established places of worship, as enjoined in the Scriptures (John 13:1-17; Luke 7:36-50).

Core Beliefs

The Purpose of God During Our Age

We believe that the Church is at the center of God's purpose for this age, and that God's wisdom will be displayed to the entire universe through the Church to the praise of His glory. (Ephesians 3:1-13)

We believe that Christ's central purpose is building His Church, and ultimately His kingdom; and nothing can stand in His way, even Satan and all his forces. (Matthew 16:13-20)

We believe that the church is the pillar and support of the truth, and that this truth was delivered once and for all through the Apostles, and that this deposit of truth ought to be preserved in all churches. (1 Timothy 3:14-16; 2 Timothy 1:13, 14; 3:10, 11, 15; 1 Thessalonians 3:15; 2 Peter 3:1, 2; Jude 3, 17)

We believe in the perpetual command of the Great Commission, to take the Gospel to the world. We believe that Christ's strategy for building His Church can be clearly identified in the book of Acts as a multiplication of churches-communities of Christians committed to mature in Christ and to furthering the Gospel of Jesus Christ. (Matthew 28:19-20; Luke 24:44-49; Acts 1:8; 13:1-4; 14:19-23; 20:28-32; 1 Timothy 3:14-16; Titus 1:5-9)

The Gospel Proclaimed by the Apostles (*Kerygma* – Greek for Proclamation)

We believe that this Gospel, proclaimed by the Apostles, can be summarized as follows:

- This Gospel was prophesied beforehand in the Scriptures, as part of God's unfolding plan to bless the families of the earth through the seed of David. It was given in the form of a New Covenant, promising forgiveness of sins, and placing God's Spirit within man.
- This Gospel was fulfilled in Jesus Christ, the Son of God, the seed of David, the King of Kings, conceived of the Holy Spirit and born of a virgin. He came in the flesh, lived a sinless life, died, was buried and rose again on the third day according to the Scriptures, and is seated at the right hand of the Father.
- This Jesus will come again to judge the earth and set up the kingdom of God for all time. After abolishing all rule and authority, He will reign forever and ever.
- Those who hear this message, and believe, will receive forgiveness of sins. They will be given the Spirit of God as a pledge of their inheritance, as they eagerly await the Savior who will return for them. (Acts 2:14-22; 3:11-26; 10:23-48; Acts 9:1-43; 26:1-32; Acts 17:16-34; 1 Corinthians 15:1-11)

We believe that there is only one Gospel of Jesus Christ. Each individual who places his faith in the person and work of Christ alone for forgiveness of his sins, is at that moment forgiven of his

sins once and for all time; is a child of God; and is part of Christ's Church. (Ephesians 1:1-14; 2:1-10; Colossians 1:9-14; 1 Corinthians 12:12, 13; 2 Corinthians 5:14-17; Romans 5 & 8)

We believe that the Church of Jesus Christ is made up of those who have accepted the message of the Gospel of Jesus Christ. Those who have responded to the Gospel of Jesus Christ need to be baptized, signifying their identification with Jesus and with His believing community, His Church. (Matthew 28:19, 20; Acts 10:44-48; Romans 6:1-11; 1 Corinthians 12:12, 13)

We believe that once one has identified with Christ and His Church through baptism, special care should be exercised to see that the baptized believer becomes a vital, functioning member of the body of Christ – a local church. (Matthew 28:19, 20; Acts 10:44-48; 1 Corinthians 12:1-31)

We believe that each believer should celebrate the Lord's Supper regularly with the church. This will serve as a way of remembering his identity with Christ – as one whose sins are forgiven and in a covenant relationship; and as a way of remembering his identity with Christ's body, the Church – as one who is to live in fellowship with the church. (1 Corinthians 11:17-34)

The Apostles Doctrine: The *Didache* (Greek for The Teaching)

We believe that God revealed His plan for the churches in the Epistles, and that the Apostles expected the churches to follow their instructions. (Ephesians 3:1-13; 1 Thessalonians 4:1, 2; 2 Thessalonians 2:15; 3:6; 1 Timothy 3:14-16; 2 Timothy 1:13, 14; 2:2; 3:9, 10; Jude 3, 17)

We believe that this teaching can be summarized as follows:

1. Each believer is instructed to lay aside his old life, renew his mind in the teaching, and conform his new life to the will of God. (Ephesians 4:22-24; Romans 12:1-2)
2. A set of virtues, which are only possible through God's resources, are to characterize each believer. (Galatians 5:22-23; Colossians 3:12; 2 Peter 1:1-11)
3. Individual households must be ordered properly, consistent with God's created design for man and for the Church (Ephesians 5:22-6:9; Colossians 3:18-4:1; 1 Peter 3:1-7)
4. God's household, the Church-the pillar and support of the truth-must be properly ordered according to sound doctrine received from the Apostles, especially Paul. (1 Timothy 3:14-16; Titus 1:5-2:15; 2 Thessalonians 2:15; 3:6; Ephesians 3:1-13; Colossians 1:24-29)
5. Each believer must be committed to do his part, both generally in ministry to one another, and specifically in the use of his gifts in the building up of the church. (Romans 12:3-16; 1 Corinthians 12:4-6)
6. A pattern of relationships within the church must be observed-characterized by love, brotherhood, mutual acceptance and respect-in which each is to diligently pursue unity in the bond of peace. (Romans 12:9-15; 14:1-7; Philippians 1:27-2:4; Ephesians 4:1-6)

7. A pattern of relationships in the world must be observed-characterized by respect for government, employers, and other authorities, and love and good deeds toward neighbors and those in need. (Romans 13:1-7; Titus 2:14; 3:1, 14)
8. Individuals must lead responsible and sober lives; working hard, providing for their own, making the most of the time (because the days are evil), and keeping on the alert for Satan and his strategies in their lives. (Ephesians 5:1-22; 6:10-18; 1 Thessalonians 4:9-12; 2 Thessalonians 3:6-15; 1 Peter 5:6-11)

We believe that all matters concerning the life and beliefs of the church are to be settled by the Word of God. Though the churches are to be guarded and protected by elders and men gifted as pastors and teachers, all are subject to the authority of the biblical text. (1 Timothy 4:1-16; 6:3-5:2; 2 Timothy 2:14, 15; 3:16; 4:1-4; Titus 1:5-16; 2:1, 15; 2 Peter 3:14-18; Jude 3, 17)

Christian World View of the Making of Disciples

Preface

Making disciples is the work of the Father, the Son, and the Holy Spirit, a work in which spiritually mature believers cooperate with the Triune God in reproducing other disciples of Christ who are in the process of becoming mature Christians.

This responsibility includes bringing people to repentance and faith in Christ, to baptism, and to obedience to all of the commands of Christ (Matthew 18:19-20; Colossians 1:28-29).

The emphasis in discipling is authenticity and integrity in becoming more like Jesus Christ by a process of continuing change through a growing, intimate association with Him. This concept is primary to a Biblical understanding of discipleship. It is a lifelong commitment of apprenticeship in which philosophy and way of life are completely identified with Him (2 Corinthians 10:5). It is a process of increasingly aligning one's heart and life with the purpose of God. The process of following and learning often is misunderstood as fanatical when compared with the usual pattern of Christianity (Luke 6:40).

A major obstacle to Bible-oriented living is the accommodation to the value structure of a dangerously secular society. While publicly denouncing the obvious issues of secularism, Christians often subscribe, incrementally and unwittingly, to unbiblical values as a result of media saturation. The corporate effect is passivity and apathy toward the issues of personal purity. Biblical truth, and social justice and ethics (Philippians 3:17-20; 1 John 2:15-17; Ephesians 4:17-19; 2 Timothy 4:10).

With the passive acceptance of a worldly mindset, the mandate of our Lord for self-denial generally is not taken seriously. Being a self-denying, Biblical Christian is commonly perceived as an optional feature in Christian living (Luke 9:23-25; 14:25-33).

Pre-occupation with self has enthroned "me" to the practical exclusion of God. Personal feelings have replaced the Word of God as a determinant for Christian living. This lack of adherence to Biblical principles has spiritually incapacitated many believers.

Leaders must take seriously the mandate of the risen Christ to make disciples (Matthew 28:19-20). Inwardly, this requires that leaders be examples of purity and spiritual maturity. Outwardly, this requires that leaders systematically teach the whole Church the need and cost of becoming a disciple of Christ. In addition, leaders – and the rest of the Body of Christ – must pray for the flock of God that disciples will be drawn to Christ and trained in righteousness (1 Timothy 4:16; 2 Timothy 3:16-17).

With these thoughts in mind, we offer the following affirmations and denials as initial steps in developing a Biblical understanding and practice of the making of disciples.

Statements of Affirmation and Denial

1. We affirm that the making of Bible-obeying disciples of all nations and the bringing of all things under the Lordship of Christ is the primary purpose and defined objective of the Great Commission (Matthew 28:19-20; 2 Corinthians 10:5).

We deny that becoming a Bible-obedient disciple of Jesus Christ is optional to the Christian life.

2. We affirm that the purposes of making disciples includes teaching Biblical truth sufficient to compel a decision both to repent and receive Christ for justification and to choose a life-long commitment to become an obedient follower of Christ.

We deny that acquisition of Bible knowledge alone, without accountability to other Christians, is sufficient in itself to produce an obedient disciple of Jesus.

3. We affirm that discipleship is a complete commitment to Jesus Christ in the totality of life, and that such a commitment always results in increasingly Biblical behavior.

We deny that it is possible to be an obedient disciple of Jesus while maintaining a life-as-usual relationship with the world's value system.

4. We affirm that the local church, through spiritual leadership, has the responsibility to make disciples in the environment of caring and accountable relationships.

We deny that the making of disciples through leadership should violate the disciple's personal priesthood or restrict the disciple's development in the expression of his spiritual gifts and abilities.

5. We affirm that the making of disciples is principally the work of the Holy Spirit, in which spiritually mature believers cooperate with Him in reproducing disciples who are in the process of becoming mature Christians, and that this takes place as a disciple follows his spiritual leaders as that leader follows Christ (1 Corinthians 11:1).

We deny that discipleship is possible apart from the work of the Holy Spirit.

6. We affirm that renewal by the Holy Spirit, resulting in repentance and an obedient disciple relationship with Jesus Christ, would generally reduce the Church's compromise with world values and its lack of impact on society.

We deny that continued compromise with the world and its values is consistent with the ministry of the Holy Spirit in producing obedient disciples of Christ.

7. We affirm that the scriptural aim of discipleship is to manifest the character of Christ and to fulfill His commission by the Holy Spirit.

We deny that the forming of the character of Christ and the fulfilling of His commission is possible without the discipline of scriptural goals.

8. We affirm that the essential elements of Christian maturity are identifiable, measurable, and attainable, and that they must be taught to and expected of all believers.

We deny that Christian maturity is vague, measureless, or unattainable until Christ's return, and that God expects Christian maturity only for the few especially motivated Christians.

9. We affirm that obedience to God's Word proceeds out of a faith relationship with Jesus and His Church and that it will mature, liberate, and bring a person into his place in Christ (James 1:25).

We deny that obedience to God's Word is man-centered and destructive, and that Paul referred to Biblical obedience when he wrote of the "letter" that "kills" (2 Corinthians 3:6).

10. We affirm that as a result of discipleship nations will be shaped by the Gospel of and the Kingdom of God (Matthew 28:19).

We deny that there are better strategies for reaching nations than discipleship.

A Call to Action in the Making of Disciples

General Actions

We commit ourselves to:

1. influencing any known Christians or Christian associations with whom we work to consider seriously our affirmations and denials with the goal of enlisting their responses.
2. influencing those in the field of making disciples who agree with our affirmations and denials to implement these proposals in their work.
3. mobilizing and networking our Christian resources and working in concert with the other professional spheres both inside and outside MBCIU – Master Builder Christian International University, to see the behavior of the Body of Christ and our nation changed to approximate more closely the view of reality and morality presented to us in the Holy Scriptures.

Specific Actions

To these ends, we commit ourselves to the following specific actions:

1. We must put forth an urgent and united call to the entire Body of Christ that all who name the Name of Christ should rethink our commitments to Him as Lord, count the cost of living under His Lordship as He commands us to do, and take what steps are necessary to become truly Bible-obeying disciples of Him if we are not already. Jesus Christ calls all Christians to be willing to lose our lives for His sake, to deny ourselves, and to take up our crosses daily, following Him (Matthew 16, 24-25). This call is incumbent upon all Christians. The Bible allows no distinction between “disciples” and “mere Christian sheep.” Active obedience to the commands of Scripture is what Christianity is designed to bring about. It is what we mean by living under the Lordship of Christ.
2. We must urge pastors and other Christian leaders to develop within their churches and organizations, if they have not already, discipleship training programs to nurture all their people and to train and mobilize them for Christian service. We must stress the great value of having both small groups and one-on-one discipleship training within local churches and parachurch organizations. And we must humbly offer assistance, praying that pastors and other leaders will accept it, to churches and organizations setting up such discipleship training programs.
3. We must launch a program to re-educate the Church about the nature of Christian discipleship that includes the following points:
 - a. The making of Bible-obeying disciples is the essence of Christ’s Great Commission to the entire Church.
 - b. Discipleship is mandatory, not optional for any Christian. Pastors must become convinced that 100 percent of those under their care must be urged and expected to become Biblically mature. Having a church with people, who, for years are content to remain immature, is Biblically unacceptable.
 - c. A Bible-obeying disciple will be recognizably different from the “life-as-usual” world that surrounds him. He will gently “swim upstream” against the cultural current and will spontaneously and constantly be salt and light to his little portion of the world.
 - d. Biblical discipleship involves participation in intimate relationships, commitment, confrontation, and accountability. It must reach down into the daily details of life: decision making, finances, relationships, habits, values, etc. Much of what travels under the name of “discipleship training” is merely the transfer of academic Biblical principles from one notebook to another without the essential ingredient of accountability and changes in thought and behavior.
 - e. Every Christian needs to be trained in recognizing, encountering, and overcoming demons by the blood and authority of Jesus Christ.
 - f. A true disciple will make disciples of others as well as being disciplined himself.
4. In view of our strong commitment to Bible-obeying discipleship as mandatory, not optional, for the entire Church, local church leaders must consider their need for developing small groups within the body for the purpose of maturing believers in a long-term environment of loving accountability, encouragement, and practical care.

Christian World View of Planting and Revitalizing Christian Colleges and Seminaries

Preface – The need and how what we believe will guide our practice.

Many Christian leaders of the coming generation will come through new and present Bible schools, Christian colleges, and seminaries. It is therefore vitally important that our churches and institutions of Christian higher learning produce effective Christian leaders.

History reveals the tendency of all education institutions to gradually abandon the goals for which they were established. The loss of a Biblical world view is followed by gradual secularization, which leads away from the realization of original goals.

The goal of churches and Christian colleges and seminaries should be to produce men and women:

1. Who are willing and eager to pour out their entire lives for Christ.
2. Who have an understanding of life based on a Biblical world view and a firm belief that the Bible is inerrant.
3. Who are concerned and excited about personal holiness.
4. Who hate sin and injustice with a passion.
5. Who are committed to living above deliberate sin.
6. Who are capable of courageously taking a stand for righteousness.
7. Who have made an emotional break with materialism.
8. Who have experienced “death” to their own egos under the living discipline of their Heavenly Father.
9. Who can be trusted by God with honor, money, free time, and His own reputation because they will not choose to spend those things on their own pleasure or prestige;
10. Who are willing in the Spirit and receiving His power and guidance for their life and ministry.

In view of these facts, we issue the following statements of affirmation and denial.

Statements of Affirmation and Denial

Accountability

1. We affirm that the prime objective of each Christian college and seminary should be to present Jesus Christ as Lord of heaven and earth and Savior of His people by providing a Bible-based education.

We deny that Christian higher education exists to serve only the interest of particular church bodies, governing heads, or financial supporters, or only to gain credibility in the world of secular academics.

2. We affirm that those serving on the boards, faculties, and administrations of Christian colleges and seminaries must be selected and retained on the basis of total commitment to the Lordship of Christ, evidence of Christian maturity, and unreserved fidelity to historic Biblical doctrine, including the inerrancy of Scripture, and that they need to take a clear stance on crucial moral issues.

We deny that those serving in Christian colleges and seminaries should be selected primarily on the basis of their potential contributions, public prestige, or academic credentials, and that they should be allowed to continue if they fail to maintain the Biblical standard of leadership, if they depart from belief in historical Biblical doctrine, including the inerrancy of Scripture, or if they fail to apply the absolutes of Scripture to current moral issues.

3. We affirm that the funding of Christian colleges and seminaries must be consistent with their dependence upon God and with their honoring His inerrant Word as the ultimate authority for determining beliefs and curriculum.

We deny that it is wise or godly for Christian colleges and seminaries to depend on governmental funding, all of which makes them vulnerable to political and bureaucratic intrusion, and that it is godly stewardship on the part of God's people to fund those Christian institutions that have departed from belief in God's inerrant Word, or the world view derived therefrom.

4. We affirm that Christian institutions should interpret and organize their academic areas by Biblical standards, and that every discipline known to man must be viewed through the filter of the Lordship of Christ and His Word over that discipline.

We deny that any pagan assumptions inherent in contemporary studies should be permitted to become part of student or faculty thinking without being challenged responsibly by Biblically informed principles.

5. We affirm that faculty members ought to have academic freedom to do scientific and sociological research in the pursuit and understanding of truth.

We deny that governing boards have a right to discourage or hinder such research.

6. We affirm that governing boards of Christian colleges and seminaries have the right to monitor the teachings of faculty members to determine if they are in agreement with the statements of faith and purpose of the founders of the schools.

We deny that governing boards have a right to ignore or change the statements of faith or founding purposes, or to avoid or evade their responsibility to ensure that faculty teaching and behavior harmonizes with the school's statements of faith and purpose.

7. We affirm that Christian colleges and seminaries ought to challenge students not to produce just what the members of their future congregations' desire, but rather, as servants of Christ, to train their churches to be what God commands.

We deny that pastors should seek to please people rather than to obey God's commands.

8. We affirm that Christian colleges and seminaries must teach students the dangers of unbiblical institutionalism, which makes the maintenance of a Christian organization an end in itself rather than a means of fulfilling God's purpose in the world.

We deny that proper attention is being given to the danger of institutionalism in Christian organizations.

Curriculum

9. We affirm that basic courses on the Bible and how to apply and communicate Bible teachings should be required of all students in Christian colleges and seminaries.

We deny that Bible and Bible-related courses should be removed from the required list of study and made electives.

10. We affirm that basic curriculum in a Christian college and seminary must have its scope and sequence firmly integrated with the doctrine of scriptural inerrancy.

We deny that any basic curriculum cannot reflect, to a greater or lesser degree, Biblical truth.

11. We affirm that the Bible department is of great importance to each Christian institution of higher learning, and that this department must be noted for its academic excellence, its Christian worldview, and its commitment to the inerrancy of the Bible.

We deny that Bible departments are less important than other departments, and that their quality may rightly be lower.

12. We affirm that there is a need for more courses that equip students to disciple the nations for the Lord Jesus Christ.

We deny that Christian colleges and seminaries always provide adequate practical Christian training to ensure the quality of Christian leaders and their ability to function effectively in evangelism, missions, and discipleship.

13. We affirm that Christian colleges and seminaries should address the implications of Biblical truth for all vocations, exposing students to Christian professionals who are meeting the challenges in all areas of culture.

We deny that Christian colleges and seminaries should exist in cultural isolation or fail to address the implications of Biblical truth in all areas of life.

14. We affirm that Christian colleges and seminaries need to strive for academic excellence.

We deny that quality Christian education can be obtained apart from academic excellence.

15. We affirm that there is a need for more Christian graduate schools.

We deny that secular graduate degree programs are always adequate for the future education of graduates from Christian colleges and universities.

16. We affirm that the Body of Christ needs to encourage training in the Bible for lay people so that they are better prepared to live by, and witness to, the great truths of God's Word.

We deny that most Christian lay people are sufficiently prepared to live and witness to the life and teachings of Jesus Christ as revealed in the Scriptures.

17. We affirm that all Christian institutions of higher education must stress an understanding of the Biblical teaching of the ministry of the laity (all of God's people) in the home, church, marketplace, and wherever they go, and that all of God's people are to minister.

We deny that the Bible teaches a sharp distinction between the work of the clergy and laity so that the whole responsibility for ministry is to be on the clergy.

The Campus as a Fellowship of Believers

18. We affirm that Christian colleges and seminaries must function as families of believers who learn, minister, and worship together, and that those who teach the next generation of Christian leaders must relate to their students on a personal level as well as being their academic instructors.

We deny that Christian colleges and seminaries should operate solely as academic institutions or serve as substitutes for the local church.

19. We affirm that Christian colleges and seminaries must address and encourage personal, family, and spiritual nurturing and the well-being of the students and faculty.

We deny that personal, spiritual, or family lives ought to be neglected in the pursuit of academic excellence or preparation for ministry.

20. We affirm that Christian colleges and seminaries need to help students develop a clear sense of direction in their vocational choices and a deep commitment to serving the Lord and the Body of Christ.

We deny that anyone ought to enter service in God's Kingdom without commitment, an attitude of servanthood, and a clear-cut "call" to that vocation.

21. We affirm that Christian colleges and seminaries should encourage their students and faculty to participate in small fellowship growth groups devoted to honest sharing, mutual accountability, and serious commitment to each other, and that this happens best in conjunction with a local church.

We deny that students and faculty are likely to develop Christian maturity without intimate fellowship and accountability in a small group, and that maturity can be attained without involvement in a Biblical local church.

22. We affirm that Christian colleges and seminaries ought to teach students how to deal with frustration and disappointments in their ministries, emphasizing practical solutions to the many problems that arise in Church work.

We deny that students are being adequately prepared to cope with the variety of problems that arise in church work.

23. We affirm that students called to minister in Church work need practical experience and internship programs.

We deny that students can be properly prepared by focusing only on academic work.

24. We affirm that students called into a vocational ministry in a church, mission field, or parachurch work should be trained primarily in how to be men of God and how to produce men of God.

We deny that any other skills have eternal value unless they are learned and applied for use in vocational ministry.

A Call to Action in Planting and Revitalizing Christian Colleges and Seminaries

General Actions

Because of the preceding convictions, we call upon all men and women who name Christ as their personal Savior and Lord to join us in:

1. Seeking the guidance from our brethren and local church authorities as to how we can mutually support and influence one another to make our Christian college and seminary practices glorifying to God by training Christians who can give proper leadership to the next generation and by producing men of God who can produce other men of God.

Specific Actions

Having dealt with our own personal sins and failures, and placing ourselves accountable to the Bible and to the brethren, we now commit ourselves to:

1. Influencing any known Christians and Christian associations with whom we work to consider seriously our affirmations and denials with the goal of enlisting their responses.
2. Influencing those in the field of Christian college and seminary renewal, who agree with our affirmations and denials, to implement these proposals in their work.
3. Mobilizing and networking our Christian resources and working in concert with the other professional spheres both inside and outside MBCIU – Master Builder Christian International University, to see the behavior of the Body of Christ and our nation, and the nations of the world changed to approximate more closely the view reality and morality presented to us in the Holy Scriptures.
4. Securing the cooperation of Christian colleges and seminaries in compiling a list of schools, that agree with these affirmations and denials, in order to assist churches, parents, donors, and prospective students in their choice of a school.

Why Master Builder Christian International University Network

How will the next generation of new believers become disciples without biblically-sound, skilled leaders? We are experiencing a worldwide Church leadership void. We cannot do missions, education, discipleship, or leadership training “as usual” and hope that it will work. With globalization and the speed of communication, new strategies are required.

The key to those new, 21st century strategies lie in the 1st century. The way Jesus taught His disciples and the method Paul used to mentor and plant churches brought world-changing results. We must return to those examples – using all the 21st century offers – to win the world for Christ.

Many churches lack resources to develop their own training. For those who try, it may be incomplete or inconsistent. The next generation of Christ-followers could experience huge gaps of missing leaders. This leads to the fact that through networking, more can be accomplished together than individually. A group of churches and leaders can provide necessary structure and direction to enable many future leaders to be developed, churches to be planted and established.

Why Establish a Network Organization – MBCIU – Master Builder Christian International University?

Networking Organizations churches are needed when ministry opportunities are larger than one local church can handle. This may involve common strategy and organization. Such strategy and organization, however, should not assume the responsibilities of the local church or authority over the local church. It should function as a tool of the local church.

Defining the Authority of Networking Organizations

- i. ***Networking Organizations do not have any authority over a local church.*** Paul did not pass his authority on to a new apostle or to a particular organization, but rather to a team of men called elders, who were to oversee the people in their own local church. Therefore, a networking organization should defer to the leadership of a local church concerning matters that involve a member of that local church that is involved with a networking ministry (Acts 20:17-38).
- ii. ***Networking Organizations have a delegated authority.*** They are formed by leaders of a group of churches who are attempting a larger project together. When the local churches no longer desire to participate in this network as a tool to accomplish their work, then the organization should cease to exist.
- iii. ***A Networking Organization’s authority to recognize and send individuals or teams into various ministries is secondary to that of the local church recognizing and sending them into ministries.*** All men and women sent to do a specific mission work must be commissioned by their own local church, preferably after their own ministry and life have been established in their own local church (Acts 13:1-3).

In projects involving a Networking Organization’s resources and personnel, local churches must abide by the general ministry guidelines governing the common ministry set forth by the board of directors of the Networking Organization in order to call themselves a participating local church in that mission project. This guideline does not place the Networking Organization in authority over the ministries of an individual local church, but rather places each local church in submission to one another while participating in a common ministry that is larger than their own local ministry

Developing a Church-Based University - MBCIU

Challenge: Ministry Leaders and Pastoral Leadership often find the barriers to a seminary-quality education too great – leaving home, family, job, and existing ministry.

Result: They opt out – never deepening their faith or understanding.

MBCIU – Master Builder Christian International University exists for leaders and students wanting to pursue a traditional college degree and stay in local service! Now, church planters, missionaries, and bivocational ministry leaders can get their degrees through their “home” church.

MBCIU – Master Builder Christian International University’s mission is to support church-based theological education by providing academic degree programs for church ministry. The program is structured yet flexible, ideal for those who have jobs, families, and ministries. It is an apprenticeship model, patterned after Jesus’ work with His disciples and Paul’s training of Timothy and Titus. It builds leaders truly worthy of the mantle. It can offer affiliations to churches who commit themselves to be a part of the network to offer church-based training in their own local settings.

Paul’s Training Model of Timothy

Late in Paul’s life, in his letters to Timothy, especially his second letter, Paul reviewed his training of Timothy. The purpose of this review was to reinforce what he had taught Timothy and to get him to think about the whole training process in order that Timothy would “multiply Paul’s model” from generation to generation.

2 Timothy 2:2 (NKJV) And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.

This is a leadership training verse. The things which Timothy learned from Paul he was to pass on to others. What were those things? Was it knowledge? No, “the things” are summarized in 2 Timothy 3:10, 11:

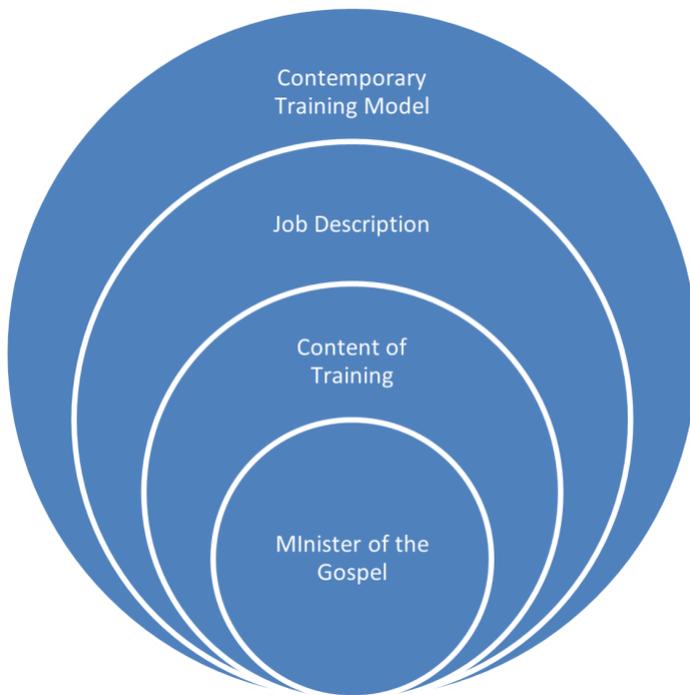
2 Timothy 3:10–11 (NKJV) But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, ¹¹persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra—what persecutions I endured. And out of *them* all the Lord delivered me.

Paul understood his training of Timothy to be far more than giving him an academic education. He entrusted to him a very sacred deposit – the sound doctrine delivered to him – and worked on shaping Timothy’s whole life, ministry, and character. He wanted his training of Timothy to be a model for future generations.

This implies that there are some core elements of Paul’s training of Timothy which are to be built into any comprehensive church leadership training program in any culture, and at any time in church history. The key is to find those universals (which, by the way, were also modeled in Jesus’ training of the 12).

This is what is attempted in the following summary:

Paul’s Training of Timothy: Passing on the Deposit



Perhaps a good way to describe this training model is to place the term “minister of the gospel” at the core of three other concentric circles.

The term “minister of the gospel” seems to be the best collective term for those gifted leaders of Ephesians 4:11, regardless of what we specifically call them in our churches. Yet the model applies, in a lesser sense, to the training of all leaders – elders, deacons, and other church leaders. We will develop the model out of the pastorals using three concentric circles. First, the context of Paul’s training of Timothy.

1. The Context of Training.

Paul’s training of Timothy took place in real life – the real life of establishing churches. As you peruse Paul’s two letters to Timothy, you will see that the context of Timothy’s training spanned Paul’s whole relationship with Timothy. As you consider the inner circle of the context of Timothy’s training you see:

- He was well spoken of by the brethren, Acts 16:2 (principle of giftedness).
- He carefully followed his mentor in all phases of his life, 2 Timothy 3:10 (principle of teachability).
- His training took place in the context of many witnesses, 2 Timothy 2:2 (principle of availability).

- It was understood to be a stewardship entrusted by mature leaders, 2 Timothy 1:14 (principle of responsibility).
- He was to continue the training process himself by training faithful men, 2 Timothy 2:2 (principle of perpetuation).
- Finally, he was to fulfill his ministry to the very end (principle of faithfulness).

The context of training included a long-term mentoring relationship, which took place in the context of ministry, and in all cases centered around the establishing of local churches.

2. Timothy's Job Description.

Paul's letters are filled with descriptions of Timothy's responsibilities, giving us insight into his job description, and therefore ultimately into the areas of his training. These can be clustered into three areas – character, ministry skills, and mastery of the Scriptures.

As to his character –

- He was to pay close attention to his own life (1 Timothy 4:16).
- Be an example (1 Timothy 4:12).
- Keep his gifts alive and active (2 Timothy 1:6).
- Maintain strong personal discipline in his life (1 Timothy 4:7-8).

As to his ministry –

- He was “to do the work of an evangelist” (2 Timothy 4:5).
- To challenge the churches and believers to stay in line with the faith (2 Timothy 4:3).
- To counsel with sound words (2 Timothy 2:5).
- To preach and teach sound doctrine (1 Timothy 6:2).
- To fully establish churches (1 Timothy 3:15-16, cf. Titus 1:5).

As to his mastery of the Scriptures –

- He was to become a craftsman who accurately handles the Word (2 Timothy 2:15).
- Carefully guard the apostles' teaching (2 Timothy 1:13).
- Carefully combat the endless “doctrines of demons” that come at the churches (1 Timothy 4:1).

3. Contemporary Training Model.

If you put all of these observations together from the two inner concentric circles, the framework of a contemporary model begins to take shape. There are at least three basic elements which need to be vital ingredients of any training program. They can be summarized as follows:

Core Elements:

- Stimulating godly living in real community life.
- Learning ministry skills in the context of ministry.
- Entrusting of sound doctrine by faith ministers of the gospel.

Paul's Training of Timothy: Timothy's Timeline

Another way of gaining a sense of Timothy's training process is to put his life on a timeline, giving us a view of his development, which was natural and spanned across his life. From the timeline we can see several other aspects of Timothy's training:

- He had solid basic training in his home which was intergenerational.
- He was genuinely concerned about the churches (this was seen early and stood the test of time).
- He was a fellow worker on a team committed to establishing churches.
- His life deepened under the training and mentoring process.

Although Paul used Timothy in ministry in a significant way in his late teens, his training under Paul spanned a 20-year period. Though his life is not intended to be prescriptive (our lives do not need to unfold like Timothy's), we can see how the above core elements unfolded in his life.

Summary:

Whatever forms our training models take in our culture and in our generation, they must be set against the backdrop of Paul's model and keep the following guidelines in mind:

- Leadership training is primarily a deposit to faithful men, not an academic achievement accomplished by young men who are only marginally involved in ministry.
- Leadership training takes place over a long period of time and should not be compressed into the academy or university time period.
- Leadership training should not take place outside the context of ministry.
- Leadership training is both ecclesiological and missiological in nature and should never take place outside of the agenda of establishing and multiplying churches.
- Leadership training should be a balance of ministry experience, personal progress in the faith, and a mastery of the Scriptures.
- Leadership training is not primarily a matter of the academy but of local churches.
- Leadership training's assessment and recognition forms must center around faithfulness and progress in one's life and ministry, not primarily in academic accomplishments.

Master Builder Christian International University Degrees:

| Degree | Description | Objective |
|--------------------|--------------------------------|--|
| Certificate | Certificate of Ministry | The Certificate of Ministry program is designed to provide basic training in biblical, theological, and ministerial competencies. The certificate is a fast-track option to gain foundational knowledge and skills to develop or enhance Christian ministry and service. The Certificate is designed for the student to demonstrate competencies associated with becoming a ministry leader. |
| Associate | Associate of Ministry | The Associate of Ministry provides the basic educational background and training in biblical studies, theology, and Christian ministry. After successfully completing this curriculum, students will be able to serve in a variety of capacities in Christian ministry. |
| Diploma | Diploma of Ministry | The Diploma in Ministry provides basic and practical training in biblical studies, theology, and church ministry. After successfully completing this curriculum, the student will be able to function successfully in a church ministry context. |
| Bachelor | Bachelor of Ministry | The Bachelor of Ministry is designed to provide the educational background needed by those preparing for pastoral or preaching ministry. A “typical” undergraduate degree serves the foundation for scholarly pursuits and other advance degrees. |
| Master | Master of Ministry | The Master of Ministry degree program represents a distinct configuration of courses that enables a student to align his or her academic study closely with personal ministry goals and interests to achieve specific objectives. The Master of Ministry degree is granted for advanced competencies shown through significant church-based theological education and practical ministry programs. |
| Doctor | Doctor of Ministry | The Doctor of Ministry degree program is designed to enhance the expertise of students who are in full-time Christian service and prepare them academically, spiritually, and professionally to serve. Special attention is given to prepare students to research, teach, and proclaim the uniqueness of the Christian faith. The degree program is to enhance understanding while making a substantial contribution in theology and ministry in today’s culture |

Certificate of Ministry

30 Semester Hours of Credit

The Certificate of Ministry (C. Min) is granted for demonstration of an initial set of competencies associated with doing ministry according to the Way of Christ and His Apostles.

This C. Min. is a ministry program that helps existing and emerging leaders be trained and recognized as part of a ministry leadership team that is one-minded in ministry vision and philosophy.

Specific Program Objectives:

- Comprehensive development in character, skills, and knowledge for effective ministry.
- Life development and lifelong learning orientation.
- Recognition of and participation in the centrality of the local church in the plan of God.
- Master Scripture relevance to church and leadership development at an initial level, particularly through study of the biblical theology of Acts and the Pauline Epistles.
- Reflect on contributions of leading scholars regarding church and leadership development.
- Address basic issues related to church and leadership development and analyze Scripture and other contributions related to those issues.
- Formulate conclusions and personal applications regarding those basic issues.

The C. Min is offered by distance education to existing leaders rooted in local churches, church networks, and other ministry organizations to help them be trained and recognized as part of a ministry leadership team that is one-minded in ministry vision and philosophy. Out of this team would come those who commit themselves long term to local church leadership or those who desire to train to be part of a missionary team involved in planting or establishing churches in other areas.

The Certificate of Ministry is offered at the undergraduate level. Credit earned in the Certificate program may be applied in its entirety to degree programs if the credit matches the requirements of the degree program.

Certificate of Ministry (C. Min.)

The Certificate of Ministry (C. Min.) is a one-year 30 semester hours of credit certificate granted for demonstration of foundational competencies associated with doing ministry according to the way of Christ and His Apostles.

13 Courses & Ministry Practicum

GE101 Introduction to English Composition (3 Credits) – This course is designed to have students practice and acquire fundamental writing principles: parts of speech; sentence structure and sentence types; and punctuation. The course project consists of four assigned essays, submitted incrementally; thus students receive individual feedback from instructors throughout the course. The collateral writing assignment teaches vital research skills, requiring students to develop research questions and thesis statements. Students will gather notes from scholarly sources, organize their body of research, and write an accurately documented report.

FPS101 Faith: Becoming a Disciple (2 Credits) – This course is designed to take the student through a simple process of examining the Bible for themselves and carefully thinking through what it means to become a disciple of Jesus Christ. It is also designed to bring the student to a point of commitment, or fully embracing the faith – the teachings of Jesus Christ.

FPS102 Community Life: Belonging to a Family of Families (2 Credits) – This course focuses on the first of two great needs in life, a sense of belonging and purpose. Belonging comes from a sense of family. In its most powerful sense, belonging is enjoyed within a true community. God’s design for the local church is for it to be a family of families with strong, intergenerational roots: a powerful force in raising children, in building strong marriages, and in cultivating an intergenerational heritage that grows stronger generation by generation.

FPS103 Community Response: Participating in the Mission of the Church (2 Credits) – This course focuses on the second of the two greatest needs in life: a sense of belonging and purpose. The problem with all the purposes we create (career, children, materialism, sports, recreation, leisure, etc.,) is that they are not big enough to encompass all of life. As Christians, we are given the ultimate purpose, the ultimate mission – fulfilling the mission of Jesus Christ. In this course the student will examine Christ’s plan and identify how they can fully participate in that plan.

FPS104 Disciplined Living: Cultivating Habits of the Heart (2 Credits) – In this course, the student will take a radically different approach to the habits of the heart. God never intended our lives to be based on a set of individual daily habits, but rather on a whole life orientation that grows out of family and community life.

FPS105 Marriage: Enjoying Your Relationships (2 Credits) – In this course the student will turn his attention to God’s design for the marriage relationship. While Christian guidelines for the marriage relationship may seem archaic, or out of touch with contemporary culture, when understood, they

reveal God's wisdom. In addition, their beauty and the residual effects that lead to a fruitful heritage, can produce for generations to come.

FPS106 Family Life: Passing on Your Beliefs (2 Credits) – One of the most crucial tasks for churches of each generation is to see that the faith is successfully passed on to the next generation. In this course, the student will focus on the first principles of family life, particularly from the vantage point of passing on the faith to their children.

FPS107 Ministry: Envisioning Fruitful Life Work (2 Credits) – In this course the student will turn his attention to the role of work within family life. God has designed the household unit to be a productive unit in the life of the church community: providing for our own families, meeting needs within the church family, helping others in need in the community, and assisting believing church families throughout the world. Work should be balanced with every other area of the individual's life, enabling him to accomplish the "life basics" to which God has call us all.

FPS108 True Success: Building for Future Generations (2 Credits) – Each individual desires their lives to count for something. Everyone wants to invest their life in the right things. True success is far deeper and more comprehensive than financial security and enjoyment of this life. For the Christian, true success involves matters of eternal significance. It involves producing a godly heritage – passing on the faith to the next generation and fulfilling the lifework the each has been called to. This course will focus on building the student's life on the right foundation and laying old of the true prize.

FPS109 Bible Study: Handling the Word with Confidence (2 Credits) – In this course, the student will learn solid principles for validating an author's intended meaning as expressed in a text of Scripture. Each one must develop a personal confidence in handling the Word, if they expect to be effective in training their children, ministering effectively in the church community, defending, and sharing the faith in a postmodern culture, and intelligently and creatively carrying out their lifework before a watching world. This course will instruct the student to practice the principles of interpretation.

FPS110 Acts: Unfolding the Great Commission (2 Credits) – In this course the student will study Acts for building an overall framework of what really happened in the Early Church. The unfolding of the Great Commission is profoundly misunderstood. The concept of a worldwide multiplication of churches has been reduced to a worldwide multiplication of individuals. The book of Acts was designed to shape our understanding of the Great Commission and how God designed it to unfold.

RS 101 – Neighborhoods to Nations (3 Credits) – This course will focus on establishment principles of churches in varied cultural, political, and geographical settings. Building on this foundation gives wisdom in handling future issues. In addition, strategic concepts that help establish, stabilize, and structure the church will be examined, including leadership development and mission expansion, as well as guidelines and assessments to implement these strategies.

RS 102 – Fruitful Living (3 Credits) – Christians are grown in the soil of spiritual transformation and the whole counsel of God. The primary moral thrust of the Christian community belongs to those who reveal the character of the Lord Jesus Christ in every area of life. The fruit of those with discerning

hearts is expressed in the decisions, priorities, and activities of daily life. This course offers practical insight of how this transformational process is worked out in individual lives as each yield to the work of the Holy Spirit and the Word of God.

MP101 Ministry Practicum I (1 Credit) – Contracted learning ministry including written description of preliminary plan and learning goals, report of actual experience, and evaluation and reflection of learning accomplished.

Associate of Ministry

60 Semester of Credit Hours (30 + Certificate of Ministry)

The Associate of Ministry (A. Min) is granted for demonstration of an initial and secondary set of competencies associated with doing ministry according to the way of Christ and His Apostles.

This A. Min. is a ministry program that helps existing and emerging leaders be trained and recognized as part of a ministry leadership team that is one-minded in ministry vision and philosophy.

Specific Program Objectives:

- Comprehensive development in character, skills, and knowledge for effective ministry.
- Life development and lifelong learning orientation.
- Recognition of and participation in the centrality of the local church in the plan of God.
- Master Scripture relevance to church and leadership development at an initial level, particularly through study of the biblical theology of Acts and the Pauline Epistles.
- Reflect on contributions of leading scholars regarding church and leadership development.
- Address basic issues related to church and leadership development and analyze Scripture and other contributions related to those issues.
- Formulate conclusions and personal applications regarding those basic issues.

The Associate of Ministry is offered by distance education to existing leaders rooted in local churches, church networks, and other ministry organizations to help them be trained and recognized as part of a ministry leadership team that is one-minded in ministry vision and philosophy. Out of this team would come those who commit themselves long term to local church leadership or those who desire to train to be part of a missionary team involved in planting or establishing churches in other areas.

The Associate of Ministry is offered at the undergraduate level. Credit earned in the Associate program may be applied in its entirety to degree programs if the credit matches the requirements of the degree program.

Associate of Ministry (A. Min)

The Associate of Ministry provides the basic educational background and training in biblical studies, theology, and Christian ministry. After successfully completing this curriculum, students will be able to serve in a variety of capacities in Christian ministry.

First 13 Courses & Ministry Practicum – Certificate of Ministry

Additional 12 Courses & Ministry Practicum

GS101 From Jesus to the Gospels: Solidifying Kerygmatic Community (2 Credits) – This course is designed to situate the Gospels in their historical context as well as in their canonical context – how they fit into and with the other writings of the New Testament, as delivered to the churches.

GS102 Mark: Announcing the New Community (2 Credits) – This course will look at Mark’s intention in writing and his relationship as an assistant and interpreter of Peter. The student will see the essence of the good news proclaimed by Jesus; the emerging Jewish-Gentile tensions, and the announcement of Jesus’ new community, including His death and resurrection and the commissioning of this new community to continue proclaiming the gospel.

GS103 Matthew: I Will Build My Church (2 Credits) – This course will focus on Matthew, who built a massive argument connecting Jesus and the Old Testament. In the Gospel of Matthew, Jesus states His mission is to build His Church, with Peter as key in the foundation of this Church. Jesus again commissions this new community to continue the proclamation after His death and resurrection.

GS104 Luke: All That Jesus Accomplished (2 Credits) – This course is devoted to Luke’s Gospel and the second volume of his work – The Acts of the Apostles – which Luke actually tabs as “what Jesus continued to do and teach.” The intent of this two-volume work is to make the whole picture – the whole plan – clear. The Gentiles come on strong in the picture painted by Luke. They are central as the Gentile churches multiply in Acts, while the Jewish nation rejects Jesus and His new communities.

GS105 John: That the World May Know We Are One (2 Credits) – This course will focus on the Gospel of John, the last Gospel to be written. Its focus is on true belief that is intended to bring abundant life into the churches and a fellowship within these new communities that will show the world the real picture of what He is up to. The student will be taken into the Upper Room conversation where Jesus places the New Covenant at the center of his community and explains to the disciples that much of what He veiled or hid from them would be made known to them when He leaves, and the Spirit comes. The Spirit will not bring another teaching but will only speak of that which is directly from Jesus for the churches.

MS101 1 & 2 Thessalonians: Laying Solid Foundation in the Church (2 Credits) – This course will focus on two of Paul’s Letters to the church at Thessalonica. The student will look at Paul’s intent in writing these letters and then focus will be on Paul’s process of establishing the church; founding, shaping it

around the Apostle's teaching, and stabilizing the church in light of their suffering at the hands of those trying to destabilize the church. In addition, the student will consider the impact that an established church can have in a pagan community.

MS102 Ephesians: Catching God's Vision for the Church (2 Credits) – This course will begin with a focus on Paul's Letter to the churches in Ephesians, and a look at Paul's intention for writing, as well as his process of maturing the church. Additionally, a look at the vision of the church in Christ's plan for this age, and how the maturing church reveals a picture of Christ to the world. Attention is also given to the maturing process for individuals and households, and the process of standing firm against Satan's schemes and experiencing powerful victories as the churches carry out their mission.

MS103 Pauline Epistles: Living in God's Household (2 Credits) – This course will focus on Paul's final letters – the Pastorals. This time He is not writing to the churches, but to his two young, faithful leaders, Timothy, and Titus. The student will look at Paul's intent in writing these letters and their content. Attention will be given to how Paul developed these churches into strong, intergenerational, households of God and to the task of preparing leadership for future generations to guard and protect these churches.

MS104 Christian Worldview (3 Credits) – In this course many worldviews will be compared to the Christian worldview as to how they approach various disciplines. In every discipline, it will be presented how the Christian worldview explains our place in the universe and is more realistic, scientific, more intellectually satisfying, and more defensible. Many of these disciplines are imprinted in the created order and addressed in just the first few chapters of the Bible. In a systematic analysis of how each worldview approaches the various disciplines, Christian claims that an acknowledgement of God's nature and character, and the life and work of Christ, will reveal truth, as opposed to isolated truths.

MS 105 Christian Ethics (3 Credits) – Many people today are swayed by mere emotionalism or trapped by the most recent propaganda disseminated from the airwaves or classroom. The culprits behind the decline of our society are many. In this course, the real question addressed is not whether values or morality will be part of our society, but whose values will rule society. Also, the student will explore solutions to the prevailing ethical viewpoints of our culture that formed the foundation of the difficulties we now face.

RS 201 – Contending for the Faith: Apologetics (3 Credits) - The understanding of absolute, objective truth has been largely lost in contemporary culture. Spend just a few minutes discussing politics or religion and you will hear responses such as "There is no truth!" or "That may be true for you, but not for me." This course dares to wade into the middle of the controversy. The focus of the course is to broaden the student's definitive resource for deepening and defending their faith.

RS 202 – Revelation: Letters to the Churches (3 Credits) – For the purpose of this course, the student will examine John's writing to seven churches rooted in real history. His revelation from the Lord shows a knowledge of their geographical, political, and spiritual challenges. The writing attests that the Lord knows and walks among His churches. While the words spoken to the churches were specific to their circumstance, they were also meant to be read among the churches, for what was addressed in one

served as a teaching and warning for all the others. What was communicated then can serve to build principles for how our churches impact culture in the 21st Century.

MP201 Ministry Practicum II (2 Credits) - Contracted learning ministry including written description of preliminary plan and learning goals, report of actual experience, and evaluation and reflection of learning accomplished.

Diploma of Ministry

90 Semester of Credit Hours (30 + Associate of Ministry Degree)

The Diploma in Ministry provides basic and practical training in biblical studies, theology, and church ministry. After successfully completing this curriculum, the student will be able to function successfully in a church ministry context.

Specific Program Objectives:

- Comprehensive development in character, skills, and knowledge for effective ministry.
- Life development and lifelong learning orientation.
- Recognition of and participation in the centrality of the local church in the plan of God.
- Master Scripture relevance to church and leadership development at an initial level, particularly through study of the biblical theology of Acts and the Pauline Epistles.
- Reflect on contributions of leading scholars regarding church and leadership development.
- Address basic issues related to church and leadership development and analyze Scripture and other contributions related to those issues.
- Formulate conclusions and personal applications regarding those basic issues.

The Diploma of Ministry is offered by distance education to existing leaders rooted in local churches, church networks, and other ministry organizations to help them be trained and recognized as part of a ministry leadership team that is one-minded in ministry vision and philosophy. Out of this team would come those who commit themselves long term to local church leadership of those who desire to train to be part of a missionary team involved in planting or establishing churches in other areas.

The Diploma of Ministry is offered at the undergraduate level. Credit earned in the Diploma program may be applied in its entirety to degree programs if the credit matches the requirements of the degree program.

Diploma of Ministry

The Associate of Ministry provides the basic educational background and training in biblical studies, theology, and Christian ministry. After successfully completing this curriculum, students will be able to serve in a church ministry context.

First 25 Courses & Ministry Practicums from Associate of Ministry Program

Year 3 – Additional 13 Courses & Ministry Practicum

LS 301 The Leader’s Foundation (2 Credits) - The Leader’s Foundation focuses on forming a godly self-image and proper foundation for leadership. It reviews the foundational elements of the Christian faith and emphasizes the need for a leader to have his or her identity and motivation rooted in being a child and servant of God.

LS 302 The Leader’s Freedom (2 Credits) – The Leader’s Freedom focuses on obtaining steps to freedom from hurt, bondage, and unhealthy living. It presents seven steps to freedom: facing our bondages, relinquishing control, exposing the roots, embracing responsibility, developing discipline, overcoming temptation, and moving on to maturity.

LS 303 The Leader’s Example (2 Credits) – The Leader’s Example focuses on embracing and modeling the basic principle of discipleship. It presents Jesus as our discipling example, as well as following, being like, abiding with, and growing for our example. It presents how to overcome common discipleship obstacles and keys to discipling others.

LS 304 The Leader’s Calling (2 Credits) – The Leader’s Calling focuses on discovering your calling and role in God’s Master Plan. It presents God’s desire for our worship and His continuous plan to reach the world. Key principles are presented related to discovering your call, preparing, being tested, and walking in the proper timing of your calling.

LS 305 The Leader’s Potential (2 Credits) – The Leader’s Potential focuses on reaching your potential by maximizing your spiritual gifts and personality mix. It shows how understanding yourself and those around you will help you find your PLACE in ministry and maximize your strengths to reach your greatest potential.

LS 306 Leading with Outreach (2 Credits) – Leading with Outreach focuses on reaching those around you through Spirit-led friendships. It shows how effective outreach includes a balanced, three-fold approach of sharing the spoken words of the Gospel, walking in the power of the Holy Spirit, and demonstrating a lifestyle that reflects the Gospel of Jesus Christ.

LS 307 Leading with Mentoring (2 Credits) – Leading with Mentoring focuses on finding and providing effective mentoring relationships. It gives an overview of mentoring and what it should include. It provides guidelines on how to have and be an effective mentor and how to avoid poor mentoring relationships.

LS 308 Leading with the Word (2 Credits) – Leading with the Word focuses on using basic Bible study skills to prepare and share biblical messages. It presents the basic three components of inductive Bible study: observation, interpretation, and application of Scripture. It then gives practical guidelines on how to prepare and deliver biblically based messages.

LS 309 Leading Team Projects (2 Credits) – Leading Team Projects focuses on learning to lead projects and reach goals with a team approach. It presents the basics of vision, planning, and goal setting, with tracking and delegation. It also presents forming, developing and mobilizing an effective team. It concludes with how to finish a project well.

LS310 Leading with Teams (2 Credits) – Leading with Teams focuses on developing a diverse leadership team for ministry success. It reviews the traditional models and offers a biblical alternative. It gives principles for becoming an effective team leader and building a strong leadership team. Also presented are handling team conflict and transitioning to team leadership.

RS 301 – Interpretation of the Scriptures (3 Credits) – Since one’s doctrine stems from one’s interpretation of the Bible and all interpretation is guided by various rules, it seems that the Christian community should be focusing its attention more on the field of hermeneutics - the science of interpreting Scripture. It is this need that provides the basis for this course. This course assumes that a working knowledge of hermeneutics coupled with an illuminating unction of the Holy Spirit will enable those who interpret Scripture to come to a harmonious knowledge of the truth.

RS 302 - Christian Foundations (3 Credits) – The Apostolic mindset is that maturity is necessary for the proper functioning of the Kingdom. Christianity is about the moral and spiritual transformation of life. This course seeks to build on the framework of foundational truths found in Hebrews 6:1-3. It is interesting to note that the first doctrine repentance is the start of the Christian’s new life in Christ and the last foundational doctrine is eternal judgment. Thus, the entire length of the Christian’s life is covered – from time to eternity. Establishing a strong foundation to build and press on from.

RS 303 – Nehemiah: Leadership Principles and Practices (3 Credits) – In this course the student will encounter the leadership example of Nehemiah, made contemporary for this generation. It is a treatise on church life, its functions and dysfunctions, despair, and recovery, rooted in biblical revelation. Using the book of Nehemiah eternal truths are presented in practical and usable format for the edification of every present and potential leader and the vision to transform cultures through servant leadership.

MP 301 – Ministry Practicum III (1 Credit) - Contracted learning ministry including written description of preliminary plan and learning goals, report of actual experience, and evaluation and reflection of learning accomplished.

Bachelor of Ministry

120 Semester Hours of Credit (30 + Diploma of Ministry Degree.)

The Bachelor of Ministry (B. Min.) is granted for demonstration of basic competencies associated with doing ministry according to the way of Christ and His Apostles.

Specific Program Objectives of the Bachelor of Ministry:

- Master Scripture relevant to church and leadership development, particularly through study of the biblical theology of Acts and the Pauline Epistles.
- Reflect on contributions of leading scholars regarding church and leadership development.
- Address pertinent issues related to church and leadership development and analyze Scripture and other contributions regarding those issues.
- Formulate conclusions and personal applications regarding those issues.
- Develop a foundational understanding through an integrated core of interdisciplinary studies.

The Bachelor of Ministry degree program is offered by distance education to existing and emerging leaders rooted in local churches, church networks, and other ministry organizations in order to help them be trained and recognized as part of a ministry leadership team that is one-minded in ministry vision and philosophy. Out of this team would come those who commit themselves long term to local church leadership or those who desire to train to be part of a missionary team involved in planting or establishing churches in other areas.

Bachelor of Ministry (B. Min.)

The Bachelor of Ministry (B. Min.) is granted for demonstration of basic competencies associated with doing ministry according to the way of Christ and His Apostles.

The Bachelor Program builds on the Diploma of Ministry's foundational courses: Year 4 – 10 Courses & Ministry Practicum

TH 401 Toward a Theology in Culture (3 Credits) – The overall objective of this course is to develop a church-based approach to the task of mastering the Scriptures and then to bring them to bear on the life and problems of churches who are living and ministering in their cultures and to be able to do so at a critical level—that is at a level of awareness of the immediate cultural and global trends that bear on the shaping of men's worldviews. Specifically, this means that each person studying the course would:

- Develop a firm conviction of the need for the church to return to the center of the theological enterprise; and the importance of the study of theology to the life of the leaders and the communities of faith themselves, so that they can address cultural and global issues with clarity and relevance— both as a form of kerygma (proclamation of the gospel) and of *didache* (teaching).
- Develop a clear understanding of what Paul meant by the perpetual passing on of the deposit, and what the role of getting in-depth training and developing critical thinking by faithful men, is over an extended period of time, with the view that these faithful men would keep churches, and whole movements of churches on course, thus creating a perpetual preservation of the apostles' doctrine.
- Develop an understanding of theological encyclopedia (what ought a minister of the gospel to study and in what order); and develop an integrated approach to the theological disciplines which will allow a logical and effective access to existing resources.
- Gain an understanding of the tremendous shifts that are taking place in theological studies at this time in history, and the different traditions which are attempting to become the dominant new paradigms; and to develop a method for building a belief framework and doing theology in culture, which is both culturally relevant and remains true to the apostolic faith.
- Develop the perspective and method for guiding others to build their own belief framework and begin build a contemporary belief framework in his own cultural setting, including an extensive doing categorization for doing theology on an ongoing basis within that framework, as well as theology in their cultures.

TH 402 Old Testament Theology: The Law (3 Credits) – The overall objective of this course is to lay the foundation for a lifetime of work in the Pentateuch, introducing the student to all of the essential processes and resources necessary to frame in a biblical theology of the Pentateuch, and to a process of moving from biblical theology to theology in culture. Specifically, this means that each person studying the course would:

- Develop an overall understanding of the Pentateuch—including the development of a canonical intent statement that integrates Moses’ intention and literary design for the Pentateuch and the role the Pentateuch plays in relation to the other sections of the Old Testament canon.
- Develop skill in handling the special literature of the Pentateuch—majoring on the unique combination of narrative and legal literature, as well as paying attention to the over-arching role that the covenant forms-of-the-day played in shaping major sections of the Pentateuch.
- Develop an author’s intention statement for each book that pays careful attention to the literary design; develop a theology of each book that develops the author’s emphasis of crafting his theological ideas.
- Develop a theology of the Pentateuch as a whole that, again, respects the literary design of the Pentateuch and identifies the careful crafting of the author’s theological ideas, identifying both themes and rhemes.
- Develop a framework for beginning to use the Pentateuch in both life and ministry—including framing in a couple of future series ideas for preaching from the Pentateuch.

TH 403 Old Testament Theology: The Former Prophets (3 Credits) - The overall objective of this course is to lay the foundation for a lifetime of work in the Former Prophets, introducing the student to all of the essential processes and resources necessary to frame in a biblical theology of the Former Prophets and to a process of moving from biblical theology to theology in culture. Specifically, this means that each person studying the course will:

- Develop an overall understanding of the Former Prophets—including the development of a canonical intent statement that integrates the overall intention and literary design for the Former Prophets as a canonical section and the role the Former Prophets play in relation to the other sections of the Old Testament canon.
- Develop skill in handling the special literature of the Former Prophets—majoring on the unique concept of theological history as well as dealing with chronological material.
- Develop an author’s intention statement for each book—that pays careful attention to the literary design; develop a theology of each book—that develops the author’s emphasis of crafting his theological ideas.
- Develop a theology of the Former Prophets as a whole—that again, respects the literary design of the Former Prophets as a section of the Old Testament canon and identifies the careful crafting of the author’s theological ideas, identifying both themes and rhemes.
- Develop a framework for beginning to use the Former Prophets in both life and ministry—including framing in a couple of ideas for preaching from the Former Prophets in future series.

TH 404 Old Testament Theology: The Latter Prophets (3 Credits) - The overall objective of this course is to lay the foundation for a lifetime of work in the Latter Prophets, introducing the student to all of the essential processes and resources necessary to frame in a biblical theology of the Latter Prophets and to

a process of moving from biblical theology to theology in culture. Specifically, this means that each person studying the course will:

- Develop an overall understanding of the Latter Prophets—including the development of a canonical intent statement that integrates the overall intention and literary design for the Latter Prophets as a canonical section and the role that the Latter Prophets play in relation to the other sections of the Old Testament canon.
- Develop skill in handling the special literature of the Latter Prophets—majoring on both prophetic literature and the prophetic speech form that the prophets used to legally indict Israel.
- Develop an author’s intention statement for each book—that pays careful attention to the literary design; develop a theology of each book—that develops the author’s emphasis of crafting his theological ideas.
- Develop a theology of the Latter Prophets as a whole—that again, respects the literary design of the Latter Prophets as a section of the Old Testament canon and identifies the careful crafting of the author’s theological ideas, identifying both themes and rhemes.
- Develop a framework for beginning to use the Latter Prophets in both life and ministry—including framing in a couple of ideas for preaching from the Latter Prophets in future series.

TH 405 Old Testament Theology: The Writings (3 Credits) - The overall objective of this course is to lay the foundation for a lifetime of work in the Writings, introducing the student to all of the essential processes and resources necessary to frame in a biblical theology of the Writings and to a process of moving from biblical theology to theology in culture. Specifically, this means that each person studying the course will:

- Develop an overall understanding of the Writings, including the development of a canonical intent statement that integrates the overall intention and literary design for the Writings as a canonical section and the role the Writings play in relation to the other sections of the Old Testament canon.
- Develop skill in handling the special literature of the Writings, majoring on poetry, pastoral, and wisdom literature, which the authors used to shape their books in this colorful section of the Old Testament
- Develop an author’s intention statement for each book, which pays careful attention to the literary design; develop a theology of each book, which develops the author’s emphasis of crafting his theological ideas.
- Develop a theology of the Writings as a whole that, again, respects the literary design of the Writings as a section of the Old Testament canon and identifies the careful crafting of the author’s theological ideas, identifying both themes and rhemes.

- Develop a framework for beginning to use the Writings in both life and ministry, including framing in a couple of ideas for preaching from the Writings in future series.

TH 406 New Testament Theology: Luke and Paul (3 Credits) - The overall objective of this course is to lay the foundation for a lifetime of work in the Pauline Epistles and Luke-Acts, introducing the student to all of the essential processes and resources necessary to frame in a biblical theology of the Pauline Epistles and Luke-Acts, and to a process of moving from biblical theology to theology in culture. Specifically, this means that each person studying the course would:

- Develop an overall understanding of the Pauline Epistles and Luke-Acts, including the development of a canonical intent statement that integrates the authors' intention and literary design and the role this literature plays in relation to the other sections of the New Testament canon.
- Develop skill in handling the special literature of the Pauline Epistles and Luke-Acts—majoring on the unique combination of Graeco-Roman letters and biography, as well as paying attention to the over-arching role that Luke-Acts played in shaping the Pauline corpus.
- Develop an author's intention statement for each book, which pays careful attention to the literary design; develop a theology of each book, which develops the author's emphasis of crafting his theological ideas.
- Develop a theology of Luke-Acts as a whole, which again, respects the literary design and identifies the careful crafting of the author's theological ideas, identifying both themes and rhemes.
- Develop a framework for beginning to use the Pauline Epistles and Luke-Acts in both life and ministry, including framing in a couple of future series ideas for preaching from the Pauline Epistles and Luke-Acts.

TH 407 New Testament Theology: Peter, James, Jude, and Hebrews (3 Credits) - The overall objective of this course is to lay the foundation for a lifetime of work in Peter, James, Jude, and Hebrews, introducing the student to all of the essential processes and resources necessary to frame in a biblical theology of Peter, James, Jude, and Hebrews and to a process of moving from biblical theology to theology in culture. Specifically, this means that each person studying the course would:

- Develop an overall understanding of Peter, James, Jude, and Hebrews, including the development of a canonical intent statement that integrates the entire "Catholic collection" of Peter, James, Jude, and Hebrews and the role that Peter, James, Jude, and Hebrews play in relation to the other sections of the New Testament canon.
- Develop skill in handling the special literature of Peter, James, Jude, and Hebrews—majoring on the unique combination of Graeco-Romans letters, as well as paying attention to the over-arching role that canonical process played in the overall shaping of Peter, James, Jude, and Hebrews.

- Develop an author's intention statement for each book, which pays careful attention to the literary design; develop a theology of each book, which develops the author's emphasis of crafting his theological ideas.
- Develop a theology of Peter, James, Jude, and Hebrews as a whole, which again, respects the literary design of Peter, James, Jude, and Hebrews and identifies the careful crafting of the author's theological ideas, identifying both themes and rhemes.
- Develop a framework for beginning to use Peter, James, Jude, and Hebrews in both life and ministry, including framing in a couple of future series ideas for preaching from Peter, James, Jude, and Hebrews.

TH 408 New Testament Theology: Matthew and Mark (3 Credits) - The overall objective of this course is to lay the foundation for a lifetime of work in the Gospels of Mark and Matthew, introducing the student to all of the essential processes and resources necessary to frame in a biblical theology of the Gospels of Mark and Matthew and to a process of moving from biblical theology to theology in culture. Specifically, this means that each person studying the course will:

- Develop an overall understanding of Mark and Matthew, including the development of a canonical intent statement that integrates the overall intention and literary design for Mark and Matthew as a canonical section and the role that Mark, and Matthew play in relation to the other sections of the New Testament canon.
- Develop skill in handling the special literature of Mark and Matthew, majoring on the gospel genre and the interpretation of parables.
- Develop an author's intention statement for each book, which pays careful attention to the literary design; develop a theology of each book, which develops the author's emphasis of crafting his theological ideas.
- Develop a theology of Mark and Matthew as a whole, which again, respects the literary design of Mark and Matthew as a section of the New Testament canon and identifies the careful crafting of the author's theological ideas, identifying both themes and rhemes.
- Develop a framework for beginning to use Mark and Matthew in both life and ministry, including framing in a couple of ideas for preaching from Mark and Matthew in future series.

Th 409 New Testament Theology: John (3 Credits) - The overall objective of this course is to lay the foundation for a lifetime of work in John's writings, introducing the student to all of the essential processes and resources necessary to frame in a biblical theology of the Johannine literature and to a process of moving from biblical theology to theology in culture. Specifically, this means that each person studying the course will:

- Develop an overall understanding of John's writings—including the development of a canonical intent statement that integrates the overall intention and literary design for the Johannine

literature as a canonical section and the role that John's writings play in relation to the other sections of the New Testament canon.

- Develop skill in handling the special literature of John—majoring on the gospel genre and the interpretation of apocalyptic literature.
- Develop an author's intention statement for each book—that pays careful attention to the literary design; develop a theology of each book—that develops the author's emphasis of crafting his theological ideas.
- Develop a theology of the Johannine literature as a whole—that, again, respects the literary design of John as a section of the New Testament canon and identifies the careful crafting of the author's theological ideas, identifying both themes and rhemes.
- Develop a framework for beginning to use the Johannine literature in both life and ministry—including framing in a couple of ideas for preaching from John's writings in future series.

TH 410 Toward a Theology in Civilization (3 Credits) - In this complex time of conflict of civilizations and the remaking of world order, the overall objective of this course is to develop the ability to do comprehensive theology work in the context of civilization, with the view of developing a comprehensive theology that will empower churches to address in a fresh and relevant manner core issues of one's civilization—both engaging the culture in the “great conversation” with the God of the universe and impacting the culture with the gospel of Jesus Christ. Specifically, this means that each person studying the course would:

- Develop a basic understanding of the restructuring of civilization in light of the expansion of the gospel to the Global South in the late 20th and early 21st century, with the view of developing serious, global theology expressions relevant to the church of the new millennium.
- Gain an understanding of the formation and influencing power of cultural conversations and intellectual change in the context of civilizations as a paradigm for cultural formation and development, with a view of understanding the times and its presenting opportunities for the church of the 21st century.
- Identify the great ideas and debates of an emerging civilization or rearticulate those of an existing civilization, with the view of churches identifying the issues that need to be theologically addressed in their church network, so that churches become a powerful force in shaping the theological and cultural conversation.
- Develop the ability and agenda for entering the theological conversation of his or her civilization through serious and sustained habits of reflection by churches, through national seminars and courses, with special focus on the media, movies, and the worldwide web (www).
- Develop ideas and accompanying pathways for shaping the conversation of his or her faith community, of the theological community in general, and of the conversation of the civilization at large.

- **MP 401 – Ministry Practicum IV** - Contracted learning ministry including written description of preliminary plan and learning goals, report of actual experience, and evaluation and reflection of learning accomplished.

Master of Ministry

36 Semester Credit Hours in addition to Bachelor of Ministry

The Master of Ministry (M. Min) is granted for demonstration of advanced competencies associated with doing ministry according to the Way of Christ and His Apostles, particularly through critical interaction with the contributions of scholars and substantial implementation in, reflection on, and/or preparation for actual ministry experience.

Specific program objectives of the Master of Ministry:

- Master Scriptures relevant to church and leadership development, particularly through study of the biblical theology of Acts and the Pauline Epistles.
- Reflect on contributions of leading scholars regarding church and leadership development.
- Address pertinent issues related to church and leadership development and analyze Scripture and other contributions related to those issues.
- Formulate conclusions and personal applications regarding those issues.
- Obtain advanced mastery through substantial implementation in, reflection on, and/or preparation for real ministry situations.

The Master of Ministry degree program is offered by distance education to existing and emerging leaders rooted in local churches, church networks, and other ministry organizations in order to help them be trained and recognized as part of a ministry leadership team that is one-minded in ministry, vision, and philosophy. Out of this team would come those who commit themselves long term to local church leadership or those who desire to train to be part of a missionary team involved in planting or establishing churches in other areas.

Master of Ministry

The program focuses on historical, systemic, and biblical theology. The program consists of 12 courses of 3 semester credit hours each, for a total of 36 credit hours.

Leadership Studies

CE 501 Church Administration and Leadership for the Church (3 Credit Hours)

A course designed to develop leadership potential in students and to give them a familiarity with the various elements of the administrative process, including: goal setting and achieving, organization, delegation, human relations, group dynamics, supervision, and the training of other leaders. Though the principles are universal, the focus of the course is the local church.

Examples in the lives of Moses, Nehemiah, Jesus and Paul and others will be studied in relation to leadership qualities, challenges and competencies and development. Biblical texts will also be studied in relation to standards for leadership, how spiritual gifts align with how one leads, and how Biblical leadership differs from other styles of leadership.

Church History

CH 505 Survey of Church History (3 Credit Hours)

Church History is the heart of His story, God's kingdom work on earth. This course explores the development of the Christian church from Pentecost to the present day. It covers key people and events that God used throughout history to bolster His church and also those negative influences that infected her. The goal of the course is to use lessons from church history to advance the kingdom of God in life and ministry.

CH 510 History of the Charismatic Movements (3 Credit Hours)

Charismatic theology is more than just a theology of spiritual gifts; worship, Bibliology, sanctification, and ecclesiology are also central. Learners will complete an historical and theological study of the origins and developments of Classical Pentecostalism, Charismatic Renewalism, and Restoration Movements, with emphasis given to theological backgrounds and trends. Lectures also analyze other related movements, including the "Jesus Only" Movement, the Vineyard Movement, and the Toronto Revival Movement. Throughout the course, the pros and cons of the various charismatic movements are presented so that students can make informed decisions on what a "victorious Christian life" entails.

Ministry Studies

MT 504 Evangelism and the Local Church (3 Credit Hours)

This course is unique in several ways. It is a training tool to equip Christian leaders to train other Christians for evangelistic outreach. This material also challenges and inspires leaders to personally reach their fullest potential. We will study how to bring family and

friends into a relationship with Jesus in a relaxed, relational way. An emphasis is placed on learning to rely on the Holy Spirit for direction and empowerment in the evangelism process, while allowing Christians to discover their individual gifts.

This training assumes the initial setting for most evangelism takes place outside of a church environment in the typical places where non-Christians live, work, and socialize.

The object of this course is to help ministry leaders equip Christians for more effective relational evangelism by utilizing a three-dimensional approach to share the gospel:

- **WORD:** Participants will learn how to share a simple Gospel message.
- **POWER:** Participants will learn how to rely on the Holy Spirit for direction and empowerment.
- **LIFESTYLE:** Participants will learn how to live a lifestyle that draws people to Christ.

New Testament

NT 502 The Pastoral Epistles (3 Credit Hours)

The overall objective of this course is to bring leadership back to the center of the local church in a way that will empower churches to participate in the expansion of the Gospel with the same vision and effectiveness as the first church at Antioch. Specifically, this means that each person studying the course will do the following:

- Develop a basic understanding of leadership in the early Church with all of its complexities, focusing specifically on the work of ministers of the Gospel and that of elders and deacons and how their work is complementary in nature.
- Rediscover the Antioch tradition of the Early Church, which lasted over five centuries, and design a model for how to build this tradition back into our churches, as we seek to have similar impact globally for the expansion of the Gospel in the 21st century.
- Design an effective multi-level leadership development strategy for our churches, which is truly built upon the foundation of the New Testament, and which will carry the Antioch vision of turning the world upside down.

NT 504 The Gospels/Life of Christ (3 Credit Hours)

This course is designed to situate the Gospels in their historical context as well as in their canonical context – how they fit into and with the other writings of the New Testament, as delivered to the churches. This is critical because their historical and canonical context has been almost completely lost in Western theology and traditions, and their intention has been almost completely ignored by massive, modern-day, Western parachurch discipleship organizations. Specifically, the student studying this course would:

- Develop an understanding of when the Gospels were written and how they fit into both the historical and canonical context, and why that is important.
- Determine the intent of each Gospel writer in relation to how they each sought to solidify their kerygmatic communities.
- Develop a conviction for discipleship of how the Gospels should be studied by our church communities in light of how they were initially unfolded to the early church.
- Design a discipleship training model incorporating the leading ideas and new understanding developed through this course.

NT 508 New Testament Survey: The Epistles and Revelation (3 Credit Hours)

The overall objective of this course is to determine the fundamental biblical principles for growing and strengthening (establishing) a church to maturity and developing a strategy for implementing the biblical forms and functions of a church necessary for making and keeping it strong. Specifically, this means that each person studying the course would:

- Develop a biblical understanding of Paul’s concept of establishing local churches, while discerning the difference between what Paul understood to be normative for all churches in every culture and generation and what he intended to be merely cultural for his time and situation.
- Develop a biblical understanding of how the church fits into the overall plan and eternal purposes of God.
- Develop a biblical understanding of the philosophy of what is to drive the ministry of the church and the guidelines (i.e. “house order”) by which each local church is to abide.
- Bring all of this biblical understanding together into a contemporary model for establishing local churches in the twenty-first century, including general procedures consistent with Paul’s establishing model and normative “house order instructions. “

Old Testament

OT 505 The Book of Psalms (3 Credit Hours)

The overall objective of this course is to develop the ability to preach and teach with the five sermonic forms of the Early Church: evangelic, catechetical, expository, prophetic, and festal. These forms will be examined in light of the paradigm of the Early Church meeting, which was far more participatory than our single preacher-event approach that has dominated Western protestant churches ever since the Reformation. Specifically, this means that each person studying the course would:

- Develop a basic understanding of the teaching forms of the Early Church: evangelistic, catechetical, expository, prophetic, and festal, and the importance of each of the forms for the contemporary expansion and establishing of churches worldwide. Special attention will be given to the importance of the reading of Scripture and to a fresh understanding of Paul's idea of rhetoric.
- Gain a comprehensive understanding of the five preaching forms of the Early Church and a basic approach to preparing sermons around the five forms, with special attention given to the methods needed to employ the five forms in contemporary preaching and teaching.
- Introduce the student to the importance of psalms, hymns, and spiritual songs, to the integration of these forms into the life of the church in appropriate cultural forms of worship, designed to enhance the effectiveness and application of these forms to the everyday life of the believers in these churches.
- Guide the student into the intention of both the preaching forms and worship in the Lord's Supper, giving shape to the church gathering as delivered by the Apostles and as observed by almost all churches of the first 300 years of the Early Church.
- Integrate culturally appropriate forms of both preaching/teaching and worship into a contemporary meeting of the churches in a culture, with a view to create "civilization" expression of music, drama, and the arts.

OT 509 The Christian & Old Testament Theology (3 Credit Hours)

Imagine listening to the conversation that Jesus had with two of His disciples on the road to Emmaus just after the resurrection. What did He say to them? Why is it key that all Christians listen to that conversation? Jesus opened the minds of His disciples to the truth about His death and resurrection. Beginning with Moses and all the prophets, He interpreted to them the things about Himself in all the Scriptures. In another conversation with His disciples before His resurrection, Jesus said how everything He had taught them about Himself that was in the Law of Moses, the Prophets, and the Psalms needed to be fulfilled. In other words, He opened their minds to understand the Old Testament Scriptures.

In this study, we are going to walk along with Jesus. You will enter into the same conversation. You will know what Jesus told these disciples that opened their entire understanding of the Scriptures. You will discover the key to understanding the Scriptures, as explained by Jesus Himself.

What will this do for you? You will understand the Story of the Bible – the entire plan of God for the world. Not only will you understand the plan itself and how it explains all of history and even man's purpose, but it will lead you to an understanding of how your life fits into that plan.

How do we know the Story as told and unfolded is accurate? We follow a very simple process that follows the process of Jesus and His disciples. We start on the road to Emmaus, where

Jesus set the storyline, walking His disciples through the Scriptures – the Law, the Prophets, and the Writings. We recreate the Story by how the Apostles told and defended it, beginning with Peter’s five sermons in Acts. From their use of the Scriptures, we recreate the key passages they used again and again to tell the Story.

We invite you to join us, with Jesus, on the road to Emmaus. We invite you into a process that will open your mind to understand the Scriptures, to understanding God’s plan for building His Church and His kingdom, to understanding the meaning and purpose of your life, and to laying foundations for being a true, lifelong follower of Jesus.

We will examine the following areas:

- The Storyline
- Understanding the Scriptures
- The Overall Plan
- The Nation of Israel
- The Davidic Covenant
- The Kingdom Arrives
- The Kingdom Launched
- The Church as Christ’s Grand Strategy
- The Kingdom Fully Realized

Philosophical & Systematic Theology

PT 501 Christian Ethics (3 Credit Hours)

The overall objective of this course is to understand the biblical idea of qualified leadership and to determine the fundamental biblical guidelines for character formation in leaders and in the household of God. Specifically, this means that each person studying this course would:

- Develop a conviction as to the reason for and the benefit of mature character as motivation for pursuing these character qualities personally, as a family, and as a church.
- Gain a clear understanding into the character qualities required of mature leaders and of mature men and women within the church and how these qualities relate to the roles and functions of men and women within the church.
- Perform personal evaluations and design plans for developing and/or strengthening character qualities, which would enhance overall growth and character development.
- Be able to help other leaders and/or members of the church design a plan for long-term spiritual growth and character development, as they pursue their responsibilities within the church community.

PT 504 Christian Worldview (3 Credit Hours)

The overall objective of this course is to build a contemporary *didache* – an early church manual to establish believers in the essentials of the apostles’ teaching. This contemporary *didache* must be founded solidly upon the faith delivered by the apostles; seasoned by the historical effort of the church; and be eminently relevant to our present cultural situations. Specifically, this means that each person studying the course would do the following:

- Gain an understanding of the preaching (kerygma) and the teaching (*didache*) of the apostles – the core doctrines – and their importance to the churches of every generation, summarizing the doctrines in statement form, which will be used as a foundation for all contemporary theological formulations.
- Write a modern kerygma/*didache* type doctrinal statement that can be used by churches as a guide for establishing believers in their faith, for doing theology as a community of believers, and for aiding all believers in beginning their own practical theology for everyday life.
- Gain an appreciation for the historical effort of the church as it has sought, through the centuries to provide the church of its generation with a relevant understanding and defense of the faith delivered by the apostles.
- Lay out a strategy for establishing everyone in a local church in both the Gospel (kerygma) and the essential teaching of the Apostles (the *didache*), as well as understand how a “First Principles” curriculum can grow out of the *didache*.

World Missions

WM 501 Introduction to World Missions (3 Credit Hours)

The overall objective of this course is to determine the fundamental biblical principles regarding the mission of the Church and its role in missions, developing guidelines and strategies from these principles for a local church’s involvement. Specifically, this means that each person studying the course would do the following:

- Develop a basic understanding of biblical keys to the establishment and expansion of the first-century Church and how to use these keys in the establishment and expansion of the global Church.
- Design a model to use as a guide in planting and establishing churches today from the core elements of Paul’s strategy used on his missionary journeys.
- Determine a biblical definition for missionary and missionary work.
- Develop convictions on the role of the local church in missions today and design a model for how a local church could be central and vitally involved in missions while networking with other churches and missions agencies. 3 Credit Hours.

Prerequisite: None

Doctor of Ministry

40 Semester Credit Hours in addition to Master of Ministry

The Doctor of Ministry degree (D. Min.) is granted for demonstration of competencies associated with being a minister of the Gospel (pastor, church planter, missionary) and other ministry leaders who are situated to have significant influence in formal or informal church networks.

General objectives of all MBILD Christian International University programs:

- Comprehensive development in character, skills, and knowledge for effective ministry.
- Life development and lifelong learning orientation.
- Recognition of and participation in the centrality of the local church in the plan of God.
- Ability to master biblical content, benefit from significant contributions of scholars, and build strategic models of ministry accordingly.
- Develop a foundational understanding through an integrated core of interdisciplinary studies.

The general objective of Ministry Degrees is to help train those who desire to be part of a leadership and ministry team that is one-minded in ministry, vision, and philosophy. Out of this team would come those who commit themselves long term to local church leadership or those who desire to train to be part of a missionary team involved in planting or establishing churches in other areas.

Specific program objectives of the D. Min.:

- Identify and address paradigm-level issues in theological education, doing theology, hermeneutics, missions, and Christian education.
- Build biblical philosophies in each of these areas.
- Construct and evaluate strategic models and tools that integrate biblical philosophy with contemporary ministry situations.

The Doctor of Ministry program is offered by distance education to existing and emerging leaders rooted in local churches, church networks, and other ministry organizations in order to help them be trained and recognized as part of a ministry leadership team that is one-minded in ministry, vision and philosophy.

Doctor of Ministry

Program Requirements: The Doctor of Ministry Degree requires 40 credits: 25 for Core courses and 15 for the Doctoral Project.

5 Core Courses – 5 Semester Credit Hours each

- A 20-page paper or equivalent is to be written on each of the five core topics with Bibliography.
- The papers are to be written according to the standards of the University as discussed in the book “Research Writing Made Easy”, which will be outlined for each student.

Doctoral Proposal: The student is to then write a proposal for the Doctorate, describing the project according to the prescribed format. The completed proposal is to be approved by the Doctoral Committee of the University. The process and format for a Doctorate Proposal will be described, referring to “Research Writing Made Easy” and the paper titled “Steps to Completing Your Doctoral Project / Dissertation”.

Doctoral Project: The student is then (upon approval of the proposal) to begin writing their Doctoral Project, according to the specific format. The Doctoral Project is the finishing work for the Doctoral degree and is what provides the right to be called Doctor. It could take the form of a dissertation (literature review and original research), a book, or a leadership-type course (suited to a particular ministry situation or issue). It is worth 15 credits towards the degree program.

5 Core Courses:

DM803: Counseling, Family Life & Pastoral Leadership

Shepherding, Counseling, and the Early Church

The overall objective of this course is to build a comprehensive shepherding strategy for a church, which is rooted in the traditional pastoral care paradigm, drawn from the Scriptures, especially from Paul's early letters, rather than the secular psychological care paradigm of contemporary culture. Specifically, this means that each person studying the course would:

- Develop an understanding of the biblical model of pastoral care practiced in the early churches as a basis for formulating a philosophy of pastoral care which is consistent with New Testament guidelines for living in community and treating problems in our own lives and in our churches.
- Formulate a clear perspective of the Gospel and the work of the Spirit in our lives (from an examination of the message of the Gospel in Paul's early Epistles) as a basis for addressing the foundational needs and life-controlling problems of new or unestablished believers.
- Examine the contemporary practice of integrating psychology and theology and assess the legitimacy of such an endeavor and its implications for the practice of counseling within the church.
- Lay necessary foundations for skillfully handling the Scriptures in counseling and develop convictions regarding the sufficiency of the scriptures in the counseling process.

- Critique the contemporary emergence of a new Christian profession--Christian psychologists and psychiatrists--and the church's reliance upon it for pastoral care while examining its implications on biblical authority structures and responsibilities.
- Design a contemporary and comprehensive pastoral care strategy consistent with the biblical guidelines set forth in the Scriptures for the life of the church and the individual's growth in the Spirit.

DM805: Spiritual Development of the Pastor, Church & Community

Ministry Priorities and Personal Management

The overall objective of this course is to create a life-management strategy founded on biblical principles and focused on a central life purpose that will guide each person to be an effective steward of his or her God-given priorities and responsibilities. Specifically, this means that each person studying the course would:

- Review and summarize God's purpose for the church in this age and write a unifying philosophy-of-life statement to be used as a guide in setting goals and building a personal management system.
- Develop an understanding of the priorities and responsibilities that God set forth for the proper functioning of His household, and our individual households, and how this proper functioning contributes to the building of His church.
- Set lifelong goals and build and implement a priorities management system out of the "house order" instructions of the Pastoral Epistles.

DM806: Ethics and the Church in Today's Culture – A Pastoral Perspective

Character of a Leader

The overall objective of this course is to understand the biblical idea of qualified leadership and to determine the fundamental biblical guidelines for character formation in leaders and in the household of God. Specifically, this means that each person studying the course would:

- Develop a conviction as to the reason for and the benefit of mature character as motivation for pursuing these character qualities personally, as a family, and as a church.
- Gain a clear understanding into the character qualities required of mature leaders and of mature men and women within the church, and how these qualities relate to the roles and functions of men and women within the church.
- Perform personal evaluations and design plans for developing and/or strengthening character qualities which would enhance overall growth and character development.
- Be able to help other leaders and/or members of the church design a plan for long-term spiritual growth and character development as they pursue their responsibilities within the church community.

DM807: Conflict Management and Resolution in Church Life

Ministry Perspectives: Conflict Without, Fears Within

The overall objective of this course is to develop a biblical perspective of life and ministry as the guiding force for standing firm in the ministry, skillfully and resolutely addressing the problems and problem people within the church. Specifically, this means that each person studying the course would:

- Study Paul's letters to the Corinthian church and his instructions to Timothy and Titus to gain insight into a "realistic" perspective of ministry.
- Formulate a description of the ministry and perspectives one should have of the ministry based on the study of Paul's Corinthian and Pastoral letters.
- Examine personal ministry attitudes and perspectives, and test these against Paul's description of the ministry and a minister, in order to reshape personal perspectives around his teaching and example.
- Make specific commitments and strategies related to personal perspective in ministry which will be a guide for long-term development and involvement in the church and its mission in the world.

DM 811: Missions in the 21st Century

Evangelism and the Early Church

The overall objective of this course is to develop and implement a household strategy for reaching unbelievers with the Gospel and incorporating them into the life of the church, based on biblical principles and patterns for the home and the church. Specifically, this means that each person studying the course would:

- Take a fresh look at evangelism through the eyes of the early church, looking for insights into their effectiveness and boldness, as well as identifying patterns which can serve as guides and models for today.
- Integrate the insights of the first-century church drawn from Acts with the mandates and exhortations of the Epistles to formulate a guide or model which can serve as an aid to shape our twenty-first-century strategies.
- Define the essentials of the gospel message, package them in a way that they can easily be shared with a nonbeliever and develop a core set of answers to all the basic questions non-believers ask concerning the validity of our faith.
- Think through the issue of establishing a new convert in their faith and study the role of baptism in this process in order to design a plan for incorporating a new believer into the life of a believing community--a local church.
- Design and implement a home-based evangelism strategy for your own household and design a generic strategy which could serve as a guide for any local church in developing evangelism strategy at a corporate level.

ACADEMIC POLICIES

ADMISSION REQUIREMENTS

All students must be committed to the absolute Lordship of Christ, giving evidence of that by a continuing relationship with Him, and by a desire to reach greater maturity in Him in full obedience to His will. Additionally, students must list and describe past and current ministry positions, roles, and responsibilities; name and location of church membership; explanation of why they desire the degree and how ministry will be enhanced by it; and provide evidence that demonstrates prerequisite academic ability for the programs.

MBCIU does not discriminate based on race, color, national or ethnic origin.

Students must be sufficiently proficient in the language of our curriculum to enable them to complete each course and to progress with success at a normal place.

- An application must be completed, and the non-refundable application fee paid.
- We require all students to be actively involved in a local church.
- All admissions are subject to approval by the Admissions Committee, whose decision is final.

REGISTRATION & ENROLLMENT

Automatic Enrollment in Programs. Your application and registration fee must be in our office by the date specified for the beginning of the program in which you are enrolling. Late registrations can be accepted at the discretion of the registrar. Once you have been admitted to a program, you are automatically enrolled in the entire program. Tuition is not charged by the course, credit hour, or semester, so there is no need for additional registrations.

Duration. Programs are designed to be done in two years by those who are engaged in intense leadership development programs. All students are given 5 years to complete their degree programs. If additional time is needed, students may request an automatic extension for an additional 3 years without additional tuition or fees. If still more additional time is needed, you must petition to the Academic Dean for additional years with a continuation fee of \$1,000.00 per year of extension granted.

When students enroll for credit for individual courses, they are given a minimum of 12 months to submit evidence of competencies to earn credit.

Probation. Students who are delinquent on payments for tuition, or course materials, may be placed on Financial Probation (which means that assessments and other services will be withheld and no transcripts of credit earned will be given until they become current).

Progress. Distance students are required to make every effort to complete their work in a timely manner. The average course can be completed within 8 weeks if the student is diligent. There is no limit to the number of courses a distance student can complete in a year's time.

Student progress is monitored by the faculty, with the aim of guiding, encouraging, and supporting students so that they will reach their goals. It is the desire of all MBCIU faculty and staff that students achieve a high level of learning and personal development because of their engagement with the University.

When students fail to maintain satisfactory progress, an attempt is made to help them solve the problem. Continued unsatisfactory participation will be sufficient grounds for dismissal from the University. Re-admission may be permitted if the student can show that the problem has been overcome.

Termination. The University has the right to terminate a student's enrollment on the following grounds:

- Failing grades in more than 25% of assignments.
- Financial delinquency.
- Unsatisfactory level of participation and progress.
- Conduct that is inconsistent with the philosophy and goals of MBCIU.

Every effort will be made to resolve the problem before termination of a student's enrollment takes effect.

GRADUATION

To qualify for graduation, a student must:

- Gain the required number of credit points for each award
- Complete all assignments with a passing grade
- Satisfactorily complete any field assignments that may be required by a course
- Pay all outstanding fees and penalties

ACADEMIC FREEDOM

MBCIU is committed to academic freedom which is foundational to maintaining an educational program. MBCIU believes that the intellectual growth of students is dependent upon academic freedom, but freedom in any context carries with it corresponding responsibilities and limitations.

Students are free to inquire into and to examine all perspectives on academic topics; however, they are expected to practice courtesy and respect. They are encouraged to examine perspectives carefully and critically until they can formulate their own convictions regarding truth.

Students are expected to develop critical thinking skills and adequate research techniques so that their inquiry will be carried out in a responsible and scholarly manner.

LEARNING ACTIVITIES

MBCIU recognizes that people have different styles through which they learn most readily. Thus, a variety of types of activities are used, depending on the course. Activities may take the form of essays, questions to be answered, multiple-choice tests, field work, and local church activities. The mixture makes learning more effective and more enjoyable.

Not all activities are graded. Some are offered to aid learning to help you evaluate how much you have learned. Others are required, and failure to complete satisfactorily any of those assignments may result in a forfeiture of all credits for that particular subject. Other assignments may be optional, or may affect only a stated percentage of the grade for a course.

DIFFERENCES

Students are not expected to agree with everything that will be taught by the various instructors. Students are, however, expected to treat the views of the authors with respect. If a disagreement arises about something that is being taught, the student should study as openly as possible, giving due attention to anything that the Holy Spirit may be saying. The student should not expect the Holy Spirit to speak to everyone in the same way, nor lead them all in the same direction. The Holy Spirit has a multifaceted plan to suit the extraordinary diversity that exists in the church.

In assignments, you are to express your own views, but you will find it valuable for both your cognitive learning and your relational and spiritual development to understand alternate viewpoints and to be able to express that differing opinion, even if it conflicts with your personal beliefs. It is important for you to always follow the instructions in the preparation of assignments, which on occasion may require you to interact with views you disagree with. Such a challenge will strengthen you.

QUESTIONS

Students are encouraged to ask questions from the facilitator or mentor. Common courtesy dictates that a student should consider the level of authority and commitment of the instructor. Time does not allow for extended discussion of problem areas. The facilitators' response should be respected even if the response is in conflict with your personal stand.

GENERAL BEHAVIOR

While it is always true that Christians reflect their faith by the way they live, it is particularly true of Bible students. People rightly expect your conduct to be of a very high standard. Furthermore, how you behave affects the image of Christ and MBCIU. We are confident that you will strive always to bring honor to your school and to Christ by an example of mature godliness.

FINANCIAL INFORMATION

Degree programs are completed at the pace of each church-based educational partner and according to the development of each student. Tuition is not charged per course or credit hour for enrollment in programs, but monthly for a fixed period to spread out the costs for providing MBCIU services, even if completion of the program takes more time. However, tuition and fees must be paid-in-full to graduate.

The low tuition is made possible by partnership with ministries that want to invest in their own leadership development programs. MBCIU does not need to maintain an expensive campus or other aspects of infrastructure related to traditional campus education. A payment schedule is established upon admission. Students with financial difficulties or needing to adjust this schedule should contact MBCIU immediately.

TUITION

Tuition for the MBCIU program is charged by the entire degree program. Tuition fees are established on an annual basis (See current fee schedule). Tuition fees include the provision of notes for some lectures and seminars, but do not include textbooks. Tuition for programs is to be paid monthly (or in advance) according to the schedule established upon admission. Tuition for credit for individual courses is to be paid in full in advance.

Tuition Fee Schedule (2023):

Certificate of Ministry – 30 Semester Credit Hours

- Registration Fee: \$75.00 (to be submitted with application)
- Tuition Fee: \$100/Credit Hour (30 credits) = \$3,000.00
- Graduation Fee: \$ 165.00
- TOTAL:** \$3,240.00 = \$135/month for 24 months

Associate of Ministry – 30 Semester Credit Hours + Certificate of Ministry

- Registration Fee: \$75.00 (to be submitted with application)
- Tuition Fee: \$100/Credit Hour (30 credits) = \$3,000.00
- Graduation Fee: \$ 165.00
- TOTAL:** \$3,240.00 = \$135/month for 24 months

Diploma of Ministry – 30 Semester Credit Hours + Associate of Ministry

- Registration Fee: \$75.00 (to be submitted with application)
- Tuition Fee: \$100/Credit Hour (30 credits) = \$3,000.00
- Graduation Fee: \$ 165.00
- TOTAL:** \$3,240.00 = \$135/month for 24 months

Bachelor of Ministry – 30 Semester Credit Hours + Diploma of Ministry

- Registration Fee: \$75.00 (to be submitted with application)
- Tuition Fee: \$100/Credit Hour (120 credits) = \$3,000.00
- Graduation Fee: \$ 165.00
- **TOTAL:** **\$3,240.00 = \$135/month for 24 months**

Master of Ministry – 36 Semester Credit Hours

- Registration Fee: \$100.00 (to be submitted with application)
- Tuition Fee: \$125/Credit Hour (36 credits) = \$4,500.00
- Graduation Fee: \$ 200.00
- **TOTAL:** **\$4,800.00 = \$160/month for 30 months**

Doctor of Ministry – 40 Semester Credit Hours

- Registration Fee: \$100.00 (to be submitted with application)
- Tuition Fee: \$125/Credit Hour (40 credits) = \$5,000.00
- Doctoral Dissertation/Project Fee: \$ 300.00
- Graduation Fee: \$ 300.00
- **TOTAL:** **\$5,600.00 = \$175.00/month for 32 months**

Individual Courses:

- Tuition Fee: \$100.00/Credit Hour
- Tuition Fee (Master and Doctor only): \$125/ Credit Hour

PROBLEMS

If you come into personal or financial difficulty, or if a problem develops concerning some aspect of the program, you are encouraged to consult with someone at MBCIU immediately. Problems should not be allowed to grow until they become insurmountable. The faculty member or the Student Services office should be consulted as early as possible. All MBCIU faculty and staff are ready and eager to do everything possible to ensure that you succeed in your preparation for ministry.

STUDENT INTEGRITY

Student integrity is foundational to an academic institution, particularly one focused on the training of leaders for ministry. MBCIU expects all students to maintain the highest standards of student integrity. All students are expected to do their own academic work. Utilization of the work of others without appropriate citation will be considered plagiarism. Examples of the work of others include: direct excerpts from course materials (or other resources), copying work done by other students (current or former), submission of assignments (or partial assignments) acquired from a purveyor of research papers, or relying on another for more than editorial and formatting support.

Upon the first violation of student integrity alleged by a faculty member, the student will be notified. If it is determined to be an actual violation, the student will need to redo the assignment. Upon a second violation alleged by a faculty member, the instance will be reported to the student and the Academic Dean. If it is determined to be an actual second violation, the student will be placed on academic probation. If another violation occurs within one year, the student may be dismissed from the program.

TRANSFER CREDIT

Transfer credit may be applied to **MBCIU** programs if a student can demonstrate that the competencies listed on the transcript have been met through learning apart from the use of our resources. For instance, projects done for other courses at other institutions may be posted in a student's portfolio to demonstrate a particular competency related to a required course. Students should work closely with the Academic Dean to validate that the work completed aligns with and can be accepted in the required degree program.

MBCIU accepts transfer of credit from other institutions of higher learning with recognized accreditation in the following ways:

- A maximum of 90 undergraduate credits into a four-year bachelor of ministry degree.
- A maximum of 60 undergraduate credits into a three-year diploma of ministry degree.
- A maximum of 30 undergraduate credits into a two-year associates of ministry degree.

Each course considered for transfer of credit must be compatible in content with the **MBCIU** undergraduate degree or diploma program chosen by the student and must have a minimum grade of "C- "(70 percent) or its equivalent. Courses with a grade of "pass" must be certified by the school as being equivalent to **MBCIU**'s standard for a "C-" or higher to be accepted.

Students should request official transcripts from all institutions they would like evaluated. A transcript is official when it is sent from the original institution directly to **MBCIU** in a sealed envelope. All transcripts and other pertinent documents should be on hand at the time of application. Students who plan to take courses from another school to transfer back to finish a **MBCIU** degree must request that an official transcript be sent to **MBCIU** before completing their last **MBCIU** course.

Transcripts and official documents must be in English, or Portuguese or be accompanied by an official translation into English. Where official transcripts are unobtainable due to circumstances beyond the student's control, **MBCIU** may accept for review a valid affidavit that substantiates the student's academic record. In all cases, **MBCIU** reserves the right to determine whether it will accept transfer credits from another academic institution.

Transfer of credit previously awarded will be reevaluated for inactive students who reactivate into a current program of study and for active students who change to a different program of study. Only transfer of credit that is applicable to the current program of study will be awarded and appear on student transcript.

PRIOR LEARNING ASSESSMENT

Prior Learning Assessment refers to the process of awarding college-level credit for prior learning that occurred outside of a traditional college or university setting. Examples of prior learning include workplace/ministry experience, professional certification, military training, university-level equivalency tests: (e.g., CLEP), and other postsecondary experiences.

Credit for prior learning is determined by the dean and / or designated faculty, based on a thorough evaluation of a student's Prior Learning Portfolio. The Prior Learning Portfolio must adequately demonstrate evidence of prior learning experiences and explain how that prior learning is equivalent to a specific undergraduate course. Forms and detailed instructions for completing a Portfolio can be obtained from your MBCIU enrollment office.

The Maximum amount of credits for prior learning may not exceed one-fourth of the total credits required for a degree program. In addition, prior learning credit may not substitute for the minimum required credits that must be enrolled with MBCIU to earn a degree.

ENROLLMENT AGREEMENT & REFUND POLICIES:

Upon admission, students must complete and sign an enrollment agreement to proceed.

Refund Policy:

Tuition: Refunds will be granted upon request in any manner as follows:

- Refunds will be calculated based on a comparison of total tuition paid and total opportunity to earn credit. For example, each monthly payment for a two-year program (1/24 of total tuition) gives a student the opportunity to earn credit to 1/24 of the degree program for which they have been admitted. Payment more than opportunity to earn credit may be refunded.
- Requests for refunds made within 5 days of enrollment will be refunded in their entirety.
- A registration fee of 10% of the tuition paid (not to exceed \$200.00) may be subtracted from the refund amount due.
- No refunds will be granted for requests that come more than 5 years after enrollment.
- Special consideration will be given to a student's request for refund beyond this policy in the case of student's illness or accident, death in family, or other circumstances beyond the student's control.
- Any money due will be refunded within 30 days of request.

RADICALLY NONDISCRIMINATORY POLICY

MBCIU admits students of any race, color, national or ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the school. It does not discriminate based on race, color, national and ethnic origin in administration of its educational policies, admission policies; scholarship and loan programs, and athletic and other school-administered programs.

APPENDIX A

HOW TO SUCCEED IN INDEPENDENT STUDY

The emphasis at MBCIU is on the individual within a community. The heart of such an approach to education is the personal relationship between a student and the adviser/coordinator and mentor assigned to him or her. The mentor helps the student plan and coordinate a course of study. Besides providing instruction in their own fields of specialization, mentors advise students about the academic alternatives open to them, assist students in designing their academic programs, identify instructional resources, and evaluate the overall quality of each student's work. As you progress in your program at MBCIU, keep in contact with your mentor and work closely with them on your writing projects.

Independent Study is Unique

Independent study is planned and organized by the University. The learning system allows students to study at convenient times, places, and at a pace suited to student needs. While independent study offers great flexibility and freedom from fixed schedules, it also requires *commitment, maturity, and motivation* on the part of the student. The student should ask for an honest evaluation of something written early in their program. If weak areas are identified, the necessary steps to correct them can be implemented.

Individual Study Plans

MBCIU is committed to the idea that effective learning is based on purposes and needs that are important to the individual, that learning occurs in varied places, and that different people learn in different ways. Students are encouraged and expected to plan and design studies that help them clarify their purposes and acquire the competence, knowledge, and awareness necessary to pursue those purposes actively and independently. Students choose their courses according to their interests and in the context of general University expectations for academic study. Students may study traditional subjects in a traditional manner, or they may choose an innovative degree program and incorporate various non-traditional modes of study.

Issues Specific to Graduate Students

For those students enrolled in a graduate program, it is wise to have a plan and to know your purpose for seeking the graduate degree of your choice. You should choose the program that is right for your needs. If you plan to do doctoral work, you should choose a Masters program which requires the writing of a thesis. If you are only interested in the Masters and not a Doctorate, a thesis is not as important. Currently, the Masters programs at MBCIU do not require a thesis; however, a student may opt to write one. For more information about this important decision, contact MBCIU.

Some Problems of Independent Learning

Not all adult students will have the same kinds of problems. Some of the most common ones are listed here:

- Adult students may lack confidence in their ability to learn, especially if they have little contact with other students working on the same program.
- As a result, they may be fearful of not doing well and feel they will lose face if their work is not perfect. This may cause delay in submitting work for comments and guidance.

- They are anxious about how to combine their studies with the demands of family, friends, neighbors, employers, and working colleagues. They may feel guilty about spending time shut up alone with books.
- They may, quite simply, feel too tired after a hard day's work to make the transition to mental effort.
- They may not possess adequate writing or study skills.

The Adult Student has Several Advantages

Adult students have more experience, more knowledge, and above all, more motivation than most non-adult students. While adult students may find that their memory is not as good as that of younger people, they are likely to be better at grasping and analyzing the underlying principles and relationships among the principles. This kind of understanding is far more valuable in higher education than mere knowledge of facts. Research on distance education is abundant now, and it clearly shows that adult students learning at a distance can do just as well as younger students who are working in a classroom.

MBCIU students enjoy advantages that are denied to other students who are doing undergraduate or graduate work by correspondence, as MBCIU is breaking new ground in program planning, in presentation, and in follow-up, with the needs of specific students in mind. MBCIU offers the following types of courses: traditional correspondence, video and audio based, on-line, and teacher taught and led seminars.

MBCIU students will seldom get a chance to feel forgotten or isolated. With the help of our student services, we provide encouragement, guidance about how to learn, and feedback about student progress.

Working Effectively

There are really no secrets to success for an adult student learning at a distance. Studying is hard and demanding work. There are no tricks or short cuts that can make it easy. But what we must aim to do is ensure that your hard work does produce results—that is, *effective* and *rewarding* work. To be an effective student, you will need the following:

1. Clear and realistic goals. Whether you are studying for career advancement, to broaden and illuminate your everyday life, or to equip yourself to cooperate more with others, you must identify both short-term goals and long-term goals that can give urgency to all your work (e.g., completing an assignment, attaining skills, starting a new career).
2. Support from those close to you. You will no doubt have many roles besides that of student—spouse, parent, friend, employee, etc. When an adult first returns to study, it can be a difficult time for husband or wife and for the children. This needs to be faced beforehand with a necessary re-allocation of duties and responsibilities being openly discussed and decided. If the others share your goals and progress, the going will be so much easier.
3. A business-like approach. Many successful students would argue that good organization rather than academic brilliance is the key to good progress in their studies. You will be less anxious about your work if you try to:
 - Plan what you want to achieve in the next day, week, and month.
 - Stick to your plans or modify them only for good reasons.
 - Make the best possible use of available spare time.

- Realize that you must sacrifice something in order to find time for the course.
 - Pray about your plans. “The plans of the diligent lead surely to advantage” (Proverbs 16:3). Time spent planning and praying is very important.
4. A desire to learn. You will enjoy your studies more if you are able to:
- Open your mind and senses to new, perhaps conflicting, ideas and experiences.
 - Read and write about and discuss questions that may or may not have answers.
 - Look for principles and the basic unifying ideas in a subject.
 - Establish links between new subject matter and your own practical experience of the world.
 - Learn to study for a purpose. Be diligent to show thyself approved unto God (II Timothy 2:15).
 - Study for the purpose of renewing your mind toward God’s purpose and will for your life (Romans 12:1-2, Ephesians 4:17f).

How to Read Better

A useful approach to studying is known as PQ4R, which stands for Preview, Question, Read, Reflect, Recite, Review (Thomas & Robinson, 1972). The process is as follows:

- *Preview* - introduce yourself to the material to obtain a general view of the course or assignment. This is done by using the skill called scanning. Scan the table of contents, the introduction, headings, emphasized sections, summaries, exercises, and final paragraphs.
- Think of *Questions* that are related to the purpose of your study and allow yourself to read with anticipation (e.g., “Why does the author divide up his material in this way?”)
- *Read* the material. Read at a pace that is appropriate for the type of material being read. Light reading material can be read at a fast pace. Heavy theological discussion should be read carefully and at a pace that allows comprehension. Remember you are reading for comprehension and recall. Do so while paying attention to details which support your purposes. Also, learn to read prayerfully. (This is not part of the PQ4R method but is certainly a good idea!)
- Stop at the end of each section to *Reflect* on what you read and make notes regarding the main ideas and important details. Reflection is a very important step. It is during this time that you allow the ideas to “roam around” within your mind so that they connect with other ideas, facts, and life experiences. In so doing, you may have new ideas—a synthesis of material—which may help you grasp the inter-relatedness of all of God’s creation or may help you find a new solution for an old problem. The stage of Reflection is creative and is extremely valuable.
- After some reflection, go back to your questions and purposes. *Recite* these and attempt to connect them with your reflections in the previous step. This second attempt at making cognitive connections is a very important step which will greatly facilitate long-term memory (recall). This is the step that seals the learning process and moves one from the memorization stage into learning, and thus the ability to recall later is enhanced.
- *Review* what you have read (and test your notes for accuracy) by quickly reviewing the previous five steps.

During the Read Stage of PQ4R

- Look for the author’s framework of ideas—the plan upon which he/she constructed the material. This is often revealed by the headings which may also indicate a flow.

- Pick out the main ideas in each paragraph, which are often contained in the first or last sentence.
- Do not ignore the author's diagrams and illustrations. They make things clear where the text may not.
- Think of your own examples. Look for applications in your own experience.
- Be critical. Do not take the author's work on trust. Look for him/her to justify statements he/she makes. (If he/she doesn't, and the point is an important one, check with another book or fellow student.)
- Work out what the results would be if theories other than the ones you are reading about were true.
- Do not be afraid to skip paragraphs and whole sections if you see that they are not relevant to your purpose. (There is no law that says that you must read every page of a book.)
- If, after reflecting for some time, you still find a section difficult to understand, take a break. Try to discuss the difficulty with other students, or find another author's treatment of the topic, and then come back and read it again, two or three times if necessary.

How to Make Useful Notes

It helps to make notes, as described earlier in this book. For the moment, consider the usefulness of note cards and notes.

- Note-taking will keep you active, and concentrating (so you learn and remember better).
- They provide a written record for review purposes.
- They protect you from the immense frustration that occurs when you recall a quotation or a source of information that fits precisely with what you have to say, but you cannot use it because you have not written it down.

APPENDIX B

STUDY GUIDELINES

These guidelines will help you to get the best possible enjoyment and benefit out of studying your textbooks and doing the assignments –

(1) Give a high priority to the program until you have obtained the award you desire, which means (a) you should write the class times into your calendar and keep those times free from other commitments; and (b) you should be prepared to sacrifice other activities, entertainment, etc, for the duration of the course.

(2) Accept the discipline of reading right through your textbook within the month allowed, and of completing your exam before the next subject begins. If you fall behind in your studies you will find it difficult to catch up, and it may lead you to abandon the program. It is not those who **start** that please God, but those who **finish**!

(3) Begin each study period with a simple and brief prayer, yet one that recognizes that only the presence and illumination of the Holy Spirit can turn your study time into a supernatural event. Study with an expectation both that your mind will be instructed and that your life will be transformed by the Word of God. Expect to hear from God! If His voice is not mingled with what you read, then you read in vain.

(4) Set apart a period each week when you will be able to make study your top priority. Choose a time when you will have the fewest interruptions, away from other activities and family traffic. Try to keep to the same time each day or each week, so that you develop regular habits of study. Perhaps while you commute to work? For example, one of our students modified a briefcase into a kind of study desk, complete with a small lamp and writing platform, so that he could study while he was a passenger in a car. Bus-time and train-time can be used in the same way.

(5) Turn off the radio and television, so that you can have the quietness you will need to meditate on and to pray about the things you are reading. Find, if you can, a reasonably quiet and private spot. At the least, you should try to set up a corner somewhere that you can use consistently as a place of study. Developing a familiar environment, as free as possible from distractions, is a great help to concentration. Use a desk or table without clutter, and a comfortable chair. Avoid lounge chairs. The attitude of the body helps to determine the attitude of the mind. A lethargic body tends toward a slumbering mind.

(6) Let your family know that you are studying so that they will avoid interrupting you. If phone calls come, arrange for a message to be taken, or to return the call later.

HANDLING YOUR TEXTBOOK

(1) Scan through your textbook, to get a general sense of its contents and layout, and how its ideas are developed. Then choose the particular section you are planning to study and read through it quickly, without pausing to look up Bible references or to take notes (unless an important idea occurs to you).

(2) Next, read the same section again, carefully, looking up all the references, making your own notes, working on difficult points until you understand them, making your own outline of the section, and re-writing the key ideas in your own words.

(3) Make sure you understand what you are reading. If something is not clear, ask the Lord to give you understanding. If you come across unfamiliar words in your textbook, look them up in a dictionary. Read the Scripture verses mentioned in your textbook. Use a modern translation of the Bible. It is a good idea to have several different translations on hand, all of which you should aim to read at least once from cover to cover.

(4) Close your book and meditate on what you have read. Try to recall the main ideas, and the sequence in which they were developed. Build the arguments again in your own mind. Join prayer with your meditation, for this is the time when the things you are studying can become a revelation of God in your spirit.

(5) Open the book again and answer the questions on your exam paper that relate to the section you have just studied. Remember, the exams are all “open-book” – indeed, many questions cannot be answered unless you do refer to your textbook. So make full use of the book as you answer each question. You are not expected to work from memory alone.

(6) You can probably pass the exam without doing all the above. *But surely you have a higher goal than merely achieving a passing grade?* If your larger purpose is the glory of God and your personal enrichment, then don’t forget that you will get out of your study only what you put into it.

(7) We have striven to achieve two things in the textbooks you will use: a high level of spiritual revelation; and (in most of them) a high literary quality. Therefore, you may find it useful to have at hand a good English dictionary, along with a Bible Encyclopedia or Bible Dictionary.

(8) And of course, you will have a program for reading your Bible right through, over and over again, for the rest of your life. **There is not much point in going to Bible School if the only book you don’t read is the Bible!**

SAMUEL JOHNSON

In a letter to his friend James Boswell, dated December 8, 1763, the great lexicographer Samuel Johnson wrote –

(There was once a young man who) hoped that he should appear to attain, amidst all the ease of carelessness, and all the tumult of diversion, that knowledge and those accomplishments which mortals of the common fabric obtain only by mute abstraction and solitary drudgery. He tried this scheme of life awhile, was made weary of it by his sense and his virtue; he then wished to return to his studies; and finding long habits of idleness and pleasure harder to be cured than he expected . . . resolved the common consequences of irregularity into an unalterable decree of destiny, and concluded that Nature had originally formed him incapable of rational employment.¹

Let all such fancies, illusive and destructive, be banished henceforward from your thoughts forever. Resolve, and keep your resolution; choose, and pursue your choice. If you spend this day in study, you will find yourself still more able to study tomorrow; not that you are to expect that you shall at once obtain a complete victory. Depravity is not very easily overcome. Resolution will sometimes relax, and diligence will sometimes be interrupted; but let no accidental surprise or deviation, whether short or long, dispose you to despondency. Consider these failings as incident to all mankind. Begin again where you

¹ Over the years I have myself met many like that young man, who blame God, or Providence, or Parents for their supposed inability to study hard and therefore hold themselves blameless for failing to advance in knowledge and maturity.

left off, and endeavor to avoid the seducements that prevailed over you before.

This, my dear Boswell, is advice which, perhaps, has been often given you, and given you without effect. But this advice, if you will not take from others, you must take from your own reflections, if you purpose to do the duties of the station to which the bounty of Providence has called you.”²

² James Boswell, *Life of Johnson*, Aetat. 54; Thursday, 8 December, 1763

APPENDIX C

ON WRITING AN ESSAY

This document deals with writing a small essay of around two thousand words. For longer documents, see our guide, *On Writing a Thesis*, Appendix D.

PRESENTATION

Your essay should be typed, if possible, with the lines double-spaced. If this is not possible, then it must be written neatly in ink. Essays that are illegible or unreasonably difficult to read will be returned unmarked. Include a title page, containing your name, the title of the essay, and the date of its completion. Make sure that each page is correctly numbered, and staple or bind the sheets together.

RESEARCH

Even for a short essay you should try to do some research beyond your primary textbook, including the study of sources that give a contrary view. If you find it difficult to come up with a theme of your own for your essay, then read a book of at least 200 pages on the subject you are studying and write an overview of the book, with at least three quotes from it. Ask yourself these questions: *Do I agree with all that this book says? Do I disagree with some parts of it? Does it contain information that I did not find in my primary MBCIU textbook?* Then include the answers to these and other questions in your essay.

STRUCTURE

Your essay should have a clear beginning (an *introduction*), followed by the body of your argument, and then the conclusion. Copy the style of your MBCIU textbooks in the layout and use of headings in your essay. Your introduction should tell what the essay is going to be about, followed by at least two or three main headings in the main argument. This layout will help readers to know what you are trying to teach. Make sure to back up your statements with Scripture. The assessor will be looking for three things in particular:

- quotes from the book(s) you have read on the subject;
- supporting quotes from Scripture; and
- some original ideas of your own.

DOCUMENTATION

A bibliography (list) of the books, magazines, or other sources you have studied or used in writing your essay must be placed at its end. List all your sources of information. Each listing must contain the author's name, publisher, year of publication, page number, and any other relevant information. Also include particulars of any Bible version that you have quoted from. *Endnotes* or *footnotes* must also be used to identify each particular quote (again, follow the style of your MBCIU textbooks).

ORIGINALITY

We do not expect your work to be entirely original. You are free to draw from other materials (with proper acknowledgment). However, you should include as much original thought or experience as you can. But remember that an essay is not a personal testimony, nor a biography. Use anecdotes about your own life, or about other people, sparingly.

STYLE

Write in a generally formal style, avoiding slang, or colloquial expressions; but don't be too impersonal, abstract, or indirect. Use active sentences as much as possible, not passive. For example, the paragraph just above could have been expressed *passively* thus: "It is not expected that your work will be entirely original." It reads livelier when it is cast *actively*: "We do not expect . . ." But sometimes a passive structure is less obtrusive, as in the first part of the previous two sentences.

METHOD

Follow this procedure. Some of these things may not be applicable to you now, but will be good to know as you progress to higher levels –

- Read all you can about your topic, taking notes as you read, and jot down an outline, or preliminary plan, of your essay.
- Gather primary ideas, based on your own experience and thought.
- Make sure that your notes contain full details of each book, source, or interview, etc, from which you have drawn material.
- If your essay contains quotes from or passages that closely echo other writings, make sure to note this in footnotes and/or endnotes (see your textbooks for examples of how this should be done).
- Organize your notes to match your outline (you may find it useful to put each group of notes on separate sheets of paper).
- Write the first draft of your essay.
- Put it aside for two or three days.
- Get someone else to review it for you.
- Revise and correct your first draft.
- If necessary, repeat the previous three steps once, twice, or three times.
- Type out the final version.
- Type the number of words in your essay on the title page (unless you have a computer, don't count the words individually; but work out the average number of words on one page, then multiply that by the number of pages).
- Send the completed essay to the appropriate office (national, or regional).

APPENDIX D

ON WRITING A THESIS

TOPIC

Before starting your essay or thesis, a faculty member must approve the theme you have chosen. Please send us the title and a brief summary of what you propose to write (two or three pages). The topic would normally be:

- A biblical theme
- An exposition of some area of Christian doctrine related to some specific aspect of Christian service, ethics, life, or ministry
- The structure, work, worship, history, future, etc., of the church.

PRESENTATION

Your essay must be typed, double-spaced, on one side only of the paper. If you cannot type it yourself, arrange for someone else to do so. Include a title page containing:

- Your name
- The title of the essay
- The date of its completion.

Leave generous margins on all sides of your sheets, so that there is adequate room for comments to be made by the person who grades the paper. Make sure that each page is numbered and staple or bind all the sheets together.

STRUCTURE

Your essay should be set up as follows –

- Title page which should contain your name, address, the subject, and the date of completion.
- Table of contents or outline, which should reflect as closely as possible the headings and subheadings used in the thesis
- Acknowledgements if appropriate (of your typist, illustrator, etc.)
- List of abbreviations (if any have been used)
- Body of the essay broken up either into chapters or sections, with appropriate headings and subheadings
- Any appendices that may be needed
- A note on your methods of research

DOCUMENTATION

A complete bibliography should be provided listing the sources that you drew from and/or researched (see below, under “Research”). An addendum in this document gives further information on how to set up footnotes, endnotes, and bibliographies.

FOOTNOTES

A system of footnotes or endnotes should be included (see Appendix E). The reference in each note should be given in the normal manner: *book title, author’s name, publisher, place of publication, date, page number*. It is important that you clearly identify any part of the essay that does not strictly contain your own ideas or words. Direct quotes from another work must be set in quotation marks with the source identified in a note. Passages that substantially echo another person’s ideas or words should also be identified in a footnote or endnote. Plagiarism is not permissible within today’s literary ethics.

ORIGINALITY

It is not expected that your work will be entirely original. You are free to draw from other materials (with proper acknowledgements). However, you should also introduce as much original research, thought, or experience as you can. Credit will be given for the following: the *number* of books or sources researched; the manner in which you have *organized* your material; the degree to which you have successfully *analyzed* and *understood* your material; and the extent of your *creative* or *original* thought or presentation.

To gather materials, you should use resources like the following:

- Published books
- Unpublished writings
- Interviews
- Journals and magazines
- Leaflets, brochures, etc.
- Government publications
- Audio and/or video tapes, etc.
- Your local library
- Computer resources, such as CDs and the Internet (which, if you do not have your own computer, are available in most major public libraries).

STYLE

Write in a formal style, but avoid being too impersonal, abstract, or indirect. Give attention to correct spelling. Although the MBCIU program is not a course in grammar, you can lose marks if your essay indicates carelessness or laziness. After all, spelling help is no farther away than a dictionary. If you find writing difficult, use short and simple sentences. Don’t try to be more clever than you are. Get a more literate friend to check your work and offer suggestions for correcting faulty grammar or wrong spelling.

In all essays, the marker will be looking for some measure of original thought and a good writing style.

This is particularly true of essays or theses required for the higher awards. A Master's thesis would be expected to show a substantial measure of creative analysis and a better-than-average understanding of the subject.

Even more is that true of a doctoral thesis, which would be expected to display superior handling of the subject and a high level of originality.

QUOTES

The use of direct quotations can add interest to your writing. A short passage—no more than three or four lines—can be included as part of the paragraph you are writing. Make sure to put it inside quotation marks. However –

A longer passage should be separated from your paragraph, indented (as this one is), and, if your equipment will allow it, using a smaller type-face. Since it would not be appropriate for another author's work to be graded or corrected, longer quotes can be typed in single-spacing. You will, of course, acknowledge the source of the quote either in a footnote or an endnote. Note, also, that quotation marks are not necessary. The indentation and the smaller type-face are sufficient to show that the passage is a quote.

Poetry should be centered, and set out as follows. Do not use double spacing.

Let me not to the marriage of true minds
Admit impediments. Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove.
Oh, no! it is an ever-fixed mark
That looks on tempests, and is never shaken;
It is the star to every wand'ring bark,
Whose worth's unknown, although his height be taken.
Love's not Time's fool, though rosy lips and cheeks
Within his bending sickle's compass come;
Love alters not with his brief hours and weeks,
But bears it out even to the edge of doom.
*If this be error and upon me prov'd,
I never writ, nor no man ever lov'd.*³

The same rules should be followed for Scripture citations. Short passages can be included in your paragraph; longer passages should be kept separate and indented; biblical poetry should be laid out as poetry.

METHOD

Follow this procedure –

- Read all you can about your topic, taking notes as you read, and write an outline or preliminary plan, of your essay.
- Gather primary materials (based on your own experience and thinking).
- Make sure that your notes contain a full record of each book, source, or interview, etc., from

³ William Shakespeare, Sonnet.

which you have drawn material.

- Organize your notes to match your outline (it is a good idea to put each group of notes on a separate sheet).
- Use headings and subheadings, making sure that they follow each other in a logical order, and assist in the development of your argument and the clarity of your presentation.
- Write a first draft of your essay; put the essay aside for two or three days; get someone else to review it for you.
- Revise and correct the first draft.
- If necessary, repeat the last step, then type out the final draft and type the number of words in your essay on the title page.⁴
- Send the completed essay to the University.

⁴ Unless you have a computer that will give you an instant total, do not count the words individually. Work out the average number of words on one page, and multiply that by the number of pages.

APPENDIX E

FOOTNOTES AND BIBLIOGRAPHIES

(A) FOOTNOTES

These comments apply both to *Footnotes* and *Endnotes* –

(1) A direct quotation from another work must always be marked either

- by quotation marks, if the quote is short and part of one of your own paragraphs; or by
- putting it in a separate indented paragraph (without quote marks), unless it includes a piece of direct speech; and by
- noting the source of the quote in a footnote or endnote.

(2) A footnote may also be used to make an extra comment or insert additional material that would be disruptive if it were placed in the body of the essay. You may indicate a footnote by a number, a letter or some other mark.

(3) For a work that has not previously been quoted in your essay, use the style shown in the footnote below⁵ and note the following –

- the author's name is given first (unless you have already given the full name in your text)
- followed by the name of the work (underlined)
- publishing details (including the date, if known); if required, the details (in quotation marks) of a chapter title, magazine article, etc; the page number
- and note the use of commas and semicolons.

(4) For a work that you have quoted before, use either *ibid.* or *op. cit.* –

- *Ibid.* (“the same”) is used when no other work has been quoted between this footnote and the one preceding it (even if several pages have intervened between the two quotations). Here is an example –⁶
- *Op. cit.* (“the work cited”) is used when one or more footnotes stand between the original quotation and the present one. The author's last name must be included unless you have mentioned it in the text. Here is an example –⁷

(B) BIBLIOGRAPHIES

Your essay/thesis must contain a bibliography listing all the sources to which you referred while you were preparing it. The bibliography should be the last item in your essay. MBCIU follows the requirements for writing set forth in the *Publication Manual of the American Psychological Association* as shown in the examples below. Much more information about this aspect of writing, and helpful guidance about the most efficient methods of academic writing is found in *Research Writing Made Easy*.

⁵Browne, J. (ed). (1987). Islamic Prayer. *Dictionary of World Religions*. London: Thompson & Thompson. p. 335.

⁶ *Ibid.*, p. 398.

⁷ Anderson, *Op. cit.* p. 35.

Book

Chant, K. (2000). *Healing in the whole Bible*. Ramona, CA: Vision Pub.

Book with multiple authors

Williams, D. E. & Gangel, K. O. (1993). *Volunteers for Today's Church: How to Recruit and Retain Workers*. Grand Rapids: Baker Books.

Article from an edited book

Work, T. (2006). Pentecostal and Charismatic Worship. In Wainwright, G. & Tucker, K. B. W. *The Oxford History of Christian Worship*. Oxford, UK: Oxford University Press. (pp. 574-585).

Article from a periodical

Emerson, M. (1996). Through Tinted Glasses: Religion, Worldviews, and Abortion Attitudes. *Journal for the Scientific Study of Religion*, 35 (1), 41-45.

APPENDIX F

ON PREPARING A WORD STUDY

- (1) Choose the word; e.g., *reconciliation*.
- (2) Use a word concordance to list the important occurrences in your Bible of *reconcile(d)*, *reconciling*, or *reconciliation*.
- (3) Use a topical concordance to list verses or passages which contain the idea of *reconciliation*.
- (4) Look up the meaning of the word in (a) an English dictionary; (b) Greek and/or Hebrew dictionaries; (c) Greek and/or Hebrew word books; (d) Bible dictionaries and/or encyclopedias. Write down these definitions and any other ideas or information that you find, or that come to your mind on the subject.
- (5) Summarize the information you have gathered under 4 or 5 different headings, e.g., *what is reconciliation; how are we reconciled; with whom are we reconciled; when are we reconciled; what are the results of reconciliation, both now and in the future; etc.*
- (6) Expand your summaries with your own comments, illustrations from scripture or life, and the like.
- (7) Write a final version of your study.

Note: Many study Bibles contain examples of word studies that you could use as a guide. Also, the word studies in your lecture notes will show how to outline and present your study.