

LIBERTY BAPTIST THEOLOGICAL SEMINARY

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**AN EVALUATION OF THE WINDSOR INSTITUTE FOR THEOLOGICAL
STUDIES OF THE CAMPBELL BAPTIST CHURCH OF WINDSOR, ONTARIO,
CANADA**

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ABSTRACT

AN EVALUATION OF THE WINDSOR INSTITUTE FOR THEOLOGICAL STUDIES OF THE CAMPBELL BAPTIST CHURCH OF WINDSOR, ONTARIO, CANADA

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A number of churches today are utilizing the vehicle of a local church theological institute to equip lay people. The purpose of this project is to evaluate one such institute that operates in conjunction with the Campbell Baptist Church in Windsor, Ontario, Canada. The project first examines other lay institute programs as well as current literature that can aid in developing a school of this nature. This helps provide a standard for comparison. After delineating seven essential ingredients for lay institutes the evaluation is made. This study can serve to help other churches develop a quality lay institute program.

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CHAPTER ONE

INTRODUCTION

Within contemporary evangelicalism¹ there is often a great disparity between the clergy² and the laity. The clergy are the ones who are theologically informed and well-equipped for the ministry while the laity are neither theologically astute nor adequately prepared for effective Christian service. Of course this significant dichotomy is perfectly in keeping with the thinking of some that certain believers are in the “Lord’s work” while others are not.

The contention of this thesis first of all, is that every Christian is to be theologically aware. Theologian John Gerstner writes,

¹ Unfortunately the definition of what it means to be an evangelical changed during the 20th century. See Harold Lindsell, *The Battle for the Bible* (Grand Rapids, MI: Zondervan, 1976). See also David F. Wells, *No Place For Truth* (Grand Rapids, MI: Eerdmans, 1993). Wells writes on page 134, “As evangelicalism has continued to grow numerically, it has seeped through its older structures and now spills out in all directions, producing a family of hybrids whose theological connections are quite baffling: evangelical Catholics, evangelicals who are Catholic, evangelical liberationists, evangelical feminists, evangelical ecumenists, ecumenists who are evangelical, young evangelicals, orthodox evangelicals, radical evangelicals, liberal evangelicals, Liberals who are evangelical and charismatic evangelicals. The word evangelical . . . has become descriptively anemic.” The word evangelicalism is used here in its historic sense, i.e. in reference to those who stand within the Protestant tradition as expressed by the great doctrines and creeds of the church.

² Although the term clergy often refers to those performing sacerdotal functions, within this context it has reference to those serving in full-time ministry.

Laymen sometimes think they need not be theologians. That however is a very great mistake. They do need to be theologians; at least they should be amateur theologians. In fact, that is the one vocation every man is obliged to follow. A layman does not need to be a plumber, a carpenter, a lawyer, a doctor, a teacher, laborer, a housewife. These are all possibilities, not necessities. A layman may be one of these or the other as he chooses. But he must be a theologian. This is not an option with him but a requirement.³

In addition to being a theologian, every Christian needs to be readied for ministry in which the body of Christ at large has been called to participate.

Sadly, relatively few churches today are sufficiently fulfilling their God-given responsibilities to both teach and train their people. Instead, in depth instruction can in large measure only be found in Bible colleges and seminaries⁴ which the majority of Christians never attend. The result has been an ill-informed and ill-equipped laity who are not only stifled in their own spiritual growth but whose service to the Lord is limited and whose impact is diminished. A further result has been an exhausted clergy who are forced to shoulder much of the ministry burden.

One resolution to this problem, albeit not the only resolution, is to establish a formal training center or theological institute within the context of a local church where members and even other Christians can be taught. This thesis will present an evaluation of one such lay institution with information that could help any church establish a quality program.

³ John H. Gerstner, *Theology For Everyman* (Ligonier, PA: Soli Deo Gloria, 1991), 9.

⁴ It must be noted that even some of these institutions are providing inadequate training.

Statement of the Problem

The purpose of this thesis is to provide a model for the development of a theological institute for lay people as a ministry arm of the local church. Basic information and examples of lay institutes are presented and a descriptive list of essentials for a quality program are given. These are then used to evaluate the institute in this author's church. This study and evaluation can serve to help other churches develop a quality lay institute.

Statement of Limitations

There are a number of practical matters that must be taken into consideration when developing a school of this nature. These include faculty, finances, time considerations, teaching methods, grading procedures, advertising, scheduling, administration and recognition/graduation. While all these are important factors and while each needs to be given at least some attention, these pragmatic elements have already been carefully and extensively dealt with by others. Therefore instead of merely duplicating what has been done before, the thrust of this thesis is in a different direction.

This author maintains that there are certain disciplines (namely theology, apologetics and related subjects) that are fundamental to Christian life and witness, to which any and all lay institutes must give priority. Additionally, it is believed that lay institutes must give special attention to equipping individuals to meet the specific challenges of the day. Some of these challenges include the onslaught of various cults, the influx of the Word of Faith movement into contemporary evangelicalism, the rise of

Islam, and the ecumenical movement. The great Martin Luther who is known as the German “father” of the Protestant Reformation declared,

If I profess with loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the devil are at the moment attacking, I am not confessing Christ, however boldly I may be professing Christ. Where the battle rages, there the loyalty of the soldier is proved, and to be steady on all the battlefield besides, is merely flight and disgrace if he flinches at that point.⁵

As Luther affirms, believers in Jesus Christ must be contending for the truth on the proper fronts and lay institutes need to be preparing people to that end. By way of clarification a couple of areas which may be of interest to some but which will not be addressed in this thesis is the process of accrediting a lay institute and the process of developing a lay institute outside of the context of a local church.

Literature Review

Currently the literature that is available to aid one in developing a local church lay institute is sparse and mainly descriptive and not prescriptive in nature. Most churches that have a lay institute do not detail the unfolding of their school but merely describe through catalogue information, etc it is workings. On the other hand there are a few very good guides on the market which specify all of the important mechanics of getting a lay institute operational. Two are entitled *Developing a Dynamic Bible Institute* which is published by the Evangelical Training Association and *How To Start a Local Church Bible Institute* published by the Church Growth Institute. Another guide which is today

⁵ Clark Pinnock, *A New Reformation a Challenge to Southern Baptists* (Tigerville, SC: Jewel Books, 1968), 5, quoted in Harold Lindsell, *The Battle for the Bible* (Grand Rapids, MI: Zondervan, 1976), 201.

out of print was published in 1978 by Harrold Harrison. This was titled *How to Start a Bible Institute*. There is no guide that encourages the design of a theological institute with the kind of particular stresses found in this thesis.

An important component of this dissertation will be a discussion of the history of the Bible institute movement in North America. Seminal works that address this topic include:

1. *The Bible College Story: Education with Dimension* by S.A. Witmer.
2. *MBI The story of Moody Bible Institute* by Gene Getz
3. *The Bible Institute Movement in the Christian and Missionary Alliance*, a Master's thesis (1956) by Gordon Gray Talbot.
4. *The Bible Institute Movement in America* an unpublished Master's thesis (1947) by Lenice F. Reed.

Statement of Methodology

The opening chapter of this thesis will consist of the rationale for the project, the statement of the problem, the statement of limitations and the statement of methodology. It will also include the biblical/theological basis for the proposal.

The second chapter will first examine the history of the Bible institute movement in North America. It will then investigate some significant helps, previously mentioned, that can aid in the development of a theological institute. Finally three quality lay institute programs will be scrutinized, namely:

1. New York School of the Bible that operates in conjunction with the Calvary Baptist Church in New York City.
2. Birmingham Bible Institute that functions as a ministry of Grace Baptist Church in Birmingham, MI.

3. Logos Bible Institute that is connected with Grace Community Church in Sun Valley, California.

Key features of these programs as well as important insights will be highlighted.

The third chapter will be a delineation of the seven essential ingredients with which every lay institute needs to be characterized. The fourth chapter will be a critical analysis of the Windsor Institute for Theological Studies that is presently an integral aspect of the ministry at the Campbell Baptist Church in Windsor, Ontario. Included in this chapter will be the results of a survey distributed to six churches in the Essex County Fellowship of Evangelical Baptist Churches in Canada, which reveal the potential benefits of a local church theological institute. This final chapter will also review and summarize the findings of this thesis as well as further emphasize the tremendous positives that may accrue to God's people through the ministry of a local church lay institute.

The Biblical/Theological Basis for a Lay Institute

The Importance of Theology

Contemporary theologian R.C. Sproul has stated, "For the soul of a person to be inflamed with passion for the living God that person's mind must first be informed about the character and will of God. There can be nothing in the heart that is not first in the mind. Though it is possible to have theology in the head without its piercing the soul, it cannot pierce the soul without first being grasped by the mind."⁶

⁶ R.C. Sproul, *Essential Truths of the Christian Faith* (Wheaton, IL: Tyndale, 1992), xx.

Sproul rightly affirms that theological understanding is not just helpful but absolutely crucial for spiritual growth, that without it sanctification⁷ for the believer remains an impossibility. This, of course, is why throughout the New Testament one finds, particularly in the writings of the apostle Paul as well as in other passages a continual emphasis upon doctrine.⁸ For example, subsequent to the day of Pentecost the early church “continued steadfastly in the apostles doctrine and fellowship and in the breaking of bread and in prayers”(Acts 2:42).⁹ Paul reminded Timothy that he would be a “good minister of Jesus Christ” by adhering to sound doctrine (I Tim. 4:6). In the same way Titus is exhorted to “speak the things which are proper for sound doctrine” (Tit. 2:1). Time and again throughout his epistles Paul reiterates the importance of doctrine in the life of a Christian. While the believers in the church at Rome are admonished to present their “bodies a living sacrifice, holy and acceptable unto God,” (Rom. 12:1) this can only be achieved through the ingestion of biblical or doctrinal truth¹⁰ (Rom. 12:2). Henry Holloman asserts “God’s Spirit is the personal change-agent in sanctification and God’s Word is His instrumental change-agent. ‘The sword of the Spirit. . .is the word of God’ (Eph. 6:17). Normally the Spirit uses Scripture and not a mystical experience to sanctify

⁷ Progressive sanctification in contrast to positional and perfective sanctification.

⁸ In some versions the Greek words *didache* and *didaskalia* (doctrine) are translated differently. However, whatever the translation the reference is always to divinely inspired truth.

⁹ Unless otherwise noted all quotations are from the New King James Version of the Bible. (Nashville, TN: Broadman and Holman, 1988).

¹⁰ Although we are using the words biblical and doctrinal interchangeably, the need is for more than just a basic knowledge of biblical facts. What is called for is an understanding of the deep truths of the Word of God.

Christians.”¹¹ In actuality, contrary to Holloman, God’s Word is not just the normal instrument for sanctification but the exclusive instrument that the Holy Spirit¹² uses to sanctify His own.¹³

Theological Ignorance in the Church

In spite of the critical nature of Scripture, many believers today have very little even in the way of elementary biblical insights. This is supported by recent national surveys conducted by the Barna Research Group.¹⁴ These surveys of a random sample of born again Christians found that:

1. About one-third of born-again (34%) believe that if a person is good enough they can earn a place in heaven.
2. Almost half (45%) agree that Satan is “not a living being but is a symbol of evil.”
3. 28% of born-again agree that “while he lived on earth, Jesus committed sins, like other people.”
4. Only 27% believe that absolute moral truth exists.
5. 41% believe that homosexuality is a morally acceptable lifestyle.
6. 42% believe that cohabitation is morally permissible.

¹¹ Henry Holloman, *The Forgotten Blessing Rediscovering the Transforming Power of Sanctification* (Nashville, TN: Word, 1999), 75-76.

¹² The third person of the Triune Godhead is both the agent of regeneration (John 6:63) and sanctification (Phil. 1:6).

¹³ This is not to deny that there are other contributing factors to sanctification. Rather that in the final analysis it is God’s Word alone that transforms. It has sometimes been said, “The Spirit of God takes the Word of God and makes the child of God more like the Son of God.” (2 Cor. 3:18).

¹⁴ These surveys were carried out in 2001 and 2002. Cf. “Born Again Christians” available at <http://www.barna.org/cgi-bin/PageCategory.asp?CategoryID=8>; Internet; accessed 1 March 2003.

7. 33% believe that movies containing explicit sexual behaviour are appropriate to view.¹⁵

It is sad to think that this many born-again individuals are indeed wanting when it comes to the knowledge of such basic biblical concepts. In light of this, what can be said about most Christians' comprehension of in-depth theology? One would have to concede it is seriously lacking, which again is spiritually debilitating for individual believers and we might add for the body of Christ as a whole.

The Lack of Ministry Training

Simultaneous with a lack of biblical awareness many evangelical Christians today are deficient when it comes to ministry training. In reality, some are not even aware that they are in the ministry. However, in spite of the distinction that exists in some people's minds between Christians who are in the Lord's work and those who are not, every believer has been gifted by the Spirit of God for service¹⁶ and is required to serve. Furthermore, every believer is to be equipped to serve. This is made clear in Eph. 4:11,12 where Paul writes, "And He gave some to be apostles, some prophets, some evangelists and some pastors and teachers, for the equipping of the saints for the work of the ministry, for the edifying of the body of Christ." Actually, a couple of important

¹⁵ In spite of the fact that all of those surveyed claim to have accepted Jesus Christ as their personal Savior it must be admitted that not all are in fact Christians although undoubtedly many are truly born again. As Barna makes clear, born again evangelicals are generally more conservative when it comes to social issues and more theologically informed although studies have shown that even their biblical/theological awareness is exceedingly poor. See Sproul, ix.

¹⁶ New Testament spiritual gifts are found in Rom. 12, I Cor. 12, Eph. 4, I Pet. 4. Cessationists believe that some of these gifts are no longer operational.

principles can be gleaned from these verses. To begin with, the primary responsibility of a pastor is to equip. In v. 11 of Ephesians 4 Paul talks about certain corporate gifts that Christ has given to His church namely apostles, prophets, evangelists, pastors and teachers. Then in the beginning of v. 12 he says that these gifts have been given “for the equipping of the saints”. In other words, it is not the pastor’s job to do the work of the ministry but to equip God’s people to do the work of the ministry.¹⁷ Secondly, we see here that the responsibility of a believer is to be employed. In the balance of v. 12 Paul writes, “for the work of the ministry for the edifying of the body of Christ.” This tells us that the specific purpose for the equipping that believers are to receive is so that they might be actively engaged in Christian service. This of course requires that we regard the three phrases that we find in v. 12 as intimately connected. Homer Kent writes:

The three phrases of v. 12 have been treated as coordinates by the King James Version as though these gifts were given to accomplish three equal ends. However, the threefold use of the English preposition ‘for’ is not the best reflection of the underlying Greek text, where the first preposition differs from the last two. Thus it is preferable to regard the phrases as successive, or the last two as elaborations of the first. To regard them as successive offers the clearest progression of thought. The exercise of these Christ-given gifts was intended to coordinate and equip all believers for the work of the ministry. (‘Ministry’ is used here in the general sense of service, not in the more restricted sense of official function). Every believer, regardless of background, ability, or status, has a service to perform in the cause of Christ on earth. The gifts of apostle and prophet (i.e. for

¹⁷ Greg Ogden (*The New Reformation: Returning the Ministry to the People of God* [Grand Rapids, MI: Zondervan, 1990], 97-98) writes, “The role of a pastor is ‘to help men and women practice any ministry to which they are called.’ The New Reformation returns pastors to their proper role in relationship to God’s people: equipping them for ministry. The *raison d’être* of pastors is to die to self so that members of the body can come alive to their ministry. So the rediscovered role of pastors in our day is not to do ministry for those who are passive recipients of their care, but to empower the body through the avenues of the pastor’s individual gifts and to call forth every persons potential for ministry.”

us the NT), evangelist, and pastor-teacher provided the—instruction, admonition, and spiritual nurture that are needed to achieve concerted action out of a diversity of individual Christians.¹⁸

When we take a look at the contemporary evangelical scene we see that these important biblical mandates are not being realized. Pastors are not equipping and consequently believers are not serving at least as extensively and effectively as they might. The body of Christ generally has not been adequately prepared to ably serve the Lord within the context of the local church and is especially unprepared to meet the challenges to their faith from the outside world. This is one reason, we might add, why the truth claims of evangelicals have not been taken seriously in the *saeculum mundus*¹⁹ which has worked to the significant detriment of our culture.²⁰ Christian apologist Henry Morris writes, “The lassitude of Christians in contending intelligently and earnestly for the faith during the past century . . . has been one primary cause of the almost universal drift into a modernistic apostasy and a secularized society. The drift has occurred in spite of the widest dissemination of the written Word, as well as the preached and spoken Word, that the nation and the world have ever known.”²¹

¹⁸Homer A. Kent, Jr., *Ephesians: The Glory of the Church* (Chicago, IL: Moody Press, 1971), 72.

¹⁹ Secular world.

²⁰See the discussion on the importance of apologetics in R.C. Sproul, John Gerstner and Arthur Lindsey, *Classical Apologetics* (Grand Rapids, MI: Zondervan, 1984), 22.

²¹ Henry Morris, *Many Infallible Proofs* (San Diego, CA: Creation Life, 1974), 5. Although Morris specifically attributes the lack of apologetic activity on the part of Christians to lethargy, the lack of available training for Christian lay people is another cause.

The Value of a Lay Institute

A theological institute for lay people can certainly help facilitate both theological awareness and ministry training for churches that are lacking in these critical areas. It must of course be remembered that a school of this nature will provide differing benefits to different individuals depending on their God-given capacities. Every Christian has been gifted differently, and not all have the capacity for example, to be a brilliant defender of the faith²². Nevertheless, a lay institute can be one vehicle that churches may use to inform and equip to one degree or another, those people whom God has placed under their care.

²² See Sproul, Gerstner and Lindsley, 16.

CHAPTER TWO

THE LOCAL CHURCH BIBLE INSTITUTE MOVEMENT

History of the Bible Institute Movement in North America

Many of the local church theological institutes that are operational today are, in terms of both vision and curriculum, very much in the tradition of the multiplicity of Bible institutes/colleges¹ that sprung up throughout North America during the 19th and 20th centuries. For this reason it is incumbent upon us to briefly examine the history of this movement.

The history of the Bible institute-college movement is a fascinating one. It encompasses a large number of institutions whose influence upon contemporary evangelicalism is so enormous it cannot be adequately quantified. As Dr. S. A. Witmer, the former Executive Director of AABC² wrote years ago:

Here is a movement that has made an immense contribution to evangelicalism. It's impact has been felt in nearly every part of the world; it has given training to over half of all Protestant missionaries from North America. These schools have held the helm of the movement steady to the truths of Revelation and the authority of the Scriptures through three-quarters of a century of theological flux. They have stimulated evangelicalism at home and abroad. They have helped shape the

¹ Many of the original Bible institutes have developed into either Bible colleges or liberal arts colleges.

² The Accrediting Association of Bible Colleges.

lives of many distinguished Christian leaders among whom are Harold Street, Billy Graham, Wilber M. Smith, Ralph T. Davis, Robert A. Cook, Rachel Saint, Helen Baugh and Louis T. Talbot.³

One of the first Bible institutes in North America⁴ and the earliest that is still in existence today was established by A. B. Simpson, the founder of the Christian and Missionary Alliance denomination. It had quite an inauspicious start to say the least. In 1882, Simpson began teaching classes on the rented stage of a New York City theatre. One year later, The Missionary Training College for Home and Foreign Missionaries and Evangelists⁵ was formally organized. By inaugurating this institution, howbeit with facilities that were less than impressive,⁶ Simpson was able to begin to fulfill a personal vision. This vision did not devolve about equipping individuals for professional ministry but lay people for effective Christian service, in particular in the area of foreign missions.

From the outset, the curriculum taught at Nyack contained meaningful courses for layman that were both theological and practical in nature. These included courses in Christian evidences (apologetics), Bible, New Testament Greek, systematic theology,

³ S. A. Witmer, *The Bible College Story: Education With Dimension* (Manhasset, NY: Channel Press, 1962), 15.

⁴ According to Gene Getz (*MBI The Story of Moody Bible Institute* [Chicago, IL: Moody Press, 1969], 24), “The first Bible institute in America seems to have been ‘the lay college’ formed in 1872 by T. DeWitt Talmage as part of his great Presbyterian Tabernacle in Brooklyn New York. This school did not endure since it was discontinued with the passing of the tabernacle.”

⁵ This school is known today as Nyack College.

⁶ See Gordon Gray Talbot, “The Bible Institute Movement in the Christian and Missionary Alliance” (Masters thesis, Wheaton College, 1956), 80. Talbot’s thesis provides extensive and very interesting historical data on Nyack College.

church history, pastoral theology and evangelism.⁷ These studies clearly reflected Simpson's objectives for the school, which he delineated in a July 1883 article in his magazine entitled *The Word, Work, and World*:

It will not aim to give a scholastic education but a thorough Scriptural training, and a specific and most careful preparation for practical work. It will receive students of both sexes, and at the close of the terms of study will give a Diploma and Certificate for all graduates. . . . The aim of the institute will be to qualify consecrated men and women who have not received, and do not wish to receive a regular scholastic education. Therefore an ordinary English education will be accepted as a sufficient qualification for entrance, and where this is defective, supplementary lessons will be given in the English branches. . . . The students will be afforded the utmost opportunity for testing and putting into practice the principles they study, by being employed in actual Mission work as leaders of meetings, visitors etc., in the wide field afforded by a great city. Of course, tuition and all the advantages of the College will be free.⁸

Following closely on the heels of The Missionary Training College for Home and Foreign Missionaries and Evangelists was the inception of Moody Bible Institute⁹ which reports 1886 as the year of its birth. The impetus for this school was the famous American evangelist, Dwight L. Moody who had a great burden for urban evangelism and who, like Simpson, was committed to the training of lay people. In the early days of 1886 Moody gave his now famous "gap men" speech at Farwell Hall in Chicago. In this address, which was carried by a Chicago newspaper, he declared, "I believe we have got to have gap-men – men to stand between the laity and the ministers; men who are trained to do city mission work... They have got to know the people and what we want is [sic] men who... go right into the shop and talk to men...[and] give them plain English and

⁷ Witmer, 35.

⁸ Donald McKaig, "The Educational Philosophy of A.B. Simpson Founder of the Christian and Missionary Alliance" (Ph.D. diss., New York University, 1948), 190, quoted in Talbot, 17-18.

⁹ Moody was originally named The Chicago Evangelization Society.

good Scripture.”¹⁰ As history has witnessed, Moody Bible Institute, through the dedication of Dwight L. Moody and others, has gone on to become the single most influential Bible institute in the 20th century.

What needs to be emphasized here is that the focus of the early Bible institutes was on the equipping of laymen. The founders of these schools clearly recognized the biblical mandates concerning the involvement of every believer in the work of the Lord.

S.A. Witmer again writes:

The first Bible schools in America were purposely begun as non-conventional institutions. They came into being in response to Christian compassion for human need and for the practical purpose of implementing the Great Commission. . . . Conventional seminaries fell far short of preparing enough workers for the vast frontiers of human need at home and abroad. Further the task was far too great to be undertaken by the professional clergy alone. There was an urgent need for many trained laymen.¹¹

From 1886 through 1929 dozens of other Bible institutes¹² came into being all with the same purpose in mind, that of preparing laymen for ministry. However, by 1930, there was a noticeable shift in emphasis. Bible institutes had begun to focus more and more on the training not just of lay people for Christian service but of individuals who were desirous of becoming pastors, many of whom had come to them for training. The reason for this shift, and for this great influx of ministerial students into Bible institutes, can be attributed to the increasing dissatisfaction that evangelical Christians

¹⁰ Record of Christian Work v (Feb 1886), 5-6, quoted in Getz, 36.

¹¹ S. A. Witmer, “The Bible Institute and Bible College Movement,” in *An Introduction to Evangelical Education*, ed. J. Edward Hakes (Chicago, IL: Moody Press, 1964) 380.

¹² See Jonathan N. Thigpen, “A Brief History of the Bible Institute Movement in America,” in *Developing a Dynamic Bible Institute* (Wheaton, IL: Evangelical Training Association, 1997), 15-16.

were experiencing with mainline theological seminaries which had departed doctrinally from historic orthodox Christianity. Lenice Reed writes about this growing dissatisfaction which, as she makes clear, actually began before the founding of the first Bible institutes. “Year by year the products of those institutions created a more unfavourable impression with their professionalism and liberalism. Acceptance of rationalism had rendered them calculating and materialistic. They gave but scant consideration to positions which paid small salaries, and their attitude toward sacred matters was often one of levity and irreverence.”¹³

Today, many of the original Bible institutes have become full-fledged Bible colleges where students can ascertain various baccalaureate degrees and prepare themselves for a variety of “professional ministries” through a wide range of specialized training programs. For example, degrees are offered in pastoral ministry, Christian education, journalism, missions etc. Alternatively many of the original Bible institutes have become Christian liberal-arts colleges. The distinction between the two may be stated as follows

The Christian liberal arts college . . . goes on from a foundation of general education in the humanities and sciences to prepare students by liberal arts majors for many professions and vocations. The liberal arts therefore distinguish the chief subject matter of the liberal arts curriculum. Bible colleges, on the other hand are specialized. Their distinctive function is to prepare students for Christian ministries and church vocations. This they do through a program of Biblical, general and professional education. The Bible major therefore is at the heart of the Bible college curriculum. However, a Bible college may offer liberal arts majors provided these are in addition to and do not displace the required Bible major or alter the objectives of Bible college education.¹⁴

¹³ Lenice F. Reed, “The Bible Institute Movement in America” (Masters thesis, Wheaton College, 1947), 13.

¹⁴ Witmer, “The Bible Institute and Bible College Movement,” 383-344.

Although most if not all of the original Bible institutes have obviously changed or, at the very least, enlarged their focus, this does not mean that the equipping of lay people for kingdom service should no longer be a priority. Like it was a priority in the past it should be a priority today. In fact, instead of looking to others to do this work, every local church needs to recognize its responsibility in this area and seek to fulfill it. As Chuck Colson has written, “If we take our Handbook seriously, we have to conclude that the church is the basic school of discipline and training for all Christians. And shouldn’t our training be at least as serious as the military? After all, we are in warfare. None of us can have any illusions about that. And the battle is not just for flesh and blood; it is for eternal souls.”¹⁵

Materials to Help with a Bible Institute

The Evangelical Training Association

One of the best organized lay institute programs available today has been developed by the Evangelical Training Association. The author of this thesis was made aware of this program when visiting an inner city Bible institute operating in the heart of Detroit that is following the ETA¹⁶ model.

¹⁵ Charles Colson and Ellen Santilli Vaughn, *The Body: Being Light in the Darkness* (Dallas, TX: Word Publishing, 1992), 286.

¹⁶ Evangelical Training Association.

The History of the ETA

The ETA has a long history. It was founded in 1930¹⁷ for the purpose of standardizing the educational experience in Bible institutes that were then in operation all across North America. As has previously been mentioned, in the late 19th and in the early 20th centuries, a number of free standing Bible institutes had been established including some that today have developed into well known colleges and universities. Such leading evangelical institutions as Biola University, Nyack College, and Moody in Chicago all began as Bible institutes with the original vision of equipping lay people for ministry. However prior to the ETA, there was no means of insuring that each of these schools was providing a quality education for its students. For some, this was a concern. Consequently representatives from five different schools, namely Moody Bible Institute, Biola, Philadelphia College of the Bible, Northwestern and Toronto Bible Institute met together in order to explore this issue. Out of that meeting the ETA evolved. It was designed to “set up standards for the training of Sunday School teachers with a view to giving them preparation comparable to that of public school teachers. The Association was the first and, at the time, the only agency affording Bible institutes means for obtaining some kind of uniformity among them. Its work and objectives met with the approval of most institutes as well as some colleges and some seminaries.”¹⁸

In addition to working alongside of Bible institutes and other educational establishments, from 1930 to 1947 the ETA also began developing curriculum materials

¹⁷ It was then known as the ETTA the Evangelical Teacher Training Association.

¹⁸ C. B. Eavey, *History of Christian Education* (Chicago, IL: Moody Press, 1964), 343, quoted in Thigpen, 17.

that could be used to equip teachers for ministry in local churches. Today, while many of the original Bible institutes have developed into fully accredited Bible colleges and universities with broad based programs, the ETA remains committed to the original vision of the Bible institute movement, which is to equip lay people for ministry. It is guided by four basic principles:

1. A commitment to the reliability and authority of the Scriptures.
2. The belief that God has called all believers to be “ministers”.
3. The purpose of producing spiritually mature adult lay people through a practical, yet demanding program of biblical, doctrinal, and ministry studies;
4. The vision to share the life-transforming power of the gospel everywhere, here at home and around the world.¹⁹

Of note is the entrance that the ETA has had in the black evangelical church in America. The organization reports that in 1997, 35% of its materials had been distributed to black churches and Bible institutes.²⁰

Notable Features of the ETA Program

Developmental Guide

The ETA provides some exceptional resource material for churches who are desirous of starting a lay institute but do not know where to begin. One of the best tools that it affords is a step by step guide entitled *Developing A Dynamic Bible Institute* that clearly lays out all the essential procedures that are involved in establishing this kind of an institution.

¹⁹ Thigpen, 3.

²⁰ Ibid., 19.

Reasons for a Lay Institute

The guide starts off with by advancing six reasons to start an institute that merit mention. First, to meet the NEEDS OF ADULTS that are not met elsewhere in the church. As the ETA confirms, and has been affirmed previously in this thesis, so often Christian adults are not being exposed to the type of in-depth teaching and training that they need and that churches are required to provide. A lay institute can be a great means of filling in this critical gap.

Secondly, to EQUIP/TRAIN adults. While many churches today are focusing in on evangelism, they must never do so to the exclusion of equipping their people for effective Christian living and service that will inevitably result in a greater kind of evangelism. Although many churches, at least conceptually, would say that they are committed to properly training their people, some are not intentional in this respect. A lay institute can help a church to fulfill its purpose in this area.

Thirdly, to EMPOWER adults for personal ministry. There are many Christians who, in the words of the famous missionary, William Carey, would like to “Attempt great things for God”²¹ but because they are ill-equipped are restricted from doing so. A lay institute program can be an avenue by which God’s people are liberated to accomplish significant things for Him.

Fourthly, to provide a local church a SOURCE for trained and equipped leaders. It has often been said that in any local church 20% of the people do 80% of the work. A lay Bible institute can result in the availability of many more people who understand the responsibility they have to serve and who have been readied to do so.

²¹ Ruth Tucker, “William Carey: Father of Modern Missions,” in *Great Leaders of the Christian Church* ed. John D. Woodbridge (Chicago, IL: Moody Press, 1988), 309.

Fifthly, to provide teachers with an opportunity to **BROADEN THEIR MINISTRIES**. This is one of the by-products of establishing a lay institute. It not only can be beneficial for students, it can also be beneficial for teachers as well. It can enable them to broaden their horizons and to exercise their God-given gifts in an even more significant way. The ETA rightly suggests that there are many individuals who teach at Bible colleges and elsewhere who would love to be used by the Lord to an even greater degree. Providing them with teaching opportunities at a lay Bible institute could help in that facilitation.

Sixthly, to visibly **DEMONSTRATE** the **UNITY** of the Body of Christ. This is another wonderful by-product of a lay institute if it is at all inclusive. It can bring together Christians from all sorts of different backgrounds racial, economic, denominational and otherwise providing a foretaste of John's heavenly vision which he described in Rev. 5: 9, "And they sang a new song saying: 'you are worthy to take the scroll, and to open its seals; for you were slain, and have redeemed us to God by your blood out of every tribe and tongue and people and nation.'"

Basic Considerations when Starting a Lay Institute

After listing the **REASONS** for starting a lay Bible institute, the ETA guide lists and explains the basic elements that go into the making of a successful lay institute. These are divided into two important categories.

The first category includes five things which should be in place **BEFORE** you decide to start a Bible institute. The second category has twelve **FOUNDATIONAL STEPS** to starting a Bible institute.

Institutes that follow these principles will have the necessary structure in place to avoid a dismal beginning and a quick demise. Concerning the first category we may summarize the recommendations of the ETA with three words:

1. Passion—Churches who desire to commence a Bible institute must clearly recognize the need for the venture and must have a clear vision concerning the desired goal.
2. Promise—It is important to survey the land to see if there is interest in this sort of an enterprise. This can be accomplished through the use of a survey, which can also serve to determine the best time to schedule classes. If there is no interest, it is best for a church to generate interest among the members of the congregation before launching out.
3. People—At the very least there needs to be sponsoring board as well as available faculty. The purpose of the board is “to provide credibility, guidance and needed resources.”²²

Once these three important elements are in place, the ETA delineates the following 12 steps that subsequently must be taken which are here enumerated.

STEP ONE is that an institute needs to develop a mission statement. For observers, participants and prospective students alike, this will clarify the purpose of the school. This mission statement should be as visible as possible at all times and should certainly be included on the promotional literature that the school intends to distribute. One example of a mission statement provided by the ETA, which of course may be modified, reads as follows: “*Anywhere Bible Institute* exists as a non-degree granting school of adult education, primarily for lay people, designed to provide advanced training and equipping in biblical and doctrinal studies, ministry skills and leadership skills so they may be prepared to do the ‘work of the ministry’.”²³ If a school desires to reach

²² *Developing a Dynamic Bible Institute*, 6.

²³ *Ibid.*, appendix D.

beyond its own walls and to bring in outside faculty it also needs to design a doctrinal statement to which all faculty must ascribe.

STEP TWO is that an institute must then decide on an organizational framework, which will “insure proper responsibility, authority and accountability.”²⁴ Of course within a local church context the organization framework will be comprised of the church’s governing body under whose direction the lay institute is to function. It is important that this be clearly communicated to the congregation.

STEP THREE involves appointing a director/administrator who is responsible to exercise the needed oversight.

STEP FOUR consists of selecting a curriculum. This is an important matter that needs to be carefully considered in light of a number of factors, which will be discussed in the next chapter.

STEP FIVE entails determining an awards program. In other words institutes need to decide what will be granted for various levels of accomplishment. A school may wish to offer just diplomas or both diplomas as well as other additional awards. Whatever the arrangement may be, it needs to be determined in advance. What also needs to be decided is the number of courses a student will need to complete before they earn one or more awards.

STEP SIX involves formulating a preliminary budget in light of whatever existing funds may be available and projected revenue. Optimally, a church run institute should be self-supporting so as not to be a financial drain on the affiliated church.

²⁴ Ibid., 7.

STEP SEVEN, a schedule needs to be designed with the goal in mind of accommodating people's busy schedules as much as possible.

STEP EIGHT, a facility needs to be chosen. This includes determining classroom space where students will be comfortable and where all the resources that will aid in learning are available (i.e. desks etc.). It must be added that a local church lay institute need not always meet in a church. In fact meeting in a different, more neutral environment, such as, in a local business establishment or public school may eliminate some barriers that would preclude some students from attending classes.

STEP NINE is that faculty must be selected who preferably would meet all of the criteria laid out in the next chapter, some of which are non-negotiable.

STEP TEN demands that a school promote, promote, promote. Ways in which an institute can do this are varied but there must be an ongoing commitment to this endeavour. Promotion is not an option for lay institutes but a requirement.

STEP ELEVEN is simply that a school needs to get operational. Once an institute plans its work, it needs, consistent with the example of the Old Testament character Nehemiah,²⁵ to then work its plan.

Finally, there is the need to evaluate and in light of ongoing evaluation to adjust a program when necessary. Input from faculty, students and others can greatly aid in this process.

²⁵ Nehemiah provides an excellent pattern for successful accomplishment in life.

Course Curriculum

Besides the step by step guide to developing a lay institute, another extremely beneficial resource the ETA provides is its curriculum material. It offers a wide variety of well prepared class notes for courses in four major subject areas:

1. Bible & Theology
2. Ministry Skills
3. Leadership Skills
4. Outreach Skills

For each of these courses, a resource package is available which comes with a host of valuable tools:

1. A textbook
2. An Instructor's Guide with step by step lesson plans for twelve class sessions
3. Reproducible worksheets
4. Overhead transparencies
5. Learning resources (available in various formats)

The textbook series for the various classes, which are uniformly 96 pages long, provide readings that coincide with each class session. Each textbook also is divided into 12 chapters that provide a suggested schedule for the twelve class sessions.

It bears mentioning that the ETA has designed a number of interesting course selections including a course in Understanding Music and Worship in the Local Church and a course in Christian Ethics in a Postmodern World.

Program Emphasis

Of course the ETA does more than just provide resources to churches who are looking to start a lay institute. It also has designed its own program for which it furnishes

various accomplishment certificates. For example, by completing four courses, each of which represents ten institutional hours, students may earn a Foundational Church Ministries Certificate. Beyond this basic “diploma” there are three more certificates that can be merited namely the:

1. Standard Church Ministries Certificate
2. Advanced Church Ministries Certificate
3. Leadership in Church Ministries Certificate

Apart from the first certificate, each of these awards requires the completion of the previous program and four additional courses before being granted. In other words the certificate programs of the ETA are organized in sequential fashion. The ETA also supplies individual award cards to be given to students for the passing of each individual subject.

Although there are many pluses to the ETA program and while this organization has developed some important courses in theology (which at least touch upon all of the major doctrines of the faith from Bibliology to Eschatology) and apologetics, it must be noted that there is insufficient stress in these areas. For example, in their sample four year curriculum plan for a Bible institute the course entitled Biblical Beliefs which covers many of the important doctrines of the faith is relegated to a third year elective and there is no required course in apologetics (see figure 1).

Fortunately, as the ETA makes clear, church institutes that use their program do have, at least some opportunity to design their own courses and to make substitutions

Figure 1:

SAMPLE FOUR-YEAR CURRICULUM PLAN FOR A BIBLE INSTITUTE

YEAR ONE	
Fall Semester	Spring Semester
Growing Toward Spiritual Maturity	Old Testament Survey 1
Understanding People	Sunday School Ministry*
Students completing all four courses will receive the ETA <i>Foundational Church Ministries Certificate</i>	
YEAR TWO	
Fall Semester	Spring Semester
Old Testament Survey 2	New Testament Survey
You & Your Bible	Teaching Techniques*
Students completing all eight courses will receive the ETA <i>Standard Church Ministries Certificate</i>	
YEAR THREE	
Fall Semester	Spring Semester
The Triune God	Your Ministry of Evangelism*
Biblical Beliefs*	Understanding Music & Worship *
Students completing all twelve courses will receive the ETA <i>Advanced Church Ministries Certificate</i>	
YEAR FOUR	
Fall Semester	Spring Semester
Effectively Leading	World Missions Today*
Perspectives from Church History	Church Educational Ministries*
Students completing all sixteen courses will receive the ETA <i>Leadership in Church Ministries Certificate</i>	

*These are elective courses and may be substituted by any non-required ETA course

NOTE: A Bible institute may develop its own elective course dealing with a distinctive doctrinal, historical or missionary emphasis. In order to be taught for ETA credit the course must first be approved by ETA. For more details on a "Church Design Course," please write or call ETA: Educational Ministries Department.

which can help provide important instruction in those fundamental disciplines of the Christian life which have already been touched upon.

The Church Growth Institute Guide

Another extremely helpful manual for developing a church related theological institute is entitled *How to Start A Local Church Bible Institute* authored by Larry Maxwell and published and distributed by the Church Growth Institute which today is located in Elkton, Maryland.

Biographical Synopsis of Larry Maxwell

Larry Maxwell, who has done a great service in authoring this guide is the founder and director of Challenge International in Deposit, New York. The purpose of this ministry, which began in 1980, is to assist “churches in their outreach and Christian education programs through seminars, special meetings and training materials.”²⁶ In addition to serving as the director of Challenge International, Maxwell is currently the administrative dean for International Theological Seminary (ITS), which holds offices in both India and the United States. He has authored a number of ministry training materials and has been recognized by the Associated Press in 1990 for his writing work.

His educational background includes a Bachelor of Science degree from Liberty University and a Masters and Doctor of Biblical Studies in Christian Education and Youth Ministries from the India Theological Seminary.

²⁶ Larry Maxwell, *How to Start a Local Church Bible Institute* (Elkton, MD: Church Growth Institute, 1994), 7.

His life verse is found in 2 Tim. 2:2, “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.”

Notable Features about the Church Growth Institute Guide

Like the ETA, the Church Growth Institute has provided an excellent and very helpful resource for churches wishing to develop a lay institute program. All of the basic steps needed in implementing a local church institute are carefully detailed in a sequential and thorough fashion. The guide proceeds very much along the same lines as the ETA guide except that it provides even further elaboration.

Institute personnel

One very helpful section in the Maxwell guide is entitled DETERMINING PERSONNEL in which are delineated certain important administrative roles in the workings of a lay institute. Since as has often been said, “everything rises and falls on leadership”, this matter of school administration needs to be taken seriously. Key offices that Maxwell insists need to be filled with capable individuals are the offices of Dean or Director, the office of Secretary/Registrar and the Office of Treasurer.

Maxwell makes it clear that an institute does not have to have a large staff in order to begin operations. He writes, “Although it helps to have a number of people to serve as staff for your Bible institute, you can start with as few as two workers who are

willing to double up on duties. One person could serve as the Dean or Director and as a professor. The other person could serve as the Secretary/Registrar and Treasurer.²⁷

The dean/director

Maxwell has a couple of recommendations for those serving in this position, one titular, and one educational that may be meaningful to some. According to Maxwell, if the person holding this office has had prior formal experience administrating a Bible institute then he should be labelled Dean. However, if the individual has had no training in this area then he should go by the title Director. The purpose of this is to maintain the credibility of the school.

Consistent with that goal and in order to help facilitate the transfer of credits to other institutions, Maxwell suggests that the Dean or Director have a Masters level degree or at the very least be working on one. What is absolutely mandatory he insists, is that the Dean or Director has achieved a higher education level than that which the institute is offering. “If you are offering a 12 credit certificate program the Dean or Director should have at least a 60 credit Bible school diploma. If you are offering a diploma program (60 credits total, the equivalent to two years at a full-time Bible school) the Dean or Director should have at least a three-year degree.”²⁸

The responsibilities that Maxwell identifies for the Dean or Director of a Bible institute are extensive and require an individual with broad skills. The Dean or Director must first administer the school. In other words, he is ultimately responsible to oversee

²⁷ Ibid., 37.

²⁸ Ibid., 38.

the institution in its entirety. Depending on its size, this of course could be a formidable task, so the person who assumes this role must first be sure that they can meet the necessary demands. Secondly, he must be the liaison for the school. This involves being the schools mouthpiece or communication instrument to

1. Other schools
2. Other churches
3. The sponsoring church itself.

Thirdly, he is responsible for formulating a plan for the institution that involves carefully reflecting upon a large number of issues i.e. faculty, facility, etc. Fourthly, a Dean/Director is responsible for maintaining academic standards.²⁹ He must ensure that there never be a drop in the quality of education that students receive at an institute. Fifthly, he must serve as an academic advisor. As is true in all schools, students need guidance in course selection. It is the task of the Dean or Director to provide that guidance as well as, Maxwell adds, to determine what transfer credits from other schools are acceptable. Sixthly, he must enlist all personnel (i.e. Secretary, Registrar and the faculty). According to Maxwell, the only person he should not appoint is the Treasurer. Seventhly, he must review and approve all curriculum material. This obviously would be especially important with a professor who is writing his own material and who may be, at least to some degree, an unknown commodity. Finally the Dean/Director needs to schedule courses. This necessitates first determining which courses will be offered which obviously will be regulated by institute philosophy.

²⁹ Maxwell (38) says that as an institute grows this responsibility may be delegated to an Academic Dean.

The secretary/registrar

In light of the workload, that being a Secretary/Registrar for an institute entails, Maxwell recommends that this individual be other than the normal church secretary.³⁰ In her role as secretary this individual in addition to facilitating correspondence needs:

1. To keep records of all institute related paperwork
2. Take minutes at institute meetings
3. Aid in school promotion.

In her role as registrar, she must keep files on each professor (courses, curriculum used, etc) and each student (application form, transcripts). She also should be responsible for the mailing out of transcripts and the reviewing of student applications before submitting them to the Director or Dean for approval.

Treasurer

Maxwell insists that the church treasurer should serve as the institute treasurer. This is a good idea in that it could alleviate a lot of financial confusion. The responsibilities of the treasurer are to collect, disperse, and to verify that spending is in line with the operating budget.

Comprehensive guide

It bears repeating that as far as practical matters are concerned when developing a local church theological institute the Maxwell guide is quite exhaustive. The areas that are covered in this beneficial manual include:

³⁰ Again as with other his recommendations, this is just a suggestion. Maxwell (39) is offering here a possible plan.

1. Academic Criteria
 - A. Various class scheduling options (pros and cons for each)
 - B. Advantages of 8 week classes
 - C. Attendance policies for students
 - D. Certificate program ideas
 - E. The integration of course assignments and submission requirements
 - F. Registration procedures
2. Personnel Policies
 - A. Using volunteer workers
 - B. Standards of performance for faculty and staff
 - C. Training personnel
 - D. Admission and conduct standards for students
 - E. Enlisting and evaluating personnel
3. Communication
 - A. The importance of orientation for new students
 - B. The importance of inter-staff communication: weekly and monthly meetings.
4. Financial Considerations
 - A. Facility costs
 - B. Administrative costs
 - C. Teaching material costs
 - D. Personnel costs
 - E. Scholarship funds
 - F. Tuition expenses
5. Miscellaneous Issues
 - A. Equipment needs
 - B. Fellowship area and refreshments
 - C. First Aid and emergencies
 - D. Insurance

6. Curriculum and Teaching

- A. Available curriculum resources
- B. Scope and Sequence. Maxwell discusses a foundational education principle which suggests that material is to be communicated in logical fashion beginning with general information and then expanding to more detailed information. He writes

Picture knowledge, pertaining to any field of study like biblical studies and Christian ministry, as a circle. The circle is divided into wedge-shaped parts by lines intersecting through the center, just as you would cut a pie. Each wedge-shaped piece represents a division within the broader field of study.

At the center of the circle each wedge is very narrow. It increases in size as you progress toward the outside of the circle. That illustrates the way each discipline works. You begin with foundational truths that expand in scope sequentially with increasing facts and more specific information as you move on in your studies.³¹
- C. Tips for teachers
- D. Syllabi

These and many other items are dealt with in Maxwell in a very painstaking way. At the end of his guide Maxwell furnishes a variety of sample forms (application and otherwise) and diplomas that can be used or adapted by individual institutes.

Examples of Quality Bible Institutes

Several churches throughout North America are indeed utilizing the vehicle of a lay institute as a means of fulfilling the biblical mandates to teach and to train God's people. We now turn to an examination of three of these programs namely: New York School of the Bible; Birmingham Bible Institute and Logos Bible Institute.

³¹ Ibid., 74

New York School of the Bible

History of the Institution

The New York School of the Bible, in the heart of New York City, was founded in 1971 as a ministry extension of Calvary Baptist Church by then pastor Dr. Stephen Olford. When it opened its doors it certainly served a needed purpose. While in the early 70's New York was a bustling metropolis, at that time there was not a single accredited evangelical college operating in the city. The vision of Dr. Olford for the school was to “train Christians for ministry” and in order to help accomplish this he hired Dr. Joseph C. Macaulay to serve as the first dean. Dr. Macaulay was well qualified for the position, having been a faculty member at the Moody Bible Institute and having also functioned as the dean of a Bible institute connected with the historic Park Street Church in Boston. In coming to NYSB³² Macaulay laid down six objectives:

1. To encourage a systematic study of the Bible, both in its total sweep and in its integral parts
2. To assist Christians in the practical use of the Bible for daily living and effective witnessing
3. To arm God's people against the vagaries of our day and to equip them to meet contemporary questions with answers both biblical and reasonable
4. To discover and develop skills for ministries within the church
5. To give encouragement to those who sense the call of God to church vocations at home or abroad
6. To lay a foundation of basic learning to those who wish to pursue further studies with a view to the ministerial office³³

³² New York School of the Bible.

³³ *New York School of the Bible 2002-2003 School Catalogue*, 3-4.

Since 1971 four deans, in addition to Dr. Macaulay, have worked to advance the mission of the school, which over the years has had quite a significant impact. The influence of the institute can be attributed in part to its aggressiveness and innovation. For example, while the school's main campus has always been at Calvary Baptist Church, for brief periods, branch campuses were established throughout both the states of New York and New Jersey. Courses have been offered not only in English but in Spanish and French. Recently the school has offered more flexible scheduling and a number of certificate programs have been added.

Since the institute's inception, reportedly over 24,000 students (aggregate count) have at some point studied at the New York School of the Bible making it one of the best attended church lay institutes in history.³⁴

Notable Features of NYSB

Literature design

The literature that is distributed by a lay institute, though perhaps dismissed by some as unimportant, can either add to or decrease a school's stature. It is fair to say that the literature of the NYSB does the former. Its school catalog, that also doubles as a promotional tool is exceedingly well designed. It is characterized by creativity, clarity and perhaps most importantly by comprehensiveness. All of the important general registration and academic information that a prospective student could ever hope to have is contained therein. For example, under general information, the catalogue includes:

1. The purpose of the school.
2. The campus site

³⁴ For additional historical data see Ibid., 3-4.

3. Office hours
4. Class visitors
5. Child care information

Under registration information, the catalogue includes:

1. Payment plans
2. Available discounts
3. Tuition assistance
4. Refunds

Under academic information, the catalogue includes:

1. Certificate programs
2. Grading Policies
3. Textbook purchases
4. Library hours
5. Transcript information

Rounding out the catalogue are messages from the chancellor of the school, who is the current pastor of the Calvary Baptist Church and the dean and directions to the school and parking information. One of the most attractive qualities of the catalogue is its calendar insert enabling students at a glance to quickly review times and dates of courses that will be offered (see figure 2).

Certificate programs

The three year certificate program of the NYSB is well constructed. Consistent with the focus of this thesis, this is one school that does lay stress in those areas which again are central to Christian life and witness. To begin with, the school has a very strong theological emphasis. For example, in order to graduate with a Preliminary

Figure 2:

First Spring Quarter 2003

Manhattan Campus

Spring I Monday
classes begin Feb. 3

Spring I Saturday
classes begin Feb. 8

Course descriptions
start on page 24

FEBRUARY '03

Su	M	Tu	W	Th	F	Sa
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	

MARCH '03

Su	M	Tu	W	Th	F	Sa
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

7 Monday Evenings

6-7:25 p.m.

- 102 Advanced Bible Study
Methods
- 151 Amos
- 165A New Testament Survey:
Gospels & Acts
- 172 Romans
- 201 Basic Christianity
- 260C Worldview Apologetics: Why
Believe in the God of the
Bible
- 300 Ministry of the Local Church
- 353 Discipline or Disaster in the
Classroom
- 436 Sharpening Your People Skills

7:35-9 p.m.

- 101A How to Study the Bible I
- 111C Using OT Hebrew III
- 121C Old Testament Survey: Poetry
- 139K The Psalms of the Sons of
Korah
- 186 The Letters of John
- 189 Revelation
- 191A Jesus, the Jewish Messiah:
From Birth into Ministry
- 200 Introduction to Theology
- 270D Church History: Reformation
to the Great Awakening
- 356 Discipling Children: The Joy
of Watching Children Grow
in the Lord!
- 442A Reading Music I

612 Understanding the Essentials of Sound Doctrine, 6-9 p.m.

7 Saturday Mornings

9-10:25 a.m.

- S201 Basic Christianity
- S300 Ministry of the Local Church
- S102 Advanced Bible Study
Methods

10:35-12 noon

- S200 Introduction to Theology
- S186 The Letters of John
- S121C Old Testament Survey: Poetry

Certificate, students must pass three courses in Theology. The first course is entitled Basic Christianity which really amounts to a simple discipleship class. In it are all of the basics of Christian living, such as: prayer, fellowship, etc. Of course, all these topics need to be dealt with, since they are both essential and rudimentary for believers. The second course is entitled Introduction to Theology in which students are exposed to the critical nature of theology for Christians. The course description for this class is indicative of the weight that NYSB gives to theological understanding. It reads,

Theology is an attempt to answer the significant questions of life using the data God has revealed in the Scriptures. Once the 'queen of the sciences', theology has either been ignored in our culture or has been corrupted by theologians who have rejected the uniqueness and trustworthiness of the Bible. This course will present an overview of various types of theology, outline principles for doing good theology, survey the historical development of evangelical theology, and assist you in identifying the importance of thinking theologically.³⁵

The third course, entitled God and the Bible, deals with the all important starting points for Christian theology which are, as the course title reads, God and the Bible. Beyond the Preliminary Certificate is the Intermediate Certificate, which requires an additional two courses in theology.³⁶ These explore the doctrinal categories of Hamartiology, Anthropology, Soteriology and Christology. The Advanced Certificate requires yet another two theological courses dealing with the balance of the great doctrinal themes that we find in the Word of God.³⁷ Upon looking at this program one

³⁵ Ibid., 29.

³⁶ Three if you count the course titled Evangelism and the Sovereignty of God.

³⁷ The twelve divisions of systematic theology are Theology Proper, Bibliology, Christology, Pneumatology, Satanology, Soteriology, Anthropology, Hamartiology, Angelology, Demonology, Ecclesiology and Eschatology.

has to be impressed with the breadth of the theological training students are required to undergo.

NYSB understands the crucial importance of equipping believers to defend the faith. This is why it not only requires an introductory class in apologetics³⁸ for its advanced certificate, but, why in 1994-1995 a whole additional program exclusively in the area of apologetics was launched by the school. It is now possible for a student to achieve a Worldview Apologetics Certificate through the completion of four courses. The first course is called Worldview Apologetics: Defending the Faith which seeks to dispel the notion that Christianity is a sort of existential leap into the dark or a kind of blind faith. The second course is entitled Worldview Apologetics: Religions and Worldviews a Comparison with Christianity, which reveals both the differences and the weaknesses of other religious systems in relationship to historic orthodoxy. The intent of this course is for students to more insightfully engage those with alternative worldviews. The third course is identified as Worldview Apologetics: Why Believe in the God of the Bible, which unfolds arguments that may be proffered for the existence of God including the classical theistic arguments that have had such a storied history throughout the centuries of the Christian church. The final course is labelled Worldview Apologetics: Why Believe in Christianity, which presents solid argumentation for the veracity of Scripture, the purpose being, to enable believers to demonstrate that the Bible is what it claims to be, the inspired, inerrant and eternal Word of God.

³⁸ Apologetics deals specifically with the defence of the faith. The importance of apologetics will be dealt with in the next chapter.

NYSB is also committed to equipping believers to meet the most pressing challenges of the day. This is why in 2000-2001 it introduced a Muslim Ministries Certificate Program.³⁹ The rationale for the program was stated as follows:

The face of American religion has dramatically changed in the past several decades. A large number of Muslims have immigrated to the United States in recent years from all parts of the globe. In addition, there is a growing presence of Muslims within African-America. It is estimated that approximately 750,000 Muslims now reside in the New York metropolitan area.

The average Christian in America faces a dilemma. On the one hand, little is known about our Muslim neighbors. We remain fairly ignorant of Islam's beliefs and religious rituals. On the other hand, we are commanded to 'make disciples of all nations.' Typical evangelistic strategies based on assumptions that the target audience has a good understanding of Christian belief simply will not work. New York School of the Bible is offering the Muslim Ministry Certificate so that believers in Jesus Christ will be able to effectively and sensitively present the Gospel to those who embrace Islam. The program will give the student a foundation in Islamic beliefs, practices, and goals. At the conclusion of the certificate program, a student will be able to implement a sound Christian apologetic in conversations with Muslims. They will know the most effective and biblical approaches to present the gospel to Muslims. They will be able to contextually witness to Muslims and develop and implement their own ministry to Muslims.⁴⁰

In light of not only the growing population of Muslims in the United States but the explosive growth of Islam worldwide,⁴¹ lay institutes that give attention to Muslim ministries are indeed equipping people to contend "where the battle rages."

³⁹ Unfortunately because of extenuating circumstances this program is no longer operational.

⁴⁰ *New York School of the Bible 2000-2001 School Catalogue*, 37.

⁴¹ Cf. Mark Water, *World Religions Made Easy* (Peabody, MA: Henderson Publishers, 1999), 14. For additional facts about Islam see also Dean C. Halverson, "Islam," in *The Compact Guide to World Religions* ed. Dean C. Halverson (Minneapolis, MN: Bethany House, 1996), 103.

Birmingham Bible Institute

History of the Institution

Birmingham Bible Institute is a long-standing lay Bible school that has been operating in conjunction with the Grace Baptist Church in Birmingham, Michigan since 1973. It grew out of the vision of Dr. Charles Whitfield, the founding pastor of Grace Baptist who “sensed the need and desire of Christian workers and laymen for more extensive training in the Bible, practical Christian living, and Christian service.”⁴²

The school has not only been instrumental in training lay people but a number of those who have studied at Birmingham Bible Institute have gone directly into full time ministry, although the school has not kept records on how many people that entails. For the winter 2003 semester, the school is offering 23 different courses in a variety of different subject areas and has an enrolment of 138.

Notable Features of Birmingham Bible Institute

At the outset BBI⁴³ must be commended not just for its sustained determination to teach and equip lay people, but in particular for the large number of practical ministry courses it offers. This certainly is one of the school’s distinctive characteristics. For example, classes in song leading, orchestra development, time management, library science and church office procedures are all part of the standard fare at BBI. There is even a course in personal computing, which, frankly, all lay institutes would do well to incorporate into their programs. After all, the advancement in computer technology and

⁴² Promotional literature for the Birmingham Bible Institute, 1973-74.

⁴³ Birmingham Bible Institute.

the opportunities that it affords for ministry development and expansion is something that makes learning the computer an absolute must for both lay people and pastors alike.⁴⁴

Original languages

Another positive aspect to the schools program is its courses in Hebrew and Greek, a knowledge of which is essential for any sort of serious exegesis.⁴⁵ The school does offer more extensive training in Greek but also some training in Hebrew beyond merely the basics of the language (i.e. alphabet and pronunciation).

Sign language classes

BBI has a strong emphasis in the area of sign language. In fact, the school has instituted a certificate program devoted exclusively to this field. In order to ascertain this certificate one must complete a fair number of courses in signing, which are comprised of the following classes:

1. Beginning Basic Sign Language
2. Continuing Basic Sign Language
3. Conversational Sign Language 1 & 2
4. Church Interpreting 1 & 2

In the final two courses “students learn to interpret both Bible verses and related concepts and church vocal music by expanding their sign language vocabularies,

⁴⁴ Liberty Baptist Theological Seminary is one institution which has recognized this and consequently now has a required course in computers for their D. Min. program.

⁴⁵ Serious exegesis is something in which all Christians should be actively engaged.

exploring grammar and syntax of sign language systems and applying their knowledge.”⁴⁶

Through these courses BBI is fulfilling an important void. Many churches today have individuals in their midst who are hearing impaired that obviously places them at a distinct disadvantage. BBI provides training in this area in order to facilitate ministry to deaf congregants. The institute’s attention to this crucial area of need is to be lauded.

Service orientation

Beyond its course offerings, BBI is characterized by some important additional features that not only make it very accommodating academically, but that help foster friendship and spiritual growth among the students. For example, the school houses a lending library to aid in student research and a bookstore where all necessary textbooks and other items may be purchased. Both of these are accessible not only during institute hours but during the week as well. BBI also has an ongoing chapel program in which students may participate, and a concession center where snacks may be acquired interestingly, at a substantially reduced rate.

Organization

Like all good lay institutes, BBI is an exceedingly well managed school. This in large measure can be attributed to personnel, including the registrar with whom the author of this thesis has had the opportunity to personally interact. She has been found to be exceptionally efficient, and her critical role at the school demonstrates the need for lay

⁴⁶ *Birmingham Bible Institute 2002 School Catalogue*, 18.

institutes to have capable administration. The high level of organization at BBI is reflected in its informational literature, and most of all in the satisfaction of the students who have participated in one or more of the courses. All of these things have contributed to the duration of the institute.

Educational philosophy

While BBI is marked by some excellent qualities it must be conceded that its overall educational philosophy is lacking. In other words, it fails to give proper priority to those essential disciplines that are integral to the Christian life. This is demonstrated by the series of courses required for BBI's Basic Bible Diploma. They are as follows:

1. Pentateuch
2. New Testament Survey
3. Paul's Longer Epistles
4. Historical Books
5. New Testament Survey
6. Paul's Shorter Epistles
7. Poetical books
8. Life of Christ
9. Revelation
10. Acts
11. Hebrews
12. Major Prophets
13. Old Testament Survey I
14. John's Writings
15. Minor Prophets
16. Old Testament Survey II
17. General Epistles

Noticeably absent from this three year cycle is any studies in Theology⁴⁷ or Apologetics. While it may be argued that courses like the ones listed above can have a

⁴⁷ For their advanced diploma called the Christian Worker's Diploma BBI does require two courses in Bible Doctrine but, again, none in apologetics.

strong theological component to them that is generally not the case especially in what amounts to a 12 hour class. It must be added that there also does not seem to be any particular stress at BBI upon equipping individuals to meet critical contemporary challenges.

State licensing

On a final note, BBI in an exceedingly prudent move has been licensed by the State Board of Michigan. Though not equivalent to accreditation, this does allow some students to receive financial assistance.

Logos Bible Institute

History of the Institution

Logos Bible Institute⁴⁸ is a natural outgrowth of the teaching ministry of Grace Community Church in Sun Valley, California where John MacArthur serves as pastor. As its current promotional literature states “Teaching God’s Word and putting its precepts into practice has been the commitment of Logos Bible Institute for over 30 years. This passion for biblical truth – and desire to equip God’s people with it – begins in the pulpit of Grace Community Church and the teaching ministry of John MacArthur. As God uses his faithful exposition of the Bible to nourish souls hungry for truth, He’s using Logos to help foster and feed that hunger.”⁴⁹

⁴⁸ This institution was originally known as Logos Bible Study Center. It changed its name in 1981.

⁴⁹ “Logos Bible Institute,” Promotional pamphlet, 2003, Grace Community Church, Sun Valley, CA.

LBI,⁵⁰ having begun in 1971, is now in its fourth decade of equipping God's people. Immediately upon its inception it was met with an eager response. In fact its first quarter had 400 adults attending classes.⁵¹ Throughout the years the institute has trained thousands of individuals from both within and without Grace Community Church and it continues to flourish today.

Notable Features of Logos Bible Institute

Program emphasis

Like NYSB, Logos Bible Institute is committed to instruction in the areas of theology and apologetics. In fact in order for students to earn the Logos Bible Institute certificate,⁵² which is their standard certificate program, students must pass, with a grade of C or better, 7 courses in theology and 1 in apologetics. The seven theology courses are:

1. Bibliology/Hermeneutics
2. Theology Proper
3. Christology/Pneumatology
4. Anthropology/Hamartiology
5. Soteriology/Sanctification
6. Ecclesiology
7. Eschatology

In addition to broad and comprehensive training in theology, LBI offers a number of important elective courses including a class in Charismatic Issues. In light of the

⁵⁰ Logos Bible Institute

⁵¹ "Logos Bible Institute," Promotional pamphlet, 2003, Grace Community Church, Sun Valley, CA.

⁵² This certificate program incorporates all of the Bible courses that students would be required to complete in a four year undergraduate Bible college program.

tremendous growth of the Charismatic/Pentecostal movement and its impact upon contemporary evangelicalism in recent years, this is a much needed class.⁵³

Another strong emphasis at Logos Bible Institute is in the area of discipleship – counseling. The institute offers three levels of classes in this field, all of which deal with crucial topics. For example the themes addressed in the introductory course in

Discipleship/Counseling include:

1. The Theological Basis for Counseling
2. Presuppositions (Secular vs. Biblical Counseling)
3. Essentials for the Biblical Counselor
4. The Biblical Process of Change
5. Key Elements in Counseling
6. Handling One's Past
7. Heart Idolatry, Guilt, Proper view of oneself

In other classes, issues such as communication and conflict resolution between husbands and wives, eating disorders, and sexual deviancy are discussed. The obvious purpose of all of these courses is to equip individuals to become competent biblical counselors.

Program flexibility

Logos Bible Institute has attempted to schedule its course offerings in the most accommodating way possible. For example, students may earn the Logos Bible Institute Certificate in one year by attending classes three nights a week.⁵⁴ Alternatively a student may earn the Logos Bible Institute Certificate in three years by attending classes one

⁵³ John F. MacArthur, Jr. himself has written a number of important books dealing with Charismatic Issues, the latest being *Charismatic Chaos* (Grand Rapids, MI: Baker Book House, 1992).

⁵⁴ Most classes are six weeks long.

night a week. This is made possible by the institution rotating each year the nights on which the required courses are offered.

Instead of earning a full certificate students also have the option of taking courses in one particular track (i.e. Old Testament, New Testament, Systematic Theology, Discipleship Counseling) and earn a certificate in this fashion.

In an attempt to be sensitive to people's busy lives, LBI does offer some courses in an all day Saturday format as well as on Sunday afternoons.

Logos online

In a very innovative move Logos has begun to offer courses online.⁵⁵ Although one may not earn a Logos Bible Institute Certificate through online studies, students can still benefit greatly by taking advantage of this instructional medium.

Conclusion

In addition to some significant helps that churches looking to start a lay institute may utilize, there are a number of quality Bible institutes in operation today whose programs can serve as an example. Some of these institutions have obvious weaknesses, however the three that we have examined in this chapter all have their strengths and each one can provide helpful insights for churches in their own institute design.

⁵⁵ A full online program is scheduled to be operational in 2003. At the time of this writing the only course available was The Doctrine of God. Cf. *Logos Bible Institute* <http://www.gracechurch.org/lbi/onlinelearning.asp>; Internet; accessed 13 August 2003.

CHAPTER THREE

SEVEN ESSENTIAL INGREDIENTS FOR LAY INSTITUTES

Developing a lay institute involves giving attention to a great many details, some of which have already been highlighted. These include faculty, cost factors, time considerations, teaching methods, grading procedures, advertising, scheduling, administration and recognition/graduation. All of these are important and the more time and thought one can devote to these various elements the better the school will be. Of course, it must be noted that not all lay institutes will operate the same way in each of these given areas nor should they. However, these are important factors to which every institute needs to give consideration. Having said that, the purpose of this chapter is to focus in on the seven essential ingredients with which every lay institute needs to be characterized. This determination has been formed not only through the insights of others but also through personal experience as one who has been involved with a lay institute for the last almost five years. It also results from a proper understanding of the biblical mandate, which God has given to His church to equip the saints for the work of the ministry (Eph. 4:11-12).

Good Faculty

To begin with, a quality lay institute will be characterized by superior faculty. Bible colleges and seminaries are acutely aware that the success of their schools, to a large degree, relate directly to the caliber of their instructors. It is in the classroom where “the rubber meets the road” so to speak and students either learn or do not learn. The same is true when it comes to a lay institute. It is for this reason that great care must go into determining who can and cannot teach. A poor faculty member with limited teaching abilities can take the most exciting curriculum material and make it as dry as dust. On the other hand a good faculty member with exceptional teaching skills can take less than exciting material and make it captivating for the students. Optimally lay institute students should come out of every class session excited about what they have just heard and with an eagerness to return to the classroom. Frankly, since attendance and/or graduation¹ at a lay Bible school often do not provide the necessary credentials for ministry employment² and most students are there simply to learn, if the classroom environment is not a stimulating one the school may not survive. There are several factors that need to be weighed in choosing faculty members.

¹ The aspect of recognition/graduation for lay institutes will be explored later.

² This is sometimes not the case. For example, the orientation literature of Birmingham Bible Institute states “Over 5,000 laymen and Christian workers have enrolled in classes at the Birmingham Bible Institute since it opened in fall 1973. Some have gone on to full or part-time Christian service as teachers, musicians, pastors, missionaries, workers with the handicapped and other vocations.” Cf. *Birmingham Bible Institute Winter Orientation Literature*, 2002.

Doctrine

Since one of the purposes of a lay institute must be to increase theological awareness, it is obviously important that all faculty members are, to a great extent at least, in doctrinal agreement. To what extent they need to harmonize theologically is a matter that needs to be determined by the affiliated church and will be influenced by at least a couple of variables. To begin with, this matter will be affected by what the governing local body with which the school is identified, deems to be theologically significant. Secondly, this will be affected by the desired appeal of the institution. If the goal of the school is to appeal only to the members of one's own congregation or one's own denomination then the choice of faculty can be less inclusive. However, if the goal is to reach a broad spectrum of the evangelical population outside of the walls of one's own individual church, then the selection of faculty may need to be more encompassing. It all depends on what the institution is trying to accomplish. What is important is that a school maintains firm limits as to how doctrinally inclusive it becomes. Again, if its purpose is to increase the theological awareness of the laity, it needs to have certain doctrinal parameters which are non-negotiable and to which all faculty members, without exception, ascribe.³

When interviewing potential faculty it is never safe to assume what their doctrinal positions are. They need to be checked and rechecked.⁴ One means of insuring doctrinal compatibility is through the use of a written doctrinal statement which all faculty

³ This is especially true with respect to the cardinal verities of the faith that are expressed in many of the great historic creeds of the church.

⁴ In certain cases this would not apply. For example if the faculty is comprised solely of the leadership of the church.

members must sign on a yearly basis.⁵ Needless to say, this statement should not only be as clear but as comprehensive as it needs to be.

Degrees

Generally speaking, a lay institute would do well to employ instructors who themselves have had formal academic training.⁶ All things being equal they are usually the most informed when it comes to teaching.⁷ This is not to say that there are not exceptions to the rules. Certainly there are individuals who do not have any kind of a seminary degree or who have never even been to Bible College, who are well versed theologically and in other areas and who are excellent pedagogues. Since lay institutes often are not worried about accreditation standards, they are able to utilize those kinds of individuals in a teaching capacity. While this is true, institutes, when evaluating possible instructors, should not in any way discount the value of the theological education certain people have been privileged to receive.

Another reason why it is wise to employ individuals with degrees is that it can give credibility to the school. Lay institutes serve a serious purpose and they should be taken seriously. Having faculty members with accredited degrees⁸ can elevate a school's stature.

⁵ For an example of one such statement see Appendix A.

⁶ The classes at Logos Bible Institute “are taught in classroom settings that are most often led by staff and faculty from Grace Community Church and the Masters Seminary.” “Logos Bible Institute,” promotional pamphlet, 2003.

⁷ Hence the need for lay institutes.

⁸ As opposed to non-accredited degrees which are often easy to obtain.

Experience

Another factor that must be considered in the hiring of faculty is experience. It has often been said, “Experience is the best teacher”. To that it may be added, “Experience makes the best teacher”. Consequently, it would be prudent for institutes to look for teachers who have had a broad range of teaching opportunities.

They should avoid if possible allowing the classroom to be used as a proving ground where novices can test out their skills.

Giftedness

Not everybody who aspires to the role of teacher necessarily possesses the giftedness to fulfill that role. This is especially true when it comes to communicating biblical truth which in the New Testament is associated with a specific spiritual gift.⁹ As we have already mentioned, there are teachers who have the ability to teach and those who when teaching have the capacity to cure the worst case of insomnia. It is the former that lay instructors should be careful to pursue.

Spiritual Devotion

Though we mention this last, in reality this is the most important quality that a lay instructor needs to possess. To begin with, they need to be devoted to the Lord which must stand as the motivating factor behind their desire to teach. We must never forget that Godliness is an essential prerequisite for any sort of effective ministry. As Paul said

⁹ See Rom. 12:7, I Cor. 12:28, Eph. 4:11.

to Timothy in 2 Tim. 2:20-21, “But in a great house there are not only vessels of gold and silver, but also of wood and clay, some for honor and some for dishonor. Therefore if anyone cleanses himself from the latter, he will be a vessel for honor, sanctified and useful for the Master, prepared for every good work.”

Secondly, lay instructors need to be devoted to God’s people. They must have a love for other believers and a genuine desire to see them grow and develop. Those who would view teaching at a lay institute as merely a job, should never be given the opportunity to teach. On the contrary, lay instructors should approach their work with passion and excitement. They should regard it as a privilege to be involved in the nurturing and maturing of other members of the body of Christ.

Godly character is not an optional requirement but an absolute must for lay teachers. In fact, the godlier the teacher the better. Sometimes the testimony of a godly life has a far greater impact upon students than anything they may hear verbalized in the classroom.¹⁰ It is this sort of positive influence that lay institutes should by all means value and seek to maintain.

No one ever should underestimate the importance of enlisting the right faculty.

As the ETA asserts:

A Bible institute must have a competent, credible, committed and spiritually gifted faculty. It should not be an experience of the blind leading the blind. The faculty of a Bible institute should possess all the excellence that is feasible. This does not mean that you should only use teachers who have been trained in a Bible college, Christian

¹⁰ Joel R. Beeke (“The Utter Necessity of a Godly Life,” in *Reforming Pastoral Ministry* ed. John Armstrong [Wheaton, IL: Crossway Books, 2001], 79) writes, “The level of godliness in our personal lives does more to influence people than all of our busyness... Richard Cecil, a close friend of John Newton once wrote, ‘Example is more forceful than precept.’”

college or seminary; although, formal Christian training is usually a plus. It does mean you should seek to use the very best teachers who are available even if it means going outside your own congregation at first. Faculty members are the key to the success of any Bible institute. Choose wisely. If you do not have faculty members readily available, it is far better to wait until you have a solidly qualified faculty than to limp along with 'make-do' teachers.¹¹

Good Administrative Staff

Secondly, a quality lay institute will be marked by competent administration. In fact, the ongoing survival of a lay institute is, to a large degree, dependant upon those in leadership roles who have the responsibility to both organize and oversee well. In other words as the leadership goes so will a lay institute. As John Maxwell has said, "The strength of any organization is a direct result of the strength of its leaders. Weak leaders equal weak organizations. Strong leaders equal strong organizations."¹² For this reason lay institute leaders must be characterized by ability, affability and adaptability.

Ability

To begin with, those who fill key roles in a lay institute, which were identified in Chapter 2 of this thesis,¹³ must have the expertise to meet the obligations that will be assigned to them. This is especially true when it comes to a Dean or Director, which therefore requires appointing an individual with substantial gifts and proven skills. Once

¹¹ *Developing A Dynamic Bible Institute*, 6.

¹² John C. Maxwell, *Developing the Leaders Around You* (Nashville, TN: Thomas Nelson, 1995), 6.

¹³ See Larry Maxwell, 37-39.

again, this person has the responsibility to first prepare a comprehensive plan for a school that involves among other things:

1. A mission statement
2. A well thought out program of study
3. Course scheduling
4. Budgetary considerations
5. Faculty
6. A school catalogue
7. Promotional materials
8. School policies
9. Additional administrative personnel
10. Advertising
11. Curriculum¹⁴

In addition to preparing a comprehensive plan, a Dean or Director must then superintend the implementation of that plan. Employing the right individual for this position is of critical importance.

Affability

Those in leadership in a lay institute must not only be efficient, they must be attractive, winsome individuals or they can become polarizing figures. John Maxwell again writes:

A leader without people skills soon has no followers. Andrew Carnegie, a fantastic leader, is reported to have paid Charles Schwab a salary of \$1 million a year simply because of his excellent people skills. Carnegie had other leaders who understood the job better and whose experience and training were better suited to the work. But they lacked the essential human quality of being able to get others to help them; and Schwab could get the best out of his fellow workers. People may admire a person who has only talent and ability, but they will not follow him—not for long. Excellent people skills involve a genuine concern for others, the ability to understand people, and the

¹⁴ See *Developing a Dynamic Bible Institute*, 7.

decision to make positive interaction with others a primary concern. Our behavior toward others determines their behavior toward us. A successful leader knows this.¹⁵

Adaptability

Leaders in a lay institute must be able, when through careful evaluation they deem it necessary, to change course. Nobody is perfect. Sometimes those in administrative positions will make decisional errors, even at times critical decisional errors. What is important is a willingness to learn from one's mistakes and then to be able to alter directions. "All leaders make mistakes. They are part of life. Successful leaders recognize their errors, learn from them, and work to correct their faults. A study of 105 executives determined many of the characteristics shared by successful executives. One particular trait was identified as the most valuable: They admitted their mistakes and accepted the consequences rather than trying to blame others."¹⁶

Prayer

Though at times overlooked, prayer is also a significant component to the ongoing work of a lay institute. Consequently those involved in leadership in this kind of important venture must be people characterized by continual prayer (I Thess. 5:17,18). It is still true today "Much prayer, much power; little prayer, little power; no prayer, no power."

¹⁵ John C. Maxwell, 51-52.

¹⁶ Ibid., 68

Good Teaching

Thirdly a quality lay institute will have excellent teaching of which many churches today unfortunately are in desperate need. According to Peter Benson and Carolyn Elkin of the Search Institute, “Christian education in a majority of congregations is a tired enterprise in need of reform. Often out of touch with adult and adolescent needs, it experiences increasing difficulty in finding and motivating volunteers, faces general disinterest among its ‘clients’ and employs models and procedures that have changed little over time.”¹⁷

In contrast to the what some would regard as the sorry approach of many in Christian education today, lay institutes should be on the cutting edge when it comes to both teaching techniques (methodology) and tools (technology).

Methodology

The best model we have for the implementation of a variety of teaching methodologies is the Lord Jesus Christ, the Master Teacher Himself. As Robert Chaun has written, “Throughout His earthly ministry Christ employed storytelling, object lessons, questions, illustrations, and other techniques.”¹⁸ As one reads the New Testament various examples of this could be cited (i.e. Jesus’ dialogue with the woman at

¹⁷ P. Benson and C. Eklin, *Effective Christian Education: A National Study of Protestant Congregations Summary Report* (Minneapolis, MN: Search Institute, 1990), 58, quoted in Thom and Joan Schulz, *Why Nobody Learns Much of Anything At Church* (Loveland, CO: Group Publishing, 1993), 9.

¹⁸ Robert J. Chaun, Jr., “Teaching and Learning Strategies,” in *Christian Education Foundations For the Future* eds. Robert E. Clark, Lin Johnson, and Allyn K. Sloan (Chicago, IL: Moody Press, 1991), 201.

the well in John 4). In the same way lay instructors should incorporate a wide range of teaching procedures which will contribute to a more stimulating learning environment.

Technology

Technology has given rise to all sorts of teaching mediums that can be integrated into the educational approach of lay institutes. In fact as Keith Mee has written, “Since the beginning of the world, no one has ever lived and experienced the number and variety of resources available through media as are available today. Television, videos, cassettes, discs, overheads, films, filmstrips, pictures, books, objects, curios, drama, chalkboards, 3D scenes arts and crafts and a multitude of other resources have flooded the market for use in and out of the classroom.”¹⁹ Where a teacher was once confined to a chalkboard that, fortunately, is no longer the case. As technology continues to blossom even more instruments will no doubt become accessible to teachers, which they should not hesitate to utilize. Lay instructors need to remember that the average person can remember 10% of what they hear, 40% of what they hear and see and 90% of what they hear, see and do.²⁰ One cautionary note must here be sounded. It is possible for the medium to overtake the message. In other words people can be so wowed by the presentation that

¹⁹ Keith Mee, “Instructional Media and Learning,” in *Christian Education Foundations*, 203. Mee (205-206) lists twelve compelling reasons for using audiovisuals as teaching tools: 1. Secures attention, 2. Teaches faster, 3. Paces the presentation, 4. Makes learning uniform, 5. Bridges the time gap, 6. Bridges the distance gap, 7. Provides substitute experience, 8. Facilitates memory, 9. Multiplies participation, 10. Increases variety in presentation, 11. Deepens understanding, 12. Makes learning more enjoyable.

²⁰ Larry Maxwell, 83.

they fail to absorb the needed information. We must take great pains to avoid this disastrous eclipse.

Grading

It must be remembered that when it comes to a lay institute, grading is important. It can assist greatly in the learning process and therefore must be taken seriously. However, the grading practices of instructors must always reflect the goal of a lay institute which is to inspire learning. Practically speaking this means a number of things including being sympathetic to individual circumstances. Sometimes a student will not be able to finish their work on time for one reason or another or will have to postpone a quiz or an exam. In situations like this, instructors need to demonstrate significant latitude. This does not imply that lay institutes should have relaxed standards²¹ but only that it is to operate in a spirit of Christian charity and grace and with great devotion to purpose.

Another thing this means is carefully evaluating at what point a student is given a failing grade. Although its not recommended that passing be automatic for every course a student enrolls in irrespective of their production level, they should be given as much credit as possible for the effort they put forth. This may mean awarding points for class attendance, class participation, etc.

Lay instructors should strive to give the highest possible grade to each student who participates in their class. In contradistinction to some, albeit not at all university

²¹ Larry Maxwell (34) writes, “Grades should be earned to have meaning.”

professors, they should not be aiming for a bell curve. If they error at all, they should without question err on the side of magnanimity.

Course Assignments

Course assignments, of course, are a part of the educational experience.

However, lay instructors must be careful not to burden their students with too much of a work load while at the same time providing them with just enough to keep them challenged and growing.²² Instructors can certainly incorporate into their courses tests and quizzes as well as small homework assignments that would not be unreasonable to complete.²³ For example, book reports, charts, the preparation of a short video presentation are all doable projects in which institute students can delight and which can help them learn and retain important material.²⁴

It can be a good idea at times to offer optional course requirements. After all, allowing students to pick a particular project they believe they can excel at may reduce the initial intimidation some may feel when reviewing the syllabus.²⁵ It may also allow a

²² Larry Maxwell (47) suggests that those who are admitted to a Bible institute as a credit student should, at the very least, have completed high school. This of course is to ensure that they can handle the work load. This however is only a suggestion and institutes certainly should be prepared to make exceptions.

²³ According to Larry Maxwell (33) "Each course should require a certain amount of written work as part of the assignments... Students should have weekly written assignments... They should also have a basic written paper to complete."

²⁴ A good rule of thumb would be one hour of out of class preparation time for every hour in class.

²⁵ All courses should include a syllabus containing a course description, the course textbooks, the course objectives, course grading and the course schedule.

student to express their expertise in a given area that can only increase the quality and enjoyment of their work.

In the same way that instructors should employ a variety of teaching methodologies they should also employ a variety of course assignments. This not only can alleviate boredom but it can aid in the development of students in several different directions.

On a final note, course assignments that involve class presentations can be beneficial in a number of ways. For one thing it can expose students to the helpful research of others besides merely the professor. Secondly, it can be a means of motivation. As lay institute students observe the successful performance of their peers they can be encouraged in a greater way to perform themselves, realizing that if others can do it so can they.

Good Curriculum

Fourthly, a quality lay institute will invariably center around good curriculum giving special attention to those basic insights (as has been continually stressed throughout this thesis) which are foundational for Christian life and witness.

Bible/Theology

At the heart of any lay institute program must be God's inspired Word the Bible, which in orthodox Christianity is the foundation for all truth, the integrating factor for all truth, and once more the tool that God uses to sanctify His own. Unfortunately, as has been previously discussed, many Christians today are biblically/theologically ignorant.

This can be attributed to at least three factors: confusion, carnality and the contemporary church.

Confusion

While the Bible makes it clear that spiritual growth results from a rigorous study of God's Word not all Christians are aware of this. New converts in particular need to be taught "to desire the pure milk of the Word" (I Pet. 2:2) in order that they might grow. They need to understand the importance of reading the Word, studying the Word, meditating on the Word, even memorizing the Word. Henry Holloman observes,

The Bible teaches by command and by personal examples that we should memorize Scripture. God commanded Israel to 'impress these words of mine on your heart and on your soul' (Deut. 11:18). The Psalmist said that he memorized the Word to prevent sin in his life: 'Thy word I have treasured in my heart, that I may not sin against Thee.' (Psalm 119:11). Jesus used memorized Scripture to resist Satan's temptations in the wilderness (Luke 4:1-12). He did not respond to the approach of Satan by saying, 'Uh-oh, here comes the devil; I'd better start a crash Bible memory program'. Having already stored God's Word in His heart, Jesus effectively employed the Word as the sword of the Spirit to vanquish His archenemy (Eph. 6:17).²⁶

While some Christians are unaware that they need to study God's Word others have divorced themselves from this practice believing that there are alternative routes to spirituality.²⁷ For example, a number of Christians today engage in what is called contemplative prayer which is nothing other than a disguised form of eastern mysticism

²⁶ Holloman, 124-125.

²⁷ For a thorough and penetrating analysis of the influence of modernity upon contemporary evangelical thought and practice see Wells.

made palatable for the contemporary church. Concerning this approach, T. A. McMahon writes:

Let's begin with the term 'contemplative', which is the prevalent name for the movement. Whereas contemplation normally means to think about something intently or to study it carefully, practitioners of the various contemplative methods do the opposite. The movement's goal is to get people beyond thinking and understanding and into the realm of experiencing. Adherents are taught that while reason has some value, truly knowing God can only come through experiencing Him. This approach is, at best, a corruption of what the Bible says both about reason and how a believer's personal relationship with Jesus Christ is developed. At worst the contemplative exercises lead to the false eastern mystical belief that man can achieve liberal union with God, i.e. be absorbed into Him or It. *Lectio Divina* (or 'holy reading') is one of the basic exercises of these disciplines. A phrase or single word is chosen from the Bible. However, rather than aiding understanding through one's dwelling on it's plain meaning the word or words become mediumistic devices for hearing directly from God. The word or phrase is then "mediated upon" (*meditatio*) by being slowly repeated again and again in the fashion of a mantra (Jesus condemns as heathen 'vain repetitions' in prayer [Matt. 6:7]). It is then prayed (*oratio*) as an incantation, thereby allegedly healing painful thoughts or emotions. Finally the repeated word is used to help clear one's thoughts (*contemplatio*) supposedly making one an open receptacle for personally hearing God's voice.²⁸

The confusion continues with some believers who actually equate doctrinal ignorance with spirituality. They believe that too much study, instead of aiding, actually hinders one's devotion to the Lord. Consequently, they refuse to involve themselves in any serious biblical investigation while inevitably remaining in a state of spiritual infancy.²⁹ For these individuals, the rebuke of the author of Hebrews is needed, "For

²⁸ T.A. McMahon, "Please Contemplate This," *The Berean Call* (March 2000).

²⁹ Os Guinness (*Fit Bodies Fat Minds* [Grand Rapids, MI: Baker, 1994], 38.) lists Dwight L. Moody, Sam Jones and Billy Sunday as examples of this type of thinking. Billy Sunday used to boast that he did not "know any more about theology than a jack-rabbit knew about ping-pong."

though by this time you ought to be teachers you need someone to teach you again the first principles of the oracles of God and you have come to need milk and not solid food”(Heb. 5:12).

Carnality

In addition to confusion, doctrinal ignorance in the church also results from carnality (sinfulness in the life of a believer, Gal 5:17). Spiritual growth requires effort (2 Tim. 2:15) and not a few Christians who are plagued by the sin of laziness are not willing to exercise the required effort. Besides laziness, there are other sins of the flesh³⁰ that inhibit a proper study of God’s Word and that keep God’s people in a state of spiritual immaturity. This is why the apostle Peter admonishes his readers to lay aside “all malice, all deceit, hypocrisy, envy; and all evil speaking, as a necessary prerequisite for desiring “pure milk of the Word”. Wayne Grudem writes, “the connection Peter intended is probably best preserved by the NASB: ‘Therefore putting aside (v. 1) . . . long for the pure milk (v. 2).’ Peter implies that ‘putting away’ unloving practices (v. 1) is necessary for spiritual growth (v. 2) for the two verses are part of one long command. Someone who is practicing ‘deceit’ or ‘envy’ or ‘slander’ will not be able to truly long for ‘pure spiritual milk.’”³¹ To summarize Peter’s words, “This book will keep you from sin and sin will keep you from this book.” It must be noted that while carnality can

³⁰ Paul lists a number of these in Gal. 5:19-21 in contrast to the fruits of the Spirit which are enumerated later on in that same chapter.

³¹ Wayne Grudem, *I Peter* (Grand Rapids, MI: Eerdmans Publishing Company, 1988), 94. Other English Bible versions besides the NASB preserve the important connection between the first two verses of I Peter chapter 2.

interfere with the study of God's Word, every believer, to some degree, is carnal,³² which is why the study of God's Word is so important.

The Contemporary Church

The priority that many churches today are giving to the evangelization of the lost in contrast to the building up of the body of Christ is also a significant component to theological ignorance in the church. This is not in any way to suggest that churches are not to be concerned about and committed to evangelism but that the primary purpose of the gathered community is the edification of the saints (Eph. 4:11-12).³³ This is where some churches in the seeker sensitive movement³⁴ which is so prevalent in contemporary evangelicalism fall short. Darrell Schultz writes:

Having pursued for two and a half years a fairly radical version of the Willow Creek 'seeker sensitive' ministry model, I have made a few observations on the dynamics concluding that a few 'water weeds' lurk below the surface of 'Willow Creek' which can threaten the unwary swimmer.

For the majority of churches, the primary center of action for the local body is the Sunday morning service. In other words, if God's people do not 'get it' at 11 am. they do not get it. The Willow Creek model takes this central event and changes it to an outreach service to which you can invite the uninitiated and present a 'culturally relevant'

³² i.e. no Christian has yet arrived at a state of sinless perfection (1 John 3:2,3).

³³ Gene Getz (*Sharpening the Focus of the Church* [Chicago, IL: Moody Press, 1974], 22) writes, "The church exists to carry out two functions evangelism (to make disciples) and edification (to teach them). These two functions in turn answer two questions: First, why does the church exist in the world? And second, why does the church exist as a gathered community?"

³⁴ Elmer Towns (*Evangelism and Church Growth A Practical Encyclopedia* [Ventura, CA: Regal, 1995], 349-350) makes a distinction between a seeker driven church service and a seeker sensitive church service. However both kinds of churches can be guilty of promoting theological illiteracy.

exposure to Christianity at an introductory level. The benefit is that a select group of people do occasionally bring their friends to church to hear about Christ in a language they can understand. The challenge is that the people with a heart to bring friends are often the same people who thrive on worship and deeper teaching. The faithful people hungry for more, may eventually go to another church to find it unless the preacher can deliver introductory level messages which are ‘simply profound’ . . . However we slice the pie, God’s people need to hear what God says. . .³⁵

Churches that are implementing the Willow Creek model of ministry or even a derivative form of it need to give ear to Shultz’s and others’ concerns and to carefully evaluate whether, in fact, their congregation members are being adequately nourished.

The Divide Between Preaching and Teaching

Even those churches that are not following the Willow Creek paradigm need to question whether or not their congregants are being properly fed. This is even true in churches where there is a steady diet of expository preaching but where a clear distinction is made between preaching and teaching. R.C. Sproul is one who in fact differentiates between the two. He writes “I make a distinction between preaching—which involves exhortation, exposition, admonition, encouragement and comfort—and teaching, which involves the transfer of information and instruction in various things of content. There is a difference between teaching and preaching and I have both of those enterprises in my life.”³⁶

³⁵ Darrell Schultz, “Second Thoughts on Swimming in ‘Willow Creek,’” *Christian Week* 7 no. 13 (Oct 1993).

³⁶ R.C. Sproul, “The Teaching Preacher,” in *Feed My Sheep* ed. Don Kistler, (Morgan, PA: Soli Deo Gloria, 2002), 133.

While Sproul involves himself in both teaching and preaching he further insists, “It is the feeding of the sheep according to Luther, that is the number one task of the ministry. And that feeding comes, principally, through teaching.”³⁷ It must be noted that some churches have done an excellent job in combining their teaching and preaching ministries so that the members of the church, through the weekly messages are not just exhorted and encouraged but gradually and systematically built up in the great truths of the Christian faith (Acts 20:32).³⁸ Apologist J.P. Moreland contends that the goal of a sermon should be to accomplish both purposes:

We must overhaul our understanding of the sermon along with our evaluation of what counts as a good one. The filling station approach (people come each week to get filled up until next week) is itself running out of gas. Yet we persist in viewing the sermon as a popular message that ought to be grasped easily by all who attend and evaluated solely on the basis of its pleurability, entertainment value, and practical orientation. Unfortunately, twenty years of exposure to these types of messages result in a congregation filled with people who have learned very little about their religion and who are inappropriately dependant upon someone else to tell them what to believe each week.

I do not dispute that sermons should be interesting and of practical value. But when most people say they want a sermon to be practical, I don’t think they really mean how-tos and religious formulas as opposed to reasoned sermons that argue a case and actually cause people to learn something new. After all, most practicing Christians sense deep in their hearts that they know far too little about their faith and are embarrassed about it. They want to be stretched to learn something regularly and cumulatively over the years by the sermons they hear. What people really want when they say they desire practical sermons is this: They want passion and deep commitment to come through the message instead of a talk that sounds like it was hurriedly put together the day before.³⁹

³⁷Ibid., 133.

³⁸ Of course, all good preaching does and should involve at least some teaching.

³⁹ J.P. Moreland, *Love Your God With All Your Mind* (Colorado Springs, CO: Nav Press, 1974), 192-193. Moreland (193) has a number of interesting

Many churches would do well to heed Moreland's advice and to improve the teaching content of their preaching ministry or at the very least find another avenue through which they may sufficiently instruct their people.

The Importance of Apologetics

The study of apologetics must also form a major component of a lay institute's curriculum. This necessitates a word about its importance. Apologetics has nothing to do with apologizing for the faith. Christianity needs no apology. On the contrary, apologetics deals with the defense of the faith (*defensei fidei*). More specifically, it deals with the historical, factual, verifiable and reasoned defense of the Christian faith, over against the multiplicity of alternative philosophical and religious options. As Sproul, Gerstner and Lindsley have written, "It explains why Christians are Christians and why non-Christians should be Christians. If theology is the queen of the sciences apologetics is her handmaid. It introduces people to the queen and demonstrates her majesty."⁴⁰

Historically, believers acknowledged the importance of apologetics. In fact, apologetics, along with dogmatics (which deals with the content of faith) and ethics (which deals with Christianity's practical implications) were considered to be the three essential components to theological understanding.

Unfortunately today, in some quarters at least, this is no longer the case. The study of dogmatics and ethics have taken overwhelming precedence over the study of

recommendations to help improve the quality of sermons in churches including the idea that before a sermon series begins, ". . . a book or commentary should be selected, order forms passed out and copies sold the week before the series begins. Reading assignments could be given each week during the series."

⁴⁰ Sproul, Gerstner and Lindsley, 16.

apologetics. The absolute necessity of equipping people, so that they might in turn present to the world compelling reasons for Christianity's truth claims has become less of a priority. This fact has been clearly reflected in the curriculum of some prominent evangelical seminaries. John Warwick Montgomery writes, "Today however, there is not a theological seminary in the world (to my knowledge) that gives the same stress to Apologetics as it does to Dogmatics or Ethics—unless one thinks of certain liberal schools of theology where the three fields are equalized by placing no significant stress on any of them."⁴¹

The demise of evangelical apologetics⁴² has come about at a very crucial time in history. Evangelical Christians today live in a "post-Christian era". Every aspect of society has been impacted with secularist thinking and the challenges to orthodox Christianity are quite substantial. A few years ago Francis Schaeffer remarked, "Ours is a post-Christian world in which Christianity, not only in the number of Christians but in cultural emphasis and cultural result, is no longer the consensus or ethos of our society."⁴³

Paralleling the rise of secularism has been the cult explosion with each cult claiming to have cornered the market on truth. This is the arena that evangelicals presently find themselves in and unfortunately most are ill-equipped and unprepared to defend their beliefs. A number of years ago the great Princeton theologian, Robert Dick

⁴¹ John Warwick Montgomery, *Faith Founded on Fact* (Nashville, TN: Thomas Nelson, 1978), ix.

⁴² The author of this thesis would equate evangelical apologetics with evidentialism. It goes beyond the scope of this thesis to deal with the strengths and weaknesses of various apologetic systems.

⁴³ Francis A. Schaeffer, *The Great Evangelical Disaster* (Westchester, IL: Crossway, 1984), 29.

Wilson, recognized the importance of equipping believers so that they could meet the critical challenges of their day. He declared:

What we need in the Church today are more men that are able to follow the critics up to their lair, slaughter them in their den. It makes me sad to hear these old ministers of the gospel and Christians lament all the time about the attacks made here and there upon the Bible, and they never do one thing to train the men to fight their battles for them. I tell you, the day is at hand when the Church, instead of cowering and seeming, as many so-called Christians do, to rejoice in the supposed victories over Bible truth, will demand that anyone who attacks the Bible will produce the evidence.⁴⁴

Again, the Christian faith, unlike other religions in our world is a reasonable faith. It is rooted in objective fact, which is what every believer in Jesus Christ must be able to articulate. We are commanded in I Peter 3:15 to “be always ready to give a defense to everyone who asks you a reason for the hope that is in you with meekness and fear.” We are likewise instructed in Jude 3 to “contend earnestly for the faith which was once for all delivered to the saints.” This is a serious responsibility that must not be taken lightly. Sadly some Christians, when questioned about their religious convictions, can only appeal to their own “personal experience”⁴⁵ which fails to demonstrate the superiority of orthodox Christianity over against every other religious and philosophical alternative. Montgomery again writes,

The twentieth century world, growing steadily smaller as the communication revolution continues, displays a religious pluralism experientially unknown to our grandfathers and remarkably similar to the heterogeneous religious situation in the Roman Empire during the first century. Sects and cults proliferate, philosophies of life, explicit and implicit, vie for our attention, and older previously dormant

⁴⁴ Robert Dick Wilson, in *Moody Bible Institute Monthly* (March 1922): 879-80, quoted in Wilber M. Smith, *Therefore Stand* (New Canaan, CT: Keats, 1981), 499.

⁴⁵ It is like the song says, “You ask me how I know He lives? He lives within my heart.”

religions such as Buddhism and Islam are engaged in vigorous proselytizing. All about us ultimate concerns spring up, each one claiming to be more ultimate, more worthy of our total commitment than the other. In the university world the pluralistic cacophony is louder than perhaps anywhere else: materialism, idealism, pragmatism, communism, hedonism, mysticism, existentialism, and a hundred other options present themselves to the college student in classrooms, bull sessions, student organizations, political rallies, and social activities.

What is the non-Christian to do, when amid this din he hears the Christian message? Are we Christians so naïve as to think that he will automatically, *ex opera operato*, accept Christianity as true and put away world-views contradicting it? And if you call out to him, “Just try Christianity and you will find that it proves itself experientially,” do we really think that he will not at the same time hear precisely the same subjective-pragmatic appeal from numerous other quarters.⁴⁶

In contrast to the subjective approach of many believers today, God’s people must be prepared to share with an unbelieving world objective reasons why Christianity is to be accepted as true. This was certainly the pattern of the New Testament apostles, including the apostle Paul, whose use of apologetic argumentation in the witnessing experience is well documented. Bernard Ramm writes,

The apologetic activity of Paul may be observed in the closing chapters of the book of Acts. He defended himself before the mob in Jerusalem (Acts 22:1 ff) before the Jewish council (Acts 23:1 ff), before Felix (Acts 24:1 ff) and before Festus and Agrippa (Acts 26:1 ff). The apologetic activity carries over into the epistles too. Paul defends his gospel and apostleship in Galatians 1 and 2 and in I Corinthians 9 he answers the accusation (*kategoria*) that he is not an apostle with a defense (apologia) that he is. Returning to this theme in 2 Corinthians 13, he makes another defense (apologia) of his apostleship.⁴⁷

⁴⁶ Montgomery, *Faith Founded Upon Fact*, 38-39.

⁴⁷ Bernard Ramm, *Varieties of Christian Apologetics* (Grand Rapids, MI: Baker Book House, 1962), 12.

The apostle John argued apologetically in order to support his message concerning the incarnation of Christ. He says, “We have heard Him, seen Him, looked upon Him and touched Him” (I John 1:1).

The apostle Peter presents an objective defense of his message as well. He writes, “For we did not follow cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ but were eyewitnesses of His majesty” (2 Peter 1:16).

Living today in a world of religious pluralism, men are desperately seeking for meaning in their lives. In doing so they are often reflecting on a variety of religious options available to them. Christians have the answers to the ultimate questions in life. However, they need to be able to defend their positions against the challenges of secular philosophy and religious cultism, etc. and consistent with the example of the apostles, demonstrate to the world the overwhelming evidence in support of Christian truth. This is not easy. Yet, these are responsibilities that must not be shirked. In fact, they must be considered basic to Christian living.

In addition to equipping God’s people theologically and apologetically, it is also maintained that lay institutes must be informing individuals about the latest theological trends and debates while simultaneously preparing them to defend against contemporary attacks. Just a few of today’s most pressing issues which need to be addressed are the following.

Roman Catholic and Evangelical Ecumenism and the ECT

In the spring of 1994 a document was published entitled “Evangelicals and Catholics Together: The Christian Mission in the Third Millennium.”⁴⁸ This 26-page document, which has stimulated heated debate within evangelicalism, was the result of a cooperative effort between leading Protestant and Catholic theologians.

This celebrated statement was produced first of all in order to affirm “perceived” doctrinal unity. Although the signers of the ECT acknowledge some divergence between Catholicism and Evangelicalism in the areas of doctrine, worship, practice and piety: they insist this does not negate nor should it overshadow the important areas of agreement. The ECT statement reads in part,

All who accept Christ as Lord and Savior are brothers and sisters in Christ. Evangelicals and Catholics are brothers and sisters in Christ. We have not chosen one another, just as we have not chosen Christ. He has chosen us and He has chosen us to be His together (John 15). However imperfect our communion with one another, however deep, our disagreements with one another, we recognize that there is but one church of Christ. There is one church because there is one Christ and the church is His body. However difficult the way we recognize that we are called by God to a full realization of our unity in the body of Christ.⁴⁹

A second purpose of the ECT was to encourage political collaboration. The signers of ECT are justifiably concerned about society’s moral erosion. They clearly recognize that our culture is becoming increasingly relativistic. Consequently, they believe that the church of Jesus Christ must not only proclaim the good news of the gospel, it must contend for truth in the social arena.

⁴⁸ Also known as the ECT.

⁴⁹ “Evangelicals and Catholics Together: The Christian Mission in the Third Millennium,” *First Things* 43 (May 1994): 16.

A third purpose of the ECT was to discourage cross evangelization. Since the drafters of the ECT suggest that the differences between Protestants and Catholics are largely stylistic, it follows that it is not only unnecessary but an utter waste of time for a Protestant to seek the conversion of a Catholic and vice-versa.

Unfortunately, the ECT statement has been applauded not just by a number of Catholics but by a large number of Evangelicals as well.⁵⁰ However, God's people need to be alerted to the dangerous and disturbing nature of this document. They first need to be informed about the fact that there is no ESSENTIAL doctrinal unity between Catholicism and Evangelicalism. This of course is not to say that there is no doctrinal harmony whatsoever. However, when it comes to justification by faith alone, what Luther (the great Reformer) called "the article upon which the church stands or falls" (*articulus stantis et cadentis ecclesiae*) there is harsh disagreement.

Traditional Catholic dogma vehemently rejects that one is justified (or saved), solely on the basis of the righteousness of Christ, which is imputed to a lost sinner by faith alone (*Sola Fide*). In fact, at the historic Council of Trent (1545-1563), Rome pronounced an anathema on anyone who subscribed to this doctrine. "If anyone says that the justice received is not preserved and also not increased through good works, but that those works are merely the fruits and signs of justification obtained, but not the cause of its increase let him be anathema."⁵¹

⁵⁰ See R.C. Sproul, *Faith Alone* (Grand Rapids, MI: Baker Book House, 1995), 186.

⁵¹ James R. White, *The Roman Catholic Controversy* (Minneapolis, MN: Bethany House, 1996), 137.

Rome would never deny that faith is necessary for salvation, only that faith ALONE is necessary for salvation. This is not a minor doctrinal point which allows for a variation of opinion. This doctrine was the whole basis for the Protestant Reformation⁵² and adherence to it is the basis for inclusion within the church of the living God.⁵³

Secondly, Christians NEED to be informed about both the positive and negative aspects of co-belligerence (political cooperation). On the positive side, contending with Catholics for certain social causes can certainly aid in preventing further moral erosion in society, which if not inhibited will prove to be disastrous. “If we do not hang together we most surely will hang separately.” On the negative side, however, standing with Catholics politically can potentially blur in the eyes of some important doctrinal distinctions. Consequently, while believers should cooperate with Catholics in society’s culture wars, they must make sure that in doing so they are not compromising the all important, life giving message of the Gospel. David Wells writes,

If Catholicism is to become more Catholic in the future, which is what I expect under the present pope; then theological differences with evangelicals will become sharper, but our alliances with Catholics against the secular culture can become deeper. I for one am ready for that trade off. Evangelicals have far less to gain from dialogue with Rome than they do in using a common Christian arsenal with

⁵²Theologians make a distinction between the material cause of the Reformation, which was the principle of justification by faith alone and the formal cause which was the principle of *Sola Scriptura*.

⁵³ Flowing from their heretical concept of justification the Catholic Church holds many other errant doctrines which are at variance with orthodox Christianity.

Catholics to protect life and values in the midst of an exceedingly crooked generation.⁵⁴

Finally, God's people need to be encouraged and equipped to reach out evangelistically to the Catholic community. Again, the differences between Catholics and evangelicals are not largely stylistic. On the contrary, they are both significant and substantive. Catholics, even committed Catholics, need to hear not Rome's "evangel" but the Christian "evangel," which is rooted not in church tradition but in God's inerrant Word. For it is only the unadulterated gospel of grace which is able to save their souls.

The Faith Movement

According to Hank Hanegraff, president of the Christian Research Institute, the Faith Movement⁵⁵ poses one of the greatest contemporary threats to Christianity. "The true Christ and the true faith of the Bible are being replaced rapidly with diseased substitutes offered by a group of teachers who belong to what has been labelled the 'Faith Movement'."⁵⁶ Sadly, Hanegraff is right. In recent years, the Faith Movement, which continues to grow, has had an enormous impact upon the body of Christ. Scores of Christians have been seduced by the notion that through the force of faith perpetual health and wealth can be theirs. Actually, the error of Faith teachers goes beyond just the promises of health and wealth. What are being promulgated are blasphemous doctrines

⁵⁴ David Wells, "Catholicism at the Crossroads," *Eternity* (September 1987), 14, quoted in John H. Armstrong, "The Evangelical Moment?" in *Roman Catholicism* ed. John Armstrong (Chicago, IL: Moody Press, 1994), 303.

⁵⁵ Otherwise known as prosperity theology or Word of Faith

⁵⁶ Hank Hanegraff, *Christianity in Crisis* (Eugene, OR: Harvest House, 1993), 11.

concerning God and Christ and the gospel. For example, one prominent Word of Faith teacher by the name of Kenneth Copeland says,

[Most Christians] mistakenly believe that Jesus was able to work wonders, to perform miracles, and to live above sin because He had divine power that we don't have. Thus, they've never really aspired to live like He lived.

They don't realize that when Jesus came to earth, He gave up that advantage, living His life here not as God but as a man. He had no innate supernatural powers. He had no ability to perform miracles until after He was anointed by the Holy Spirit as recorded in Luke 3:22. He ministered as a man anointed by the Holy Spirit.⁵⁷

Perhaps unbeknownst to Copeland his position is merely a revival of the 19th century kenosis theory,⁵⁸ which clearly, as with all of the heretical teachings of the Faith Movement, need to be forcefully addressed.

Biblical Sufficiency and Contemporary Ministry Philosophy

In the mid 1980's, the influential Francis Schaeffer declared that biblical inerrancy was the critical issue of the day. He wrote, "Evangelicals today are facing a watershed concerning the nature of biblical inspiration and authority. . . Within evangelicalism there is a growing number who are modifying their views on the inerrancy of the Bible so that the full authority of Scripture is completely undercut."⁵⁹

Today the battle is along different lines. It devolves about biblical sufficiency. According to the late James Montgomery Boice, ". . . inerrancy is not the most critical

⁵⁷ Kenneth Copeland, *Believers Voice of Victory Magazine* (August 8, 1988): 8, quoted in John F. MacArthur, Jr., *Charismatic Chaos* (Grand Rapids, MI: Zondervan, 1992), 276.

⁵⁸ *Ibid.*, 276.

⁵⁹ Schaeffer, 45.

issue facing the church today. The most serious issue, I believe, is the Bible's sufficiency."⁶⁰ Unfortunately, many evangelicals today seemed to have lost confidence in the power of God's Word and have resorted to other means to accomplish what is necessary. This is clearly reflected in the ministry practices of many churches. Boice again writes,

Evangelicals are not heretics, at least not consciously. If we ask whether the Bible is the authoritative and inerrant Word of God, most will answer affirmatively, at least if the question is asked in traditional ways. Is the Bible God's Word? Of course! All evangelicals know that. Is it authoritative? Yes, that too. Inerrant? Most evangelicals will affirm inerrancy. But many evangelicals have abandoned the Bible all the same simply because they do not think it is adequate for the challenges we face today. They do not think it is sufficient for winning people to Christ in this age, so they turn to felt-need sermons or entertainment or 'signs and wonders' instead. They do not think the Bible is sufficient for achieving Christian growth, so they turn to therapy groups or Christian counseling. They do not think it is sufficient for making God's will known, so they look for external signs or revelations. They do not think it is adequate for changing our society, so they establish evangelical lobby groups in Washington and work to elect "Christian" congressmen, senators, presidents, and other officials. They seek change by power, politics and money."⁶¹

How grateful believers should be for the all sufficient power of the Word of God that alone has the kind of unique dynamism to accomplish exactly what is required. The power of the Bible can be aptly illustrated from the life of W. A. Criswell. Years ago he wrote,

Soon after coming to the pastorate of the First Baptist Church in Dallas, Texas, I made an announcement that I would preach through the Bible. . . . When I made the announcement that I was proposing to preach through the Bible an obvious foreboding fell upon a part of the

⁶⁰ James Montgomery Boice, *Whatever Happened to the Gospel of Grace?* (Wheaton, IL: Crossway Books, 2001), 72.

⁶¹ *Ibid.*, 24.

congregation. They were afraid that the church would be ruined. Some of them felt that no one would come to listen to long passages in the Bible that were not familiar and that had never been discussed or preached on. The whole outlook was one of gloom. The lugubrious prognostication would have made any church dark with the foreboding of inevitable failure. What actually happened, however, was as if heaven came down to attend church with us. As I continued to preach through the Word of God, the congregation continued to grow. . . . To this present hour our people hunger and thirst for the Living Word of the Living God. We fill the spacious auditorium three times every Lord's Day. The congregation is still growing as I continue to preach the Bible. And everything else grows. The teaching ministry of the church through the Sunday School grows. The training ministry through the Training Union grows. The financial program is vastly expanding. The whole life of the congregation is quickened. God seems to bless every part of our endeavor.⁶²

As scores of individuals like Criswell throughout the centuries have witnessed, no other book or nothing else, period, has the capacity to do what the Bible can do, and we can trust will do (Isa. 55:11). Of this, Christians need to be informed.

Other Critical Issues

In addition to the themes identified above, there are a number of other important issues and movements that need to be dealt with like the New Age Movement, which has been called “the fastest growing alternative belief system in the country,”⁶³ Open Theism, Cults and World Religions. Concerning all of these God's people must not only be equipped but also in some cases personally warned consistent with Paul's mandate to the Ephesians elders in Acts 20:29-31, “For I know this, that after my departure savage

⁶² W. A. Criswell, *Why I Preach That the Bible Is Literally True* (Nashville, TN: Broadman and Holman Publishers, 1969), 83.

⁶³ Bob and Gretchen Passantino *Christian Herald* (February 1988): 51, quoted in Russell Chandler, *Understanding the New Age* (Dallas, TX: Word Publishers, 1988), 21.

wolves will come in among you not sparing the flock. Also from among yourselves men will rise up speaking perverse things, to draw away the disciples after themselves. Therefore watch . . .”

Additional Courses

Besides those courses to which lay institutes should give special attention, there are a whole host of additional courses which lay institutes should incorporate. These can and should be both of a doctrinal, as well as of a practical nature. Figure 3 is a list of possible courses from the Church Growth Guide.

Curriculum Material

Connected with course offerings is the important matter of course curriculum or teaching material. Along these lines, there are really only two options one has when it comes to the utilization of teaching material, and that is to create your own or to use what is available. There are advantages and disadvantages to both. One of the advantages to using already prepared material is that it saves a great deal of time and work for the instructor. Some good potential lay teachers may simply not be able to create their own curriculum and requiring them to do so may in fact force them to bow out of a teaching opportunity which would otherwise be beneficial both for them and the students. On the other hand, producing ones own curriculum can provide greater flexibility in the classroom as well as greater familiarity with the subject. Putting together class notes can

Figure 3:

LOCAL CHURCH BIBLE INSTITUTE SUGGESTED 8-WEEK COURSES

CHURCH GROWTH INSTITUTE MATERIALS IDEAL FOR BIBLE INSTITUTE COURSES

[These Materials Are Available from Church Growth Institute]

154 Steps to Revitalize Your Sunday School	How to Reach the Baby Boomer
Children's Ministry	How to Reach Your Friends for Christ
Church Ushers & Greeters	How to Supervise Church Staff and Volunteers
Contemporary Biblical Preaching	Ministry Planning & Goal Setting
Deacon Ministry That Works	Organizing a Campus Ministry
Deacons, Models in Ministry	Outreach Bible Study
Dynamic Youth Ministry	Public Relations for the Local Church
Eight Laws of Leadership	Small Group Ministry
Evangelism Tools for the 90's	Spiritual Factors of Church Growth
Foundational Doctrines of the Faith	Towns on Teacher Training
Gaining Personal Financial Freedom	Team Evangelism
How to Build a Praying Church	Team Leadership
How to Grow a Caring Church	Team Ministry
How to Handle Conflict and Difficult People	Time Management

SUGGESTED TOPICS FOR COURSES

PRACTICAL MINISTRY

Missions and the Local Church	Hospitality Ministry
Being an Effective Worker in the Local Church	Linguistical Ministry
Working With Senior Saints	Family Ministries
Being an Effective Sunday School Teacher	Church Finances
Principles of Effective Leadership	Church Treasurer
Teaching Others	Adult Ministries
Lesson Preparation	Singles Ministries
Audiovisuals	Working with the Physically Handicapped
Outreach Teams	Working with the Mentally Handicapped
Planning and Carrying Out Activities	Church Secretary
Nursery Workers (0-3 years)	Using Publicity in Ministry
Beginners (4-5 years)	The Church Library
Children's Workers (Gr. 1-6)	Computers in Ministry
Children's Church	Tape Ministry
Youth Workers (Gr. 7-12)	Video Ministry
Youth Director	Transportation Ministry
Ushers	Disaster Relief
Deaf Ministry 1,2	Meeting Needs in the Community
Sign Language 1,2,3,4	Understanding & Using Sound Systems
Singing in Signs 1,2	Music Director
Visitation	Word Processing
Discipleship	Desktop Publishing
Ministering with Puppets	Promotions & Contests
Sermon Preparation & Delivery 1,2	Bus Ministry
Helping Hand Ministry	Counseling at the Altar
Preparing for Professional Christian Service	Premarital Counseling
Training Assistants	Marital Counseling
Prison Ministry	

CHRISTIAN LIVING COURSES

Personal Prayer & Bible Study
 Christian Living
 Christian Liberty
 Growing in Grace
 Understanding the Gifts
 Understanding the Ministries
 Maintaining Your Spiritual Edge
 Organizing Your Life
 Personal Ministry to Others
 The Godly Man
 The Godly Woman
 Understanding Men – for Women
 Understanding Women – for Men
 Grandparents
 Courtship & Marriage
 The Christian Home
 Life for Broken Families
 Healing Broken Relationships
 Understanding Children
 Understanding Teenagers
 Parenting & Child Rearing
 Dealing with Substance Abuse
 Dealing with Immorality
 Personal Finances 1,2
 Dealing With Life's Difficult Situations – Death,
 Divorce, Disaster
 Emergency Preparedness

Developing a Will and Estate Plan
 Investing Wisely
 Cross-Cultural Communication
 Helping Senior Citizens – parents, etc.
 Personal Evangelism
 Helping Others Grow in the Lord
 Advanced Discipleship
 Educating Your Children
 Given to Hospitality
 The Christian and Their Community
 The Christian and Government
 Keeping a Balanced World View
 Discernment
 Practical Love
 Provoking Others to Love & Good Works
 Contextualization of Christianity
 Spiritual Warfare
 Dealing with Difficult People
 Church Discipline
 Biblical Separation
 The Christian & Entertainment
 The Christian & Music
 Helping Hurting People
 Dealing with Depression
 Celebrating the Holidays
 Praise & Thanksgiving
 Adjusting Your Attitude

DOCTRINAL COURSES

Biblical Interpretation
 Introduction to Bible Doctrine
 Prayer
 Chronology of the Bible
 Biblical Creationism
 Bible & Science
 Biblical Archeology
 Manners & Customs in the Bible
 Defending the Faith
 How We Got Our Bible
 Inspiration
 Doctrine 1,2,3
 Christ in Other Cultures
 History of Christianity
 History of Missions
 Understanding the Bible
 Bible Exposition
 Word Studies
 Book Studies
 So Great Salvation
 Jesus
 The Holy Spirit
 Our Great God – The Father
 The Angelic Conflict

The Church
 The Return of Christ
 Israel's Place in God's Plan
 Christ in Prophecy
 Prophecy & World Events
 Proverbs for Today
 Psalms for Today 1,2,3
 World Religions
 A Look at the Cults
 The Church of Jesus Christ of the Latter Day Saints
 Greek 1,2,3,4
 Hebrew 1,2,3,4
 Greek Exposition
 Alleged Discrepancies in the Bible
 The Gospels
 The Early Church
 Pastoral Epistles
 Prison Epistles
 John's Epistles
 Peter's Epistle
 The Prophets
 The Kings
 The Law
 Parables

greatly aid in the process of coming to grips with a particular field of knowledge. In fact, there is hardly a more valuable exercise.⁶⁴

Fortunately, there is good pre-designed material available for many courses for those wishing to use it.⁶⁵ Consequently, instructors who are pressed for time and just cannot prepare their own notes are not left without any alternatives. There is certainly nothing wrong with, at times, using pre-prepared material or with, at times, declining to do so or with giving an instructor the opportunity to exercise either option. In fact, in certain circumstances that may be the only way to go. What is important, ultimately, is that the class be a meaningful class.

There is one other issue in relationship to curriculum that needs to be addressed. The material that is used, of whatever sort, needs to be geared to the thinking level of the students in the classroom. This alone may preclude the use of certain resources that are available, either because they are too demanding or because they are not demanding enough.

⁶⁴ For an example of individually designed curriculum, see Appendix B.

⁶⁵ As was already mentioned in chapter two, the ETA has excellent teaching curriculum on a wide variety of subjects. Of course, certain classes that may be offered at an institute may have no pre-designed material, which would require instructors to formulate their own.

Good Finances

A quality lay institute will have its financial house in order. As Larry Maxwell has written, “Finances and the way they are handled, are the downfall of many ministries.”⁶⁶

Cost Factors

Naturally there are costs associated with a theological institute. Of course, how significant the expenses will be will depend upon a number of factors. These are:

1. Facility Costs
2. Administrative Costs
3. Teaching Material Costs
4. Personnel Costs⁶⁷

It is important that schools not be reticent to charge students. The reason for this is that tuition charges can fulfill two ends. First, it can help alleviate overhead expenses and second it can encourage some to take a more serious approach to their studies. As Maxwell says, “Students who pay for a course will often attend more faithfully and will do their work more diligently.”⁶⁸

It is essential that institutes establish a budget prior to becoming operational. This, in reality, is a simple procedure. “You need to determine what you want to do,

⁶⁶ Larry Maxwell, 64

⁶⁷ Ibid. discusses all these in the section of his manual entitled “Finances and Your Bible Institute” (64-72).

⁶⁸ Ibid., 68.

determine what it will cost to do it, determine where the funds will come from.”⁶⁹ Once a budget has been established it is critical that institutes abide by that budget. Larry Maxwell again writes, “One of the most common mistakes is the failure to have and follow a budget. When income and expenses are not regulated by a budget, money will be spent when and where it shouldn’t be. It is too easy to look at the balance in an account and think funds are available rather than to look ahead and see why those funds are accumulating.”⁷⁰ On a final note, budget determination involves evaluating both initial start-up costs as well as ongoing operational expenses.

Affordable Education

Institute education should always be affordable. It should never be financially prohibitive for anyone.⁷¹ In fact, schools should be very accommodating with those individuals who would like to take classes but who cannot afford to pay anything. While it is possible for a well-run dynamic institute to actually generate income and to become financially profitable⁷² that should never become the motivating force behind a lay institute. On the contrary, the motivating force should always be to provide quality

⁶⁹ Ibid., 64

⁷⁰ Ibid.

⁷¹ Ibid., 69, 70.

⁷² This can aid other aspects of a church’s ministry.

affordable teaching and training for God's people consistent with the mandates of Scripture.⁷³

Good Scheduling

A quality lay institute will have good scheduling practices. Flexibility in scheduling for lay institutes is important and is a matter that needs to be thought out very carefully. After all, no matter how great a lay institute may be, it is of no use if people's schedules prohibit them from attending classes. The operative word when it comes to scheduling is accommodativeness. Schools need to be as accommodating to the busy lives of students and potential students as it can be.⁷⁴ There are of course all sorts of times that a school can offer classes.⁷⁵ They can offer them during one or more evenings

⁷³ Tuition fees (in U.S. dollars) for Birmingham Bible Institute are as follows:

1. 1 course - \$75 + \$25 registration = \$100.00
2. 2 courses - \$125 + \$25 registration = \$150.00
3. 3 courses - \$150 + \$25 registration = \$175.00

Normal tuition fees (in U.S. dollars) for New York School of the Bible are:

1. 1 course - \$65.00
2. 2 courses - \$105.00
3. 3 courses - \$145.00
4. 4 courses - \$185.00
5. 5 courses - \$225.00
6. 6 courses - \$265.00

The average cost for a Logos Bible Institute Course is \$50.00

⁷⁴ Logos Bible Institute is one example of a school that manifests great flexibility in scheduling.

⁷⁵ Ibid. (23-25), lists a number of pros and cons for various scheduling options.

during the week. They can offer them on a Saturday. They can even offer the occasional course during the Sunday School hour on a Sunday.⁷⁶ One of the best ways to determine when people are able to attend classes is through a survey sheet.⁷⁷ Though this may be designed in various ways it could ask individuals to check off in order, the three most convenient times for them to participate in a lay institute. The results could then be tallied and courses be scheduled accordingly.

Course Duration

Of course, an important factor in scheduling is course duration. A normal institute class should consist of approximately 10 hours of “in class” time. This is consistent with internationally recognized Continuing Education Unit (CEU) standards.⁷⁸ Obviously, this is not a hard and fast rule. Certain class sessions may require more classroom time resulting from discussion, etc. which students often greatly appreciate, especially if they find the class to be dynamic. However, faculty members when planning their teaching should keep in mind as a loose barometer the 10 hour model. The

⁷⁶ This is especially true in churches where the Sunday School is used as an educational tool. However, as Moreland (195) says, “For many churches, the main purpose of Sunday school class is to unfold, not to educate. A Sunday school class provides a place of contact with a mid-sized group numbering somewhere between the large congregational meeting and the small group. So understood, Sunday school classes require no preparation and little commitment to study on the part of their participants, and, if judged by their effects over several years, they accomplish little by way of actual education.”

⁷⁷ An example of which is found in the ETA literature, *Developing A Dynamic Bible Institute*, Appendix C.

⁷⁸ *Developing A Dynamic Bible Institute*, 9.

delicate balance that needs to be maintained in a lay institute is for each class to be sufficiently challenging without being overwhelming.

Some students would prefer intensive courses consisting of perhaps a two-day instruction session.⁷⁹ Schools should feel at liberty, if necessary, to pursue this option although it is best to space out the classes as much as possible. This gives adequate time for careful reflection and feedback, which is especially important on an institute level. The best route to follow using the “CEU” guidelines would be to have one 50 minute class session each week for 12 consecutive weeks.⁸⁰

Course Cycles

Students should be able to count on the fact that the courses required for them to graduate will be available to take in a timely fashion. They should never have to wait for long periods to avail themselves of the classes they need. For this reason, schools must maintain a regular rotation of classes, both core and elective so that no enrollee will be slowed in finishing their particular program. This obviously necessitates careful planning and even emergency planning⁸¹ which is what lay institutes need to be constantly engaged in. No lay institute should ever be characterized by shoddy or sloppy scheduling practices.

⁷⁹ Many colleges and seminaries have incorporated this kind of format.

⁸⁰ This also is in keeping with the modular approach to education, which students find to be very doable.

⁸¹ In case, for example, a teacher backs out of a teaching responsibility at the last moment.

It is critically important for a lay institute to be as “user-friendly” as possible. Instead of being prohibitive and frustrating, the course schedule should be as inviting and as obliging as it can be. This may mean that instructors may have to inconvenience themselves at times. However, that is something they should be prepared to do. In fact, if they are not, they are not suitable to teach at a lay institute. A passion for truth and a passion for God’s people should so consume them that they are willing if necessary to “knock themselves out” in order that they might be of service to the Lord and to His church. Of course, no lay institute will be able to accommodate everyone’s schedule so that everybody without exception will be able to attend. To think that is simply unrealistic. Every school will, to some degree, have limitations. Yet it must try in the words of the apostle Paul to be “all things to all men” (I Cor. 9:22) so that it might maximize its influence upon the body of Christ.

Recognition/Graduation

One very important aspect of a lay institute program is the acknowledgement of accomplishment. This, of course, can be given on many different levels. For example, in addition to granting diplomas upon completion of a significant program of study, one idea for lay institutes is to give a certificate award upon the passing of each individual course.⁸² However it is done, the key is for an institute to provide as much recognition to students as possible.

While students are working on various courses and towards various diplomas, it is imperative that instructors be exceedingly encouraging. Every instructor should take a

⁸² This is the practice of both the ETA and Birmingham Bible Institute.

personal interest in each of their individual students and should seek to commend them when they can. A personal word of commendation either written or verbal can go a long way in spurring a student forward. Instructors should also become familiar with the particular gifts their students possess and should do what they can to aid in their cultivation. In the final analysis the environment in lay institutes should never be cold and impersonal. Instead of feeling like a number, which is the experience of some in large secular universities, each student should feel very significant and should be given the “personal touch” on a regular basis.

Lay institutes should have regularly scheduled graduation ceremonies where students can publicly receive their diplomas. Well-publicized formal graduation events can serve a number of very important purposes. To begin with, it is a means of ultimate acknowledgement and commendation for students who have had the opportunity to undergo some significant training and who have come to grips with some important truths. Secondly, it can be a means of exposure to the Christian community at large. A graduation ceremony is one vehicle that can be used to advertise to people the fact that an institute does exist in their area, which they also have the opportunity to attend, should they so desire. Thirdly, a graduation ceremony can highlight the serious nature of the institution. Some people may perceive a lay institute to be other than what it is (i.e. to be less than a rigorous program). An intelligent informative interesting graduation ceremony can help put those ideas to rest.

Good Publicity

Finally a quality lay institute will be characterized by good publicity.

Advertisement is absolutely crucial to the ongoing growth of a lay institute and the more exposure a school can receive the better. There are certainly many ways one can advertise and yet unfortunately because of the cost factors often associated with advertising, one has to attempt to discern the most effective means available. The following can all be used to promote an institute.

Church Bulletin

The ministry of a lay institute should continually be before the people of the church to which it belongs. One of the ways to do this is through the weekly bulletin. In each Sunday bulletin, there can be a reminder to pray for the church's institute. In addition, the particular classes can consistently be listed in the weekly calendar of events. Furthermore, for a number of consecutive weeks before the start of each semester there can be a bulletin insert. The one side of this insert can list the upcoming available courses with their instructors and with a brief course description and the other side can tell a little bit about the institute itself. This will be helpful for new people to the church who are not aware of the details of the ministry. This kind of bulletin insert can also be distributed to various area churches who are willing to advertise courses to their congregation.⁸³

⁸³ Churches that feel like they have ownership in a lay institute will be far less reluctant to do this.

Pulpit Announcements

Church leaders must not fail to continually verbalize to their people the ongoing ministry of the church's lay institute. They can do this by first of all praying for the ministry on a continual basis and second of all by reinforcing what is stated in bulletins and bulletin inserts. There is no doubt that a passionate plug from the pastor can do more than just advertise, it can also generate enthusiasm in a congregation for a lay institute ministry. As is so often the case, if the pastor is excited about a particular program so will others. Again, area churches should also be encouraged to make regular announcements about a local lay institute ministry and in doing so to make it very clear to their people that they are supportive of what is taking place.

Testimonials

Another way to advertise is with personal testimonials. Those who have experienced significant growth in their lives through a lay institute and are excited about it should be given an opportunity to share publicly about what their school experience has meant to them. This can be very meaningful for people and can provide just the needed spark for some to get in on the classes. Furthermore these kinds of testimonials can be a real encouragement for those who are toiling away in this sort of ministry in one capacity or another by letting them know that their labor is bearing fruit. Once more, if possible, individuals should take the opportunity to share their testimony with other churches.

Secular Media

In some places, media advertising can be tremendously expensive and may not provide the needed “bang for the buck” that would justify the sort of financial outlay that is required. Nevertheless, that is not always the case and in certain situations particular kinds of media advertising can yield significant fruit. When it comes to the secular media, the newspaper, radio and television advertising are all viable options. Of course, media advertising requires one to give careful attention to positioning. For example, a local newspaper may have a religion section that is well read by members of the Christian community. Conversely it may have a religion section that is essentially ignored by everyone, Christian and non-Christian alike. Consequently although a school may want to advertise in the newspaper it may or may not be wise to do so in the religion section. Perhaps for the sake of enhanced visibility, the entertainment section would be a better option. Whatever form of media advertising is utilized, it is important that the ads placed are characterized by professionalism, which may require sitting down with a creative consultant for some helpful advice.

Brochures

Institutes can design a kind of colorful brochure that can be distributed to local churches as well as to local Christian bookstores. Bookstore owners will sometimes be very receptive to carrying an institute’s brochures especially if they are being asked to supply the course textbooks. Again, when it comes to bulletin design, professionalism is the operative word. Anything of this nature that is distributed must be seen to be

skillfully prepared. Churches should empower their people to keep a number of school brochures handy and to distribute them when the opportunity arises.

Video

People today enjoy watching videos, which is why the video market is so expansive. It would be wise for an institute to capitalize on this. Producing and distributing a video can be an effective and cost efficient means of getting the work of a lay institute across to others. The video need not be exceedingly long. It simply needs to be well laid out, informative and interesting to watch. With this kind of endeavor, it would be best to once again seek the advice of experts in the field. As with brochures, once the video is made they can be disseminated by the members of the church, to parties who would be interested in watching it. Another possibility is to give a few videos to the librarians of the various churches in a given area that can be checked out and viewed as much as is desired.

Web Site

The Internet is a medium that is exploding and that will continue to explode. Many people today are utilizing and exploring the Internet and the numbers just continue to grow. Schools can take advantage of this by creating their own website which is not a costly enterprise. Interested individuals can then be directed there if they would like more information about the school. Since scores of individuals today have expertise when it comes to the computer, one may not have to look far to find congregation members who can help in this area.

Newsletter

Another idea is to begin a monthly or a bimonthly newsletter complete with logo that is sent out to students, prospective students and area churches. This can serve to keep people abreast of the various developments at the school and the various course offerings. A newsletter of this sort could also include one or two short articles dealing with an important theological or contemporary issue. In addition, it could include a commendatory word from a student or former student.

Incentives

Another way to advertise is through the use of incentives. These may be provided for students who are instrumental in signing up another student. This kind of incentive can take various forms. Institutes may wish to offer a reduced tuition rate or a gift certificate. There are all sorts of possibilities. Offering incentives can certainly motivate students to tell others about the school.

Conferences

Interesting conferences dealing with important theological themes can be a great way to promote a lay institute. Conferences have the capacity to draw in a much wider spectrum of the Christian community. During these sorts of gatherings, individuals can be exposed to great speakers as well as the exciting ministry of a lay institute. In these sorts of forums, a well staffed information desk should be a permanent fixture, which can help provide further information for people who would like to know more.

Print Media

Besides brochures and bulletin inserts, there are other forms of print media that can be utilized to advertise a lay institute, which cost next to nothing to produce. Flyers and posters can be placed on the bulletin boards of various churches, on various community bulletin boards and if possible in local establishments (e.g. libraries).

Public Service Announcements

Local radio and television stations may be accustomed to broadcasting free public service announcements. By all means, this advertising avenue should be explored. Local newspapers may be prepared to do the same thing. Simply because advertising is free does not mean it cannot be beneficial. At times, it can serve a useful purpose.

Word of Mouth

The best kind of advertising a lay institute can have is through word of mouth. However, that kind of advertisement will only result from a dynamic institute that people are excited about and that is having an impact. One can be sure that if people are growing in their faith and they are being equipped for Christian service in a significant way, they naturally will be inclined to spread the word.

There is one additional note on advertising that needs to be addressed. No matter how good and creative advertising is, if it is not continually updated it will inevitably

grow stale and become useless. For this reason in order to maintain its freshness it must be continually revised.⁸⁴

⁸⁴ For even more ways to promote an institute see *Developing A Dynamic Bible Institute*, Appendix I.

CHAPTER FOUR

AN ANALYSIS OF THE WINDSOR INSTITUTE FOR THEOLOGICAL STUDIES

Institute Profile

The **Windsor Institute for Theological Studies**¹ is a theological institute, which has been raised up for the specific purpose of equipping and training lay people. It operates in conjunction with the Campbell Baptist Church in Windsor, ON Canada. It began in 1998 largely through the efforts of this thesis' author, who had the opportunity to pioneer the vision of a lay institute and who continues to be committed to the biblical ideal that every Christian be an informed active believer.

In the providence of God, it is fair to say that WITS has been one of the most significant ministries in the 75-year history of the Campbell Baptist Church. It has afforded many believers, some of whom have been identified with the church for a number of years, the kind of important insights to which they had not previously been exposed. It has been extremely gratifying to hear the testimonials of people who have expressed their deep appreciation for the learning opportunities they have been given at WITS. Thus far, in its brief 5 year history, 30 courses have been offered in a variety of

¹ Also known as WITS.

important subjects (see figure 4).² However, in spite of the positive impact the institution has had, it needs definite and substantial improvement in virtually all of the areas stipulated in chapter 3.

Institute Assessment

Faculty

One of the highlights of the WITS institution, at least to a large degree has been its faculty. Fortunately most of the courses at WITS have been taught by exquisite pedagogues whose expertise has assisted immeasurably in the learning experience of students. In fact the high quality of faculty at the school has contributed in some cases to an absolutely “electric atmosphere” in the classroom, which many students continue to gravitate towards. The teacher evaluation forms given to students at the conclusion of each course³ have, for the most part, indicated great satisfaction with the various classes offered. At present the faculty at WITS is comprised of the following degreed individuals:

1. Rev. Bruce Arthur, B.TH.
2. Rev. Jeff Brown, B.T.S.
3. Dr. David Lynn, B.Sc, B.Sc. (Hons), B.Ed., Ed.D.
4. Rev. Donald McKay, B.A., M.A.T.S.
5. Mr. Allen Mickle Jr., B.R.E.

² The numbers indicating the enrollees in each course are somewhat misleading since they do not reflect the enormous amount of audit students the institute has had over the years.

³ See Appendix C

Figure 4 - Courses and Enrollment Figures For WITS 1998-2003

<u>Date</u>	<u>Course Code</u>	<u>Course Name</u>	<u>Enrollment Figures</u>
Fall 1998	AP 102	Avoiding the Deception of the Cults	39
Fall 1998	MN 101	Developing and Understanding Your Spiritual Gifts	30
Winter 1999	BI 106	Romans	20
Winter 1999	ED 101	Developing... Teaching Skills	11
Winter 1999	BI 101	Interpretation of Scripture	26
Spring 1999	TH 101	The Great Doctrines of the Bible	21
Spring 1999	BI 103	Overview of the New Testament	9
Summer 1999	MN 206	Evangelism Practicum	2
Fall 1999	MN 202	Lay Ministry	23
Fall 1999	BI 104	Daniel: Man of God	19
Winter 2000	AP 201	Apologetics	22
Winter 2000	MN 208	Contemporary Issues Affecting the Church	10
Spring 2000	GE 101	Bible Geography and Customs	7
Fall 2000	ED 202	Biblical Preaching	14
Fall 2000	MN 101	Spiritual Gifts	6
Winter 2001	BI 110	Acts	12
Winter 2001	TH 205	Theology of the Church	11
Spring 2001	MN 203	Youth Ministry	4
Fall 2001	BI 101	Interpretation of Scripture	3
Fall 2001	AP 103	Overview of the Major Religions	11
Winter 2002	HI 201	Overview of Church History	9
Winter 2002	TH 101	The Great Doctrines of the Bible	19
Spring 2002	BI 107	Revelation	7
Fall 2002	MN 101	Spiritual Gifts	5
Fall 2002	BI 102	Overview of the Old Testament	9
Fall 2002	AP 104	Roman Catholicism	9
Winter 2003	BI 103	Overview of the New Testament	7
Winter 2003	AP 201	Apologetics	7
Spring 2003	GE 101	Bible Geography and Customs	3
Summer 2003	BI 110	Acts	4

6. Rev. Aaron Rock, B.TH., M.Div.
7. Rev. Wayne Shih, B.A.SC., M.Div., TH.M.
8. Rev. Dr. Steven Todd, B.TH., M.Div., TH.M., D.Min.
9. Mr. James Wood, B.A. (Hons)

Prior to being employed as a faculty member each of the instructors must sign the instructor doctrinal statement⁴ although presently this is not an annual requirement. Admittedly this can create problems since the doctrinal positions of faculty members do have the capacity to change.

Currently there is no instructor application form where potential faculty can list all prior teaching experience and give details concerning their own spiritual devotion and giftedness. Instead much has been merely assumed. Although this has not posed any significant difficulties for the institution thus far, without this kind of teacher check a negative classroom experience may ensue.

While WITS has been serviced by excellent instructors there has been an imbalance in teacher exposure. Almost 13 of the of the courses have been taught by the same individual, the senior pastor of the Campbell Baptist Church.

Administration

The current administration at WITS is weak. The senior pastor of the church and one of the associate pastors, fill the offices of President and Dean respectively. While both possess ability, affability and adaptability their many other responsibilities at the Campbell Baptist Church, including teaching at the institute, preclude either of them from

⁴ See Appendix A

giving the school the type of oversight that is needed. This is unfortunate since again the institute definitely needs improvement in a number of areas. As a result of inadequate administration the scheduling of courses has been restrictive for students, course offerings have been limited⁵, the school has no budgetary guidelines and promotion is poor.⁶ In short, there is no comprehensive long term vision for the institute. The fact that there is no Dean/Director who can give serious attention to all of these administrative details, is at this point WITS' most glaring need. The stress that both the ETA and the Larry Maxwell guide have given to this important area of administration is both needed and helpful. While WITS is in dire need of a Dean/Director who can exercise the ultimate oversight, it does have a Secretary/Registrar who is not only hard working, but also extremely competent. However, while she has fulfilled all the responsibilities that the institute has given to her, she does need to perform some additional tasks that Larry Maxwell stipulates in his guide (i.e. files on each professor etc.)⁷ Fulfilling the role of institute treasurer is the church treasurer who documents both the influx of funds as well as institute expenditures.

Teaching

As was discussed in chapter three, a positive teaching environment at a lay institute is conditioned not just upon quality faculty but upon a number of other important

⁵ At least those of a practical nature.

⁶ All of these areas will be dealt with below.

⁷ Larry Maxwell, 39

factors as well. These include the incorporation of technology, variety in methodology, proper grading procedures, and stimulating and challenging course assignments.

While there has been some utilization of technology within the WITS classroom (i.e. power point, overheads), there has not been sufficient stress in this area on an administrative level. Additionally, little emphasis has been placed upon needed variety in teaching methodologies. Consequently students who participate in WITS are by and large exposed to a lecture kind of format.

On a positive note the distribution of grades at WITS is reflective of the institution's desire to encourage and not discourage learning and has demonstrated instructor sensitivity to students. Thus far, of the 335 grades that have been given out, students have received 204 A's, 92 B's, 16 C's, 18 D's and 5 E's. WITS employs a standard grading scale consistent with the grading scales at many other institutions. It is as follows:

1. A = 90-100% (excellent work)
2. B = 80-89% (good work)
3. C = 70-79% (satisfactory work)
4. D = 60-69% (poor work)
5. E = below 60 % (failing grade)

Course assignments at WITS have included book reports, charts, video projects, and class presentations, although, once more, there has been little discussion concerning the importance of both variety in course assignments and optional course assignments. Furthermore there has been little deliberation concerning an appropriate ratio between "in class" time and "out of class" work.

Curriculum

The Basic Diploma of Theological Studies

The WITS program is committed to providing instruction in those crucial areas which are foundational to Christian life and witness. For this reason, in order to earn a basic diploma of theological studies,⁸ one must pass an introductory theology course.⁹ In this course, all of the important areas of theology are dealt with in some depth. Just some of the truths discussed in this class, which “feed the soul”, are delineated below:

Introductory theology course

Why theology is a must for me! This course begins with a class on the importance of theology. Unfortunately, in spite of the fact that in the New Testament there is a continual emphasis upon doctrine¹⁰ for many believers theology or doctrine is a dirty word. Some almost have the idea that doctrine is something for ivory tower theologians to waste their time thinking about. However, the critical importance of theology (which deals with biblical truth in relationship to the Triune Godhead) must never be underestimated by God’s people. After all, without some theological insight not only is sanctification an impossibility but even salvation.¹¹ Sadly, with all the conflicting perspectives out there today, certain believers also have the idea that theological certainly

⁸ Or the DTS.

⁹ This course is called “The Great Doctrines of the Bible”.

¹⁰ This was discussed in chapter 1 of this thesis.

¹¹ This is not to say that being an expert in theology is a prerequisite for salvation but only that some theological comprehension is required in order to be saved (i.e. a knowledge about the nature of man and the person of Christ).

is impossible to ascertain. They do not realize that the existence of poor theology does not rule out the possibility for proper theology. They need to know that God has given to believers His Word so that they might know truth (2 Pet. 3:18) or so that they in fact might be theologians. They further need to know that poor theology results from certain correctable factors like:

1. Poor hermeneutics
2. Lethargy (2 Tim. 2:15)

Of course, even with correct hermeneutics and diligent study, there is the possibility for theological disagreement between believers in certain non-essential areas,¹² in which those who know the Lord can agree to disagree.

Theology proper: The doctrine of God. It is sometimes asserted that Theology Proper is the ontological starting point for the whole theological enterprise which is indeed true. As John Calvin has written, “Nearly all the wisdom we possess, that is to say true and sound wisdom, consists of two parts: the knowledge of God and of ourselves.”¹³ He goes on to say, “Again it is certain that man never achieves a clear knowledge of himself unless he has first looked upon God’s face and then descends from contemplating him to scrutinize himself.”¹⁴ In other words according to Calvin, theology begins with God. In spite of that fact, some Christians who have been saved for years

¹² These can be classified as the *adiaphora* or things indifferent. A great motto for believers to have is “In essentials unity, in nonessentials liberty, in all things charity,”

¹³ John Calvin, *Institutes of the Christian Religion*, vol. 1, ed. John T. McNeil (Philadelphia, PA: Westminster Press, 1960), 35.

¹⁴ *Ibid.*, 37.

still do not know who God is. Fortunately on the basis of God's inspired revelation they can know. While God is one (monotheism), He exists in three blessed persons: Father, Son and Holy Spirit. While seemingly contradictory this concept is in keeping with the law of non-contradiction when God is seen to be one in essence but three in persons. God is not only one in three, He is also infinite in the totality of His glorious attributes, one of which is His sovereignty, which is the one attribute He must have in order for Him to be God. After all God could be unloving and unmerciful and still be God. However, if God is not sovereign then God is not God. The sovereignty of God should be of particular comfort to believers in Jesus Christ because the Bible teaches that He has a plan for us (Rom. 8:28-29) and because He is sovereign, nothing can thwart the fulfillment of that plan. Concerning God's attributes, some Christians have an unbalanced view of God. They emphasize His love to the exclusion of His other important qualities. God is a God of love but He is also, for example, a God of perfect hate and perfect wrath. Fortunately because of the work of Christ on behalf of lost sinners those who know the Lord are immune from that wrath (Rom. 8:1) and can look forward to one day being in God's presence for all eternity where they will experience unprecedented bliss (Psalm 16:11).

Bibliology: The doctrine of the Bible. If the ontological foundation of Christian theology is God, the epistemological foundation is the Scriptures. For this reason it is critical that Christians understand the inspiration and authority of the Bible. As Clark Pinnock has written:

The authority of Scripture is the watershed of theological conviction and as such its importance to a sound methodology is incalculable.

. . . The central problem for theology is its own epistemological base. From what fountainhead does theology acquire the information from which she forms her doctrinal models and tests her hypothesis? What is the principium theologiae which measures and authenticates the subject matter for theology and preaching? No endeavor in theology can begin until some kind of answer is given. The sheer weight of this crucial question has kept, and will continue to keep the debate over biblical authority at the center of the theological arena in our era. All issues pale before this one. It is the continental divide in Christian theology. Everything hangs on our solution to it. . . . If our high regard for Scripture fails, all the ancient controversies and heresies will reappear and receive new life. When the lawful standard is gone all is permitted.¹⁵

One of the foundation principles of the Protestant Reformation, which many Christians are unaware of, is **Sola Scriptura** which means that the Bible provides us with both a singular and sufficient source of authority. In other words, the Bible is the exclusive vehicle of divine verbal revelation which we possess today.¹⁶ Consequently it alone has the right to bind our consciences.

The Bible's authority is rooted in the truth of its inspiration. Inspiration does not mean:

1. That the writers of Scripture wrote from a higher plane of natural intelligence (intuition theory).
2. That the writers of Scripture were illuminated in the same way, though to a greater extent, that Christians are illuminated today (illumination theory).
3. That the writers of Scripture were passive stenographers through which God punched out His Word (dictation theory).

In contradistinction to these various notions, inspiration does mean that the words of Scripture were (literally) God breathed (II Tim. 3:16). In actuality the Scriptures are a

¹⁵ Clark H. Pinnock, *Biblical Revelation* (Chicago, IL: Moody Press, 1971), 11.

¹⁶ *Contra* those in Charismatic and Pentecostal circles, etc. who believe in ongoing revelation.

product of confluence, meaning that God, the Holy Spirit (2 Peter 1:21) using the unique personalities of the biblical authors, had recorded precisely what He desired.

Since the Bible is fully inspired (verbal plenary inspiration) it is also completely inerrant and trustworthy, a truth affirmed by the Lord Jesus Christ Himself (Matt. 5:18).

Christology: The doctrine of Christ. It has been said that Christianity is Christ. He is the central figure in all the Word of God, the theme song of every line. A knowledge of His person and work for believers is indispensable for salvation and invigorating for sanctification.

According to council of Chalcedon (451 A.D.), Jesus Christ:

is truly God and truly man of a reasonable [rational] soul and body; consubstantial [co-essential] with the Father according to the Godhead, and consubstantial with us according to the Manhood in all things like unto us without sin; begotten before all ages of the Father according to the Godhead, and in these later days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ; Son, Lord, Only-begotten, to be acknowledged in two natures inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into persons, but one and the same Son, Only-Begotten, the God, the Word, the Lord Jesus Christ.¹⁷

In short, Chalcedon affirmed that Jesus Christ is the theanthropo, 100% man and 100% God.

1. Since Christ was man He was able to be the sinner's substitute (2 Cor. 5:21)

¹⁷ This is a modified version of the Creed of Chalcedon which can be found in John H. Leith, ed., *Creeds of the Churches*, (Louisville, KY: John Knox Press, 1982).

2. Since He was God He was perfect enough (I Pet. 1:18-20) and powerful enough to triumph over sin and death (*Christus Victor*).

Through His incarnation and then subsequent death and resurrection, the redemption of believers has been forever secured.

In addition to being the Redeemer, Christ is also the creator of all things (Col. 1:16) and the sustainer of all things (Heb. 1:3). Today Christ sits as a “Prince and Savior” (Acts 5:31) at God’s own right hand as the believer’s interceder (Heb. 7:25) and one day “the kingdoms of this world” will “become the kingdoms of our Lord and of His Christ and He shall reign forever and ever.” (Rev. 11:15)

Pneumatology: The doctrine of the Holy Spirit. Down throughout history some people have equated the Holy Spirit with an impersonal force (*à la* Star Wars). However, both the characteristics and conduct of the Holy Spirit, which we observe throughout the Bible, demonstrate both His personhood as well as His deity (Luke 1:35; I Cor. 2:10-11; Eph. 4:30; Heb. 9:14). Since the Holy Spirit is God, possessing fully all of the attributes of deity, He along with the Father and the Son are to be equally loved, honoured and obeyed by believers.

The ministry of the Spirit in relationship to believers, though misunderstood by many is extremely significant. Among other things He:

1. Quickens (John 6:63)
2. Baptizes (I Cor. 12:13) – This occurs at the moment of salvation.
3. Sanctifies (Phil. 1:6)
4. Leads (Rom.8:14)
5. Gifts (I Cor. 12:7,11)
6. Empowers (Acts 1:8)

7. Bears witness (Rom. 8:16) and as Luther affirmed “The Holy Spirit is no sceptic”¹⁸
8. Teaches (I John 2:27)
9. Fills (Eph. 5:18)
10. Strengthens (Eph. 3:16)

It is important to remember that through His work in our lives, God’s people are genuinely able to avoid the seductions of the flesh (Gal. 5:16) and to live a victorious Christian experience. It must also be stated that the only mandates we find in reference to the Spirit are the following. Negatively we are not:

1. to quench the Spirit (I Thess. 5:19)
2. to grieve the Spirit (Eph. 4:30)

Positively, however, we are:

1. to walk in the Spirit (Gal. 5:25)
2. to pray in the Spirit (Jude 20)
3. to be filled with the Spirit (Eph. 5:18)¹⁹

Angelology, demonology, Satanology: The doctrines of angels, demons and Satan.

Spirit beings are not mythological figures as some today think. On the contrary the Bible clearly teaches the reality of a personal devil and the reality of angels both good and bad. Unfortunately, the devil and his legion of fallen cohorts (Eph. 6:12) are bent on the believers destruction. Calvin wrote:

We have been forewarned that an enemy relentlessly threatens us, an enemy who is the very embodiment of rash boldness, of military prowess, of crafty wiles, of untiring zeal and haste of every conceivable weapon and of skill in the science of

¹⁸ Sproul, *Essential Truths of the Christian Faith*, 113.

¹⁹ Nowhere are believers commanded to seek the baptism of the Spirit or the slaying of the Spirit.

warfare. We must, then bend our every effort to this goal: that we should not let ourselves be overwhelmed by carelessness or faintheartedness, but on the contrary, with courage rekindled stand our ground in combat.²⁰

Fortunately, in principle at least, the devil's power in every believer in Jesus Christ has been nullified (I John 4:4). He is a defeated foe (Col. 2:15). Practically speaking in order for believers to be successful in their battles with Satan they must avail themselves of the armour of God (Eph. 6:13-17).

Anthropology and hamartiology: The doctrines of man and sin. Although man was originally created in the *Imago Dei* and even in his fallen state still retains a remnant of that image (James 3:9), he has been corrupted by sin. How that took place is recounted for us in Genesis chapter 3. In the Garden of Eden Adam was the federal representative for the entire human race. Consequently, his fall was our fall (Rom. 5:12). The consequences of Adam's sin are staggering. Every individual is born into this world totally depraved which means that every part of his being has been infected with sin²¹.

This includes his:

1. Intellect (Eph. 4:17, 18)
2. Heart (Jer. 17:9)
3. Conscience (I Tim. 4:2)
4. Will (John 5:40)

As a consequence of the fall, man is not well (Pelagius) nor is he merely sick (Arminius) he is dead in trespasses and sins (Eph. 2:1).

²⁰ Calvin, 173.

²¹This is in contrast to radical depravity the meaning of which is that man is as bad as he can be.

Soteriology: The doctrine of salvation. Fortunately, there is a resolution to man's sin problem which is provided through the grace of God alone (***Sola Gratia***). Since man is totally depraved he is unable to contribute in any way to his salvation. It is only through the monergistic work of God and through personal faith in the Lord Jesus (***Sola Fide***) that man can be redeemed (I Cor. 3:6). The dividends of salvation are incredibly rich. Through the electing grace of God and the atoning work of Christ believers are the recipients of:

1. Justification (Rom. 5:1)
2. Redemption (Eph. 1:7)
3. Reconciliation (I Cor. 5:18,19)
4. Adoption (Rom.8: 15)
5. Forgiveness (Rev. 1:5)
6. Eternal life which can never be forfeited (Rom. 8: 38,39)

In reality, through Christ's finished work we have been blessed with "every spiritual blessing" (Eph. 1:3).

Genuine salvation inevitably results in good works (Eph. 2:10). The redeemed will:

1. love the brethren (I John 4:7,8)
2. practice righteousness (I John 3:10)
3. become increasingly sanctified (Phil. 1:6)²²

Ecclesiology: The doctrine of the church. The Greek word for church is *ekklesia*, which denotes a called-out assembly. It is used over 100 times in the New Testament. Although at times it refers to the universal church, (Eph. 1:22), most of the time it is used

²² While salvation is monergistic, the Bible teaches that sanctification is synergistic, i.e. a cooperative effort between God and man (Phil. 2:12-13).

with reference to a local assembly of baptized believers (Rom. 16:1, I Cor. 1:2, Col. 4:15). In this sense, the church is a mixed body (Augustine).²³ Historically the marks of a true church were the preaching of the Word, the practice of the ordinances and the exercise of church discipline with which all New Testament churches need to be characterized.

Eschatology: The doctrine of end times. Although there are divergent eschatological perspectives (Amillennialism, Postmillennialism, Premillennialism), all believers can agree that the best is yet ahead for those who know the Lord. Believers can look forward to Christ's return (I Thess. 4:13-18) to our future resurrection and glorification (Rom. 8:30, I Cor. 15:50-57) and to our ultimate reward (I Cor. 9:24-27). The fact that believers will one day be rewarded for their commitment to Christ should motivate them to greater spiritual fidelity. As has often been said, "Only one life twill soon be past only what's done for Christ will last." The future for the unsaved is one of indescribable horror in a place called the lake of fire (Rev. 20:14,15). This too should motivate believers to greater evangelistic zeal.

Introductory apologetics course

For the Basic Diploma program WITS students are also required to pass an introductory course in apologetics.²⁴ This includes the following classes and themes:

²³ Sproul, *Essential Truths of the Christian Faith*, 217.

²⁴ This course is called "Apologetics: Learning to Defend the Faith".

Getting defensive: An introduction to apologetics. The nature of saving faith demands that Christians be engaged in apologetic activity. Theologians speak of true faith being comprised of three elements: *notitia*, *assensus*, and *fiducia* which speak respectively of content, intellectual assent and personal trust. What this indicates is that God does not save an individual apart from his intellect and that reason must precede faith. This is not to say salvation can be achieved through argumentation. Again, ultimately, salvation is the monergistic work of God accomplished exclusively through the power of the Holy Spirit (John 6:63). However, the Spirit does not work within a vacuum but on the basis of compelling evidence. As the great Princeton apologist, B.B. Warfield has said,

It certainly is not in the power of all the demonstrations in the world to make a Christian. Paul may plant and Apollos water; it is God alone who gives the increase. . . . It does not in the least follow that the faith that God gives is an irrational faith, that is, a faith without grounds in right reason. . . . We believe in Christ because it is rational to believe in him not though it be irrational. . . . We are not absurdly arguing that Apologetics has in itself the power to make a man a Christian or to conquer the world for Christ. Only the Spirit of life can communicate life to a dead soul, or can convict the world in respect of sin, and of righteousness, and of judgment. But we are arguing that faith is, in all its exercises alike, a form of conviction, and is, therefore necessarily grounded in evidence.²⁵

The absurdity of atheism: Evidence for the existence of God. Atheists are those who deny the existence of God and instead posit a humanistic or materialistic worldview

²⁵ Benjamin B. Warfield, "Introductory Note," quoted in Francis R. Beattie, *Apologetics*, vol. 1, *Fundamental Apologetics* (Richmond, VA: Presbyterian Committee, 1903), 24-25; in Frederic R. Howe, "The Role of Apologetics and Evangelism," in *Vital Apologetic Issues* ed. Roy B. Zuck, (Grand Rapids, MI: Kregel, 1995), 24.

(Weltanschauung). Atheism and even hard-boiled agnosticism²⁶ however, are self-defeating for in order to assert definitively that God does not exist I myself would have to be God.

There are a number of solid arguments that may be proffered for the existence of God the establishment of which is the first step in the apologetic process. These include the cosmological, teleological and moral arguments. In fact these arguments not only provide us with the probability of God's existence but the proof.

The Ghost writer of the Bible: Evidence for the inspiration and reliability of the Scriptures. The ultimate goal in apologetics is to demonstrate the credibility of the Scriptures, which alone reveals to us God's plan of salvation. This credibility, of course, can be established on numerous grounds, for example through fulfilled prophecy, through the internal consistency which we find in the Bible, and through archaeology, which any objective observer must concede squares with the biblical account. As the renowned Jewish archaeologist Nelson Glueck has said, "It may be stated categorically that no archaeological discovery has ever controverted a biblical reference."²⁷ The integrity of

²⁶ Hard boiled agnostics insist it is impossible to know whether or not God exists in contrast to soft-boiled agnostics who claim they do not know whether knowledge of God is possible. See John Warwick Montgomery, "Is Man His Own God?" in *Christianity for the Tough Minded*, ed. John Warwick Montgomery, (Minneapolis, MN: Bethany House Publishers, 1973), 24.

²⁷ Nelson Glueck, *Rivers In The Desert, History of Negev* (New York, NY: Farrar, Straus, and Cadahy, 1959), 31, quoted in Josh McDowell, *The New Evidence That Demands a Verdict* (Nashville, TN: Thomas Nelson Publishers, 1999), 61.

the Bible is such that throughout the centuries it has resisted every attempt to discredit it.

H. L. Hastings writes:

Infidels for eighteen hundred years have been refuting and overthrowing this book and yet it stands today as solid as a rock. It's circulation increases and it is more loved and cherished and read today than ever before. Infidels, with all their assaults, make about as much impression on this book as a man with a tack hammer would on the Pyramids of Egypt. When the French monarch proposed the persecution of the Christians in his dominion an old statesman and warrior said to him, 'Sire, the Church of God is an anvil that has worn out many hammers.' So the hammers of infidels have been pecking away at this book for ages, but the hammers are worn out, and the anvil still endures. If this book had not been the book of God, men would have destroyed it long ago. Emperors and popes, kings and priests, princes, and rulers have all tried their hand at it; they die and the book still lives.²⁸

Superman or supra-man: Evidence for the deity of Christ. Some 2000 years ago the Lord Jesus asked the most significant question anybody could ever be asked. He said to His disciples, "Who do men say that I the Son of Man am?" His disciples countered, "Some say John the Baptist, some Elijah and others Jeremiah or one of the prophets."²⁹ Consistent with the response of Christ's disciples, throughout the years there have been all sorts of perspectives concerning the person of Jesus. In fact, according to Tom McNichol,

The recent portraits of Jesus that have emerged are remarkably varied; it's difficult to believe that the same person is being described. Authors have cast Jesus as a political revolutionary, a magician, a peasant unwittingly caught up in a social revolution, a charismatic prophet foretelling the end of the world, a 'marginal' Jew who

²⁸ H. L. Hastings quoted in John W. Lea, *The Greatest Book In The World* (Philadelphia, PA: n.p., 1929), 17-18, quoted in McDowell, 11.

²⁹ This dialogue is found in Matthew 16.

challenged the teachings and practices of the religious leaders of his day and a spiritual master who overcame the humblest of origins to proclaim a gospel of love and forgiveness.³⁰

However in spite of these varied perspectives, Christ affirmed both through words as well as through miraculous manifestation that He was, in fact, God in human flesh (*vera homo vera Deus*). In fact, if He was not God then by default He must either be a lunatic or liar.

C.S. Lewis, former professor of literature at Cambridge University writes:

I am trying here to prevent anyone saying the really foolish thing that people often say about Him: 'I'm ready to accept Jesus as a great moral teacher, but I don't accept His claim to be God.' That is the one thing we must not say. A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic—on a level with the man who says he is a poached egg—or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God: or else a madman or something worse. You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come up with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to.³¹

A grave issue: Evidence for the resurrection of Christ. Down throughout the some 2,000 years of church history all kinds of different theories have been concocted to explain away Christ's resurrection which of course is the centrepiece of the Christian

³⁰ Tom McNichol, "The Many Faces of Jesus," *USA WEEKend Magazine*, 18-20 December, 1992, 4.

³¹ C.S. Lewis, *Mere Christianity* (New York, NY: MacMillan Publishing Company, 1960), quoted in McDowell, 157. C. S. Lewis' famous trilemma may be reduced to two propositions. Either Jesus was God or a bad (morally or mentally) man (*Aut Deus aut homo malus*). See Peter Kreeft and Ronald K. Tacelli, *Handbook of Christian Apologetics* (Downers Grove, IL: InterVarsity Press, 1994), 158-161.

faith.(I Cor. 15:14-19) However, none of them upon careful examination are found to hold any water whatsoever. In fact some stretch all limits of credulity.

The flip side of evil: How can a good God allow bad things to happen? The problem of evil is a particularly thorny one for Christians with which believers have perpetually been challenged. The problem may be summarized as follows:

1. If God were all good, He would not allow evil (moral, physical or metaphysical) to exist.
2. If God were all powerful He would fulfill his desires.
3. Evil exists.
4. Therefore we must conclude that God is not all good or not all powerful or both.

Interestingly this problem of evil has been listed as one of the reasons why former Billy Graham associate, Charles Templeton rejected the Christian faith. He writes:

If there is a loving God, why does he permit-much less create-earthquakes, droughts, floods, tornadoes, and other natural disasters which kill thousands of innocent men, women, and children every year? How can a loving, omnipotent God permit—much less create—encephalitis, cerebral palsy—brain cancer, leprosy, Alzheimer’s and other incurable illnesses to afflict million of men, women and children, most of whom are decent people?³²

Another issue related to the problem of evil concerns the ancestry or origin of evil. Since evil cannot possibly originate from a good (perfect) God and since only God has existed from all eternity (I Tim. 6:16), where did it come from? Some theists would suggest that evil did come from God howbeit not directly but indirectly through the abuse

³² Charles Templeton, *Farewell to God* (Toronto, ON: McClelland and Stewart, 1996), 230.

of choice, which God granted to man. This explanation however fails to satisfy. R. C.

Sproul writes:

We hear such statements as “Evil came into the world by man’s free will. Man is the author of sin not God.” Surely that statement squares with the biblical account of the origin of sin. We know that man was created with a free will and that man freely chose to sin. It was not God who committed sin, it was man. The problem still persists however. From where did man ever gain the slightest inclination to sin? If he was created with a desire for sin then a shadow is cast on the integrity of the Creator. If he was created with no desire for sin, then we must ask where that desire came from. . . . Herein lies the problem. Before a person can commit an act of sin he must first have a desire to perform that act. The Bible tells us that evil actions flow from evil desires. But the presence of an evil desire is already sin. We sin because we are sinners. We were born with a sin nature. We are fallen creatures. But Adam and Eve were not created fallen. They had no sin nature. They were good creatures with a free will. Yet they chose to sin. Why? I don’t know. Nor have I found anyone yet who does know.³³

Though somewhat difficult and mysterious, the problem of evil for Christians is anything but insurmountable, the truth of which all believers need to be aware.

No movie magic: The reality of miracles. It is impossible to overestimate the apologetic value of miracles. In fact in the final analysis Christianity’s truth claims hinges on miraculous manifestation. Miracles provide us with ultimate proof that:

1. Jesus is the Son of God. This is why Christ said in John 10:25, “The works that I do in My Father’s name, they bear witness of me.”
2. The apostles are the messengers of God. Paul wrote in 2 Cor. 12:12. “Truly the signs of an apostle were accomplished among you with all perseverance; in signs and wonders and mighty deeds.”
3. The Bible is the Word of God. Its truthfulness ultimately rests upon divinely credentialed messengers. (i.e. Jesus and the apostles).

³³ R.C. Sproul, *Chosen by God* (Wheaton, IL: Tyndale House Publishers, 1986), 29-31.

Unfortunately, people today have attempted to challenge the possibility of miracles on supposed historic, philosophic and scientific grounds. What is lacking however in all of these challenges is an honest appraisal of the evidence.

Weird science: The conflict between science and the Bible. In an ultimate sense there is no antagonism (conflict) between science and the Bible for all truth is God's truth. Since God is both the creator of this world and the author of His Word the two must inevitably be in harmony. The apparent conflict between science and the Bible can be attributed to certain factors that are absolutely divorced from objective reality including the presuppositional biases of certain scientists.

Besides offering a basic diploma of theological studies, WITS also offers an advanced diploma of theological studies.

The Advanced Diploma of Theological Studies

Among other classes, this diploma requires students to complete a course in cults as well as a course in world religions. Topics covered in the course in cults³⁴ include:

1. The Jehovah's Witnesses
2. The Church of Latter Day Saints (Mormonism)
3. The Unification Church (Moonies)
4. Christian Science
5. Seventh Day Adventism (though not all would agree that they are a cult)
6. Scientology
7. The Dramatic Change in "The Worldwide Church of God"

³⁴ This course is called "Avoiding the Deception of the Cults".

Topics covered in the course in world religions³⁵ are as follows:

1. An Introduction to World Religions
2. Hinduism
3. Buddhism
4. Confucianism
5. Taoism
6. Shintoism
7. Islam
8. Judaism
9. Satanism
10. The New Age Movement.

Other courses (elective) in crucial areas that relate specifically to contemporary challenges are also offered by WITS. For instance, there are classes in:

1. Roman Catholicism
2. Islam (Fall 2003)

Curriculum Deficiencies

While WITS does give priority to subjects that are both foundational and critical to Christian life and witness, there are some pressing contemporary doctrinal issues that are not being adequately addressed like The Word of Faith Movement and The Church Growth Movement. On a practical level, WITS has been deficient when it comes to course selections and requirements. Thus far of the 30 classes that have been offered only 5 have been of a practical nature³⁶ and only one practical ministry course is required for the basic diploma and only two for the advanced diploma. Finally, although the

³⁵ This course is called “Truth or Error? An Overview of Major World Religions”.

³⁶ The five are: 1. Evangelism Strategies Practicum, 2. Lay Ministry and Discipleship in the Local Church, 3. Developing your Teaching Skills, 4. Biblical Preaching, 5. Youth Ministry for the New Millennium.

teaching material presented in each of the classes appears to be of a quality sort³⁷ there has been insufficient monitoring and evaluation of curriculum material and no curriculum options presented to faculty.

Finances

On the plus side, WITS has never been a financial drain on its affiliated church (Campbell Baptist) and there are a number of reasons for this. To begin with the school has had an excellent response, in particular from the members of its own congregation. Secondly the overhead factors have been very low. The only major expenses have been in relationship to certain faculty members who have been paid \$500 or \$600 per course for their instruction.³⁸ In spite of very low tuition these factors have actually caused the institute to build up a large financial surplus. Currently the student tuition charges are as follows:

1. Registration Fee (paid once): \$10.00
2. Course Fee: \$30.00 / course
3. Textbook Fee: Varies from course to course.
4. Audit Fee(with notes): \$10.00

On the minus side, WITS has given almost no thought to budgetary considerations. This includes, for example:

1. potentially increasing revenues through the elevation of tuition

³⁷ According to student evaluations.

³⁸ This does not include Campbell pastors who have taken no financial remuneration for their services.

2. how to best utilize the monies generated by the institute (i.e. for various school promotions)

Consequently, the funds that have remained subsequent to the school's limited dispersments have been put to very poor use.³⁹ The following figures represents a sample financial year at WITS.

1.	Monies received (Jan 2000 – Dec 2000)	3501.40
2.	Monies spent (Jan 2000 – Dec 2000)	175.00 - graduation speaker
		500.00 - instructor stipend
	Total	675.00
3.	Balance (Jan 2000 – Dec 2000)	2826.40

Beyond giving inadequate attention to the proper use of financial resources, WITS has absolutely no concrete policies with respect to financial assistance for students who are in need.

Scheduling

For the most part WITS has not manifested proper flexibility in class scheduling since almost all of its courses have been offered on Thursday evenings. The few exceptions to this are listed below.

- | | | | |
|----|-------------|--------|------------------------------------|
| 1. | Summer 1999 | MN 206 | Evangelism Strategies Practicum |
| | | | 6 Tuesdays |
| 2. | Fall 2000 | MN 101 | Understanding your Spiritual Gifts |
| | | | 2 Saturdays |

³⁹ At least as far as advancing the work of the institute is concerned. These monies have been absorbed into the general fund of the church.

- | | | | |
|----|-------------|--------|--|
| 3. | Winter 2001 | TH 205 | Ecclesiology
4 Saturdays |
| 4. | Fall 2001 | BI 101 | Principles for the Interpretation of Scripture
12 Sundays |
| 5. | Fall 2002 | MN 201 | Understanding your Spiritual Gifts
2 Saturdays |
| 6. | Fall 2002 | BI 102 | Overview of Old Testament Books
4 Saturdays |
| 7. | Summer 2003 | BI 111 | Acts: The Life and Times of the Early Church
2 Weekends |

This scheduling format has been prohibitive for some and as of yet WITS has not distributed a survey sheet even to the members of its affiliated church to determine the most convenient time for individuals to attend institute classes. Besides a lack of appropriate sensitivity in the area of scheduling, WITS has also not maintained a regular rotation of courses⁴⁰ and has been negligent in formally graduating students both of which can naturally result in great frustration. The one graduation ceremony that WITS did hold in 2000, though an encouragement to those students who had completed the WITS program of study, was poorly publicized and did not serve the institute well.

At this point WITS only offers two diplomas. It does not furnish individual award certificates to students upon the completion of each course passed. That being the

⁴⁰ These are usually 12 hours in length.

case WITS instructors do attempt to personally encourage and commend students in their academic endeavours at the school.

Publicity

WITS has done a fair job at in-house promotion. Courses are continually being advertised through the various communication avenues of the church (i.e. bulletin, pulpit announcements). What is lacking is sufficient outside exposure. For example there is:

1. very little communication about the institute to other churches.
2. little utilization of the media.⁴¹
3. no monthly or bimonthly newsletter.
4. no WITS-sponsored conferences
5. no production of promotional videos
6. no distribution of printed materials to local establishments.
7. little attention given to the WITS web-site.
8. no testimonials.
9. no incentive program.

In its very early stages WITS used some of these avenues for promotion but has since become sloppy and delinquent in this critical area of advertising.⁴²

⁴¹ The one exception to this is Campbell's weekly half-hour radio program, during which WITS is always advertised.

⁴² The declining enrolment of credit students at the Institute, as reflected in figure 4, can be attributed, at least in part, to insufficient external exposure of the school. In other words, there have not been enough new students coming in who, in order to graduate, need to take various courses for credit.

Recommendations for Improvement to the WITS Program

The dramatic improvements required at WITS requires that the following critical steps be taken. The sooner these changes are implemented the better off the institution will be.

Faculty

WITS faculty must be required to sign the doctrinal statement of the school not just once but on a yearly basis. Prior to being employed at WITS, all potential faculty must fill out the newly designed instructor application form⁴³ in order that administration might better assess their suitability for teaching. Faculty must have their teaching performance reviewed annually in light of student feedback (evaluation forms). Although not an absolute mandate,⁴⁴ WITS would do well to limit the amount of classes one instructor teaches to approximately 20% of the total courses offered. This would give students a broader exposure to the gifts and insights of others.

Administration

WITS must seek out and employ a Dean/Director who can exercise administrative oversight over the institution. This individual must be seen to possess the spiritual gift of

⁴³ See Appendix D.

⁴⁴ Larry Maxwell (37) stresses that it is possible to operate a Bible institute with limited staff.

administration⁴⁵ and should be gifted and experienced when it comes to other areas as well. In particular this person should have awareness when it comes to:

1. theology. This will aid in selecting and critiquing potential faculty.
2. promotion (since advertising is essential to the ongoing development of an institution).
3. budgeting considerations. An understanding of financial matters (formulating and maintaining a budget) is critical.

In addition to giftedness, a Dean/Director must be characterized by affability (i.e. they must be winsome), adaptability, and most importantly, by prayer. The acceptability of any candidate for this position must be determined by the governing elders board of the Campbell Baptist Church based upon resume information, at least three references, an interview process and any personal knowledge of the candidate that the members of the elder board might have.

Once in place a Dean/Director must oversee the institution in a comprehensive way. This involves

1. a mission statement (current statement must be updated).
2. a well thought out program of study (incorporating a larger amount of practical courses).
3. course scheduling (expanding course times based upon feedback from potential students).
4. budgeting considerations (formulating an operating budget).
5. faculty (exploring options and hiring and firing if necessary).

⁴⁵ 1 Corinthians 12:28

6. school catalogue (current edition must be updated).
7. promotional materials (must be produced and distributed).
8. school policies (such as faculty staff meetings, attendance requirements).
9. employing additional administrative personnel (when necessary)
10. advertising (utilizing the many available avenues).
11. curriculum evaluation (prior to courses being taught).

The recommendations of this thesis should be incorporated by the Dean/Director, and his performance should be carefully evaluated by the elders board of Campbell Baptist Church on a semi-annual basis. The Dean/Director should be in place by the first quarter of 2004 and should be willing to serve for minimal remuneration.⁴⁶

The registrar at WITS needs to include in her duties the keeping of files on each professor (courses, curriculum used etc), which as of now she does not do. She also must be responsible for keeping minutes at all institute staff meetings.

WITS' treasurer needs to keep a running financial balance for the school and affirm that spending is in line with the WITS budget.

Teaching

WITS instructors must be encouraged on a regular basis to incorporate into their classrooms a variety of teaching methodologies like object lessons, small group discussions etc. They also must be encouraged to integrate various audio and visual technologies. While it would be inappropriate to require a set number of different

⁴⁶ This could change as the institute grows.

methodologies and technologies for each course⁴⁷ the importance of providing a stimulating learning environment for students must be stressed by the Dean/Director at monthly faculty meetings.

In the same way instructors need to be urged to provide diversity in course assignments⁴⁸ as well as optional course assignments both of which can alleviate boredom, aid in the development of students in several different directions and reduce student intimidation (as was affirmed in chapter three).

Finally the importance of class presentations must be impressed upon the minds of faculty members. As has been previously stated, this can be such a beneficial exercise not only for the presenter, but also for the rest of the students in the class.

The monitoring of course assignments given to students should be done by the Dean/Director through a careful perusal of each instructor's course syllabi prior to the teaching of the course.

Curriculum

WITS must factor into both of its diploma programs a greater number of practical courses⁴⁹ as well as some additional doctrinal courses that relate specifically to certain

⁴⁷ Some flexibility is needed here in relationship to both course material (for example, biblical Greek will necessarily be taught in a different manner than theology) and the gifts of each individual instructor (i.e. some instructors are spell-binding lecturers).

⁴⁸ Normally each course should have both tests and quizzes and at least one doable outside project. A reasonable workload for students is one hour of out of class work for each hour of in class time.

⁴⁹ Like biblical preaching, lay counselling, evangelism. See figure 3 in chapter three.

pressing contemporary issues. This will require WITS to expand the number of courses students are obligated to take in order to graduate from either diploma program, but will better serve to equip the students in accordance with the mission of the school.⁵⁰ More specifically in order that WITS students might have a balanced educational experience 50% of their required courses should be of a practical nature as is reflected in figure 5.

As is evident from figure 5, both of these newly designed programs call for students to pass 16 classes, 8 of which are practically oriented. However, for the advanced diploma one may also specialize in Old Testament, New Testament or theology.⁵¹

In light of these curriculum changes it would be wise for WITS to change the names of their diploma programs to:

1. Diploma of Christian Ministries
2. Advanced Diploma of Christian Ministries⁵²

In addition to offering practical classes, all other courses at WITS should have a practical component to them.⁵³

⁵⁰ The current mission statement reads “The mission of Windsor’s Institute of Theological Studies is to equip the laity for effective service in the context of the local church through instruction in the study of the Bible and through education in the practice of ministry (*Windsor’s Institute of Theological Studies 2001-2003 Catalogue*, 6).

⁵¹ Students who specialize in their advanced diploma program could then potentially go on to teach at the Institute in their area of specialization.

⁵² These actually were the original names of the diploma programs at WITS and with these changes will better reflect the practical training students will receive.

⁵³ i.e. should demonstrate their practical value.

Figure 5 - Changes To WITS Programs

<u>Present Basic Diploma Of Theological Studies</u>	<u>Present Advanced Diploma Of Theological Studies</u>
<p>Required Courses AP 201 Apologetics: Learning To Defend The Faith BI 201 Principles For The Interpretation Of The Bible MN 101 Developing And Understanding Your Spiritual Gifts MN 202 Lay Ministry And Discipleship In The Local Church TH 101 The Great Doctrines Of The Bible</p>	<p>Required Courses AP 102 Avoiding The Deception Of The Cults AP 103 Truth Or Error? An Overview Of Major World Religions BI 102 Overview Of Old Testament Books BI 103 Overview Of New Testament Books ED 202 Biblical Preaching HI 201 His Story! An Overview Of Church History MN 207 Ongoing Ministry Practicum TH 202 Understanding The Theology Of The Church (Ecclesiology)</p>
<p>Elective Courses (Three Of Any Choice)</p>	<p>Elective Courses (Two Of Any Choice)</p>
<u>Proposed Changes To Basic Diploma</u>	<u>Proposed Changes To Advanced Diploma (Specialized Program)</u>
<p>Required Courses AP 201 Apologetics: Learning To Defend The Faith BI 201 Principles For The Interpretation Of The Bible MN 101 Developing And Understanding Your Spiritual Gifts TH 101 The Great Doctrines Of The Bible AP 102 Avoiding The Deception Of The Cults AP 103 Truth Or Error? An Overview Of Major World Religions AP 104 Roman Catholicism AP 105 Understanding Islam MN 202 Lay Ministry and Discipleship in the Local Church</p> <p>Elective Courses (Seven) Practical Ministry</p>	<p>Required Courses TH 202 Contemporary Doctrinal Issues MN 208 Contemporary Issues Affecting The Church</p> <p>Elective Courses (fourteen) Practical Ministry (eight) + Six From Any Other Track Old Testament New Testament Theology General</p>

Beyond practical courses WITS must, consistent with the *modus operandi* of BBI, take seriously the biblical languages, the importance of which was highlighted in a story given by the great New Testament scholar A. T. Robinson:

At the age of sixteen John Brown of Addington, startled a bookseller by asking for a copy of the Greek Testament. He was barefooted and clad in ragged homespun clothes. He was a shepherd boy from the hills of Scotland. 'What would you do with that book?' a professor scornfully asked. 'I'll try to read it,' the lad replied, and proceeded to read off a passage in the Gospel of John. He went off in triumph with the coveted prize but the story spread that he was a wizard and had learned Greek by the black art. He was actually arraigned for witchcraft but in 1746 the elders and deacons at Abernathy gave him a vote of acquittal, although the minister would not sign it. His letter of defense, Sir W. Robertson Nicoll says. (*The British Weekly*, Oct. 3, 1918) 'deserves to be reckoned among the memorable letters of the world'. John Brown became a divinity student and finally professor of divinity. In the chapel of Mansfield College, Oxford, Brown's figure ranks with those of Doddridge, Fry, Chalmers, Vinet, Schleiermacher. He had taught himself Greek while herding his sheep, and he did it without a grammar. Surely young John Brown of Haddington should forever put to shame those theological students and busy pastors who neglect the Greek Testament, though teacher, grammar, lexicon are at their disposal.⁵⁴

Finally, WITS instructors must be apprised by the administration of the availability of pre-designed material that can be accessed from places like the ETA or the Church Growth Institute.

Finances

WITS would do well to increase its tuition rates. This would not be an unreasonable course of action since in comparison to other institutes its class fees are

⁵⁴ A. T. Robertson, *A Grammar of the Greek New Testament In The Light Of Historical Research*, 4th ed., (Broadman, 1934), xix; quoted in William Mounce, *Basics of Biblical Greek* (Grand Rapids, MI: Zondervan, 1993), 5-6.

exceedingly low. Although it would constitute a substantial tuition boost the new required costs should be as follows:

Registration Fee (paid once)	\$10.00
Course Fee	\$55.00
Audit with Notes	\$35.00
Graduation Fee	\$10.00 (added fee)

With this kind of increase, which would not be burdensome for most students, WITS would have greater financial resources for promotion and advertisement.⁵⁵ In fact, since WITS at this point has no facility costs, teaching material costs, or administrative costs, it has the luxury of pouring almost all of the revenue it generates into school promotion, which at this point it needs to do. The only major exceptions to this would be the reimbursements to outside faculty, which WITS has been acclimatized to giving, and a small salary for the new Dean/Director.

In light of the fact that WITS is a ministry it should set aside at least 5% of its revenue in order to aid those who would like to attend the school but who cannot afford to do so. It should also set aside an additional 5% for needed, incidental and unforeseen spending. The following is a projected semester budget for WITS.

Income

Classes offered	4
Total number of students	80
50 percent non-audit	\$2200 revenue

⁵⁵ This will be dealt with later.

50 percent audit (with notes) \$1400 revenue

\$3600 balance

Cost Factors

1 outside instructor \$500.00

Dean/Director salary \$500.00

Scholarship fund \$180.00

Savings \$180.00

Total \$1360.00

Income \$3600.00

Cost Factors \$1360.00

\$2240.00 per semester for promotion⁵⁶

Scheduling

It is incumbent upon WITS to expand the times in which various courses are offered. Prior to this, a survey sheet needs to be distributed to the congregants of the Campbell Baptist Church and to those presently attending the institute to see what class times would be most convenient for them. Along these lines, the scheduling practices of both the New York School of the Bible as well as Logos Bible Institute are very instructive. Probably the best times (in addition to Thursday nights) to offer courses would be on a Saturday morning. This would provide an additional option for those who would like to attend the institute but who find Thursday nights to be prohibitive. A

⁵⁶ These figures can of course change again as the school once more grows.

Saturday option as opposed to, for example, a Sunday option would also not pose a problem for those attending other churches on a Sunday.

WITS must reduce its course duration time from 12 weeks to 10 (in accordance with CEU standards). Should it do this and should it incorporate 4 semesters of regular rotating classes per year instead of three, a student would be able to complete the first diploma program in two years and the second in two years by attending only one day a week (either Thursdays or Saturdays). This would also allow for two six week breaks (one Winter and one Summer) throughout the year. Besides granting to students two diplomas at graduation ceremonies (which need to be regularly scheduled), WITS must begin giving to students award certificates for each course passed.

Publicity

WITS needs to step up its exposure, in particular to the surrounding Christian community, in dramatic fashion. This can be done in the following ways,

1. Production and mailings of institute brochures to all surrounding evangelical churches on an annual basis.
2. Mailings of institute course offerings to area evangelical churches each semester.
3. Greater personal contacts by the pastors of Campbell with the leadership of area evangelical churches through consistent attendance at monthly ministerials.
4. A annual theological conference sponsored by WITS.

5. The production of promotional videos, which can be placed in the hands of current or former students and which can also be distributed to the libraries of area churches.
6. The production of a bimonthly newsletter which can be given to students, prospective students and area churches.
7. The production and strategic placing of promotional literature, for example in Christian bookstores.
8. Monthly testimonials of students or former students at Campbell and other churches (students who attend other churches need to be encouraged to do this by the WITS' administration).
9. Greater utilization of the city newspaper that has a free calendar section as well as public service announcements.
10. A continually updated website.
11. An incentive program.⁵⁷

Additional Amenities

Birmingham Bible Institute has taken the appropriate steps to try and provide a friendly warm inviting atmosphere for each of its students. Like BBI, WITS needs to make available refreshments and perhaps even a small bookstore which will do nothing but aid students and to add to a positive learning environment.

⁵⁷ i.e. current students who bring a new student will receive a 50% tuition discount for that semester.

Survey Results

Recently a survey (see Appendix E) was distributed to six churches in the Essex County Fellowship of Evangelical Baptist Churches in Ontario, Canada, in order to determine the level of biblical and theological insight in these churches and to demonstrate the value of a lay theological institute in developing and equipping God's people.

Important Considerations

Interestingly the survey was distributed to what is believed to be some of the most informed churches in Essex County, all of which affirmed in the majority ongoing exposure to expository preaching.

One of the purposes of the survey was to test the relationship between biblical and Theological insight and the number of years a person had been a Christian. There seemed to be little correspondence. For example, **69%** of the respondents at Walkerville Baptist and **96%** of the respondents at Riverside Baptist had been saved for 10 years or more.

Findings

Concerning basic biblical insights there was not that large of a discrepancy between any of the churches, save for Walkerville and Riverside and between those who had attended the WITS institute and those who had not (see figure 6). The same is true when it came to basic theology. There was a greater discrepancy, however when it came to advanced theology. Those (at Harrow and Campbell only) who had taken at least one

Figure 6 - Survey Results

Church Name	# Of Respondants	Basic Bible (possible 8)	Basic Theology (possible 6)	Advanced Theology (possible 9)
Calvary Baptist Church	23	6.7	5.4	6.5
Campbell Baptist Church (No WITS Class Taken)	30	7.3	5.5	7
Campbell Baptist Church (One Or More WITS Classes Taken)	20	7.1	5.9	8.5
Campbell Baptist Church (Basic Theology Class Taken)	10	7.6	5.9	8.6
Cottam Baptist Church	22	6.9	5.1	6.3
Harrow Baptist Church	50	6.5	5.3	6.1
Harrow Baptist Church (One Or More WITS Classes Taken)	4	7.8	6	7.8
Riverside Baptist Church	52	5.5	4.3	4.3
Walkerville Baptist Church	34	5	4.6	3.7

course at WITS (many of which have a strong theological component to them) scored higher than anyone else on advanced theology except for those who had taken the WITS Basic Theology course. Those people scored the highest (see also figure 7). This affirms that a theological institute can certainly aid in the growth and understanding of God's people.

Conclusion

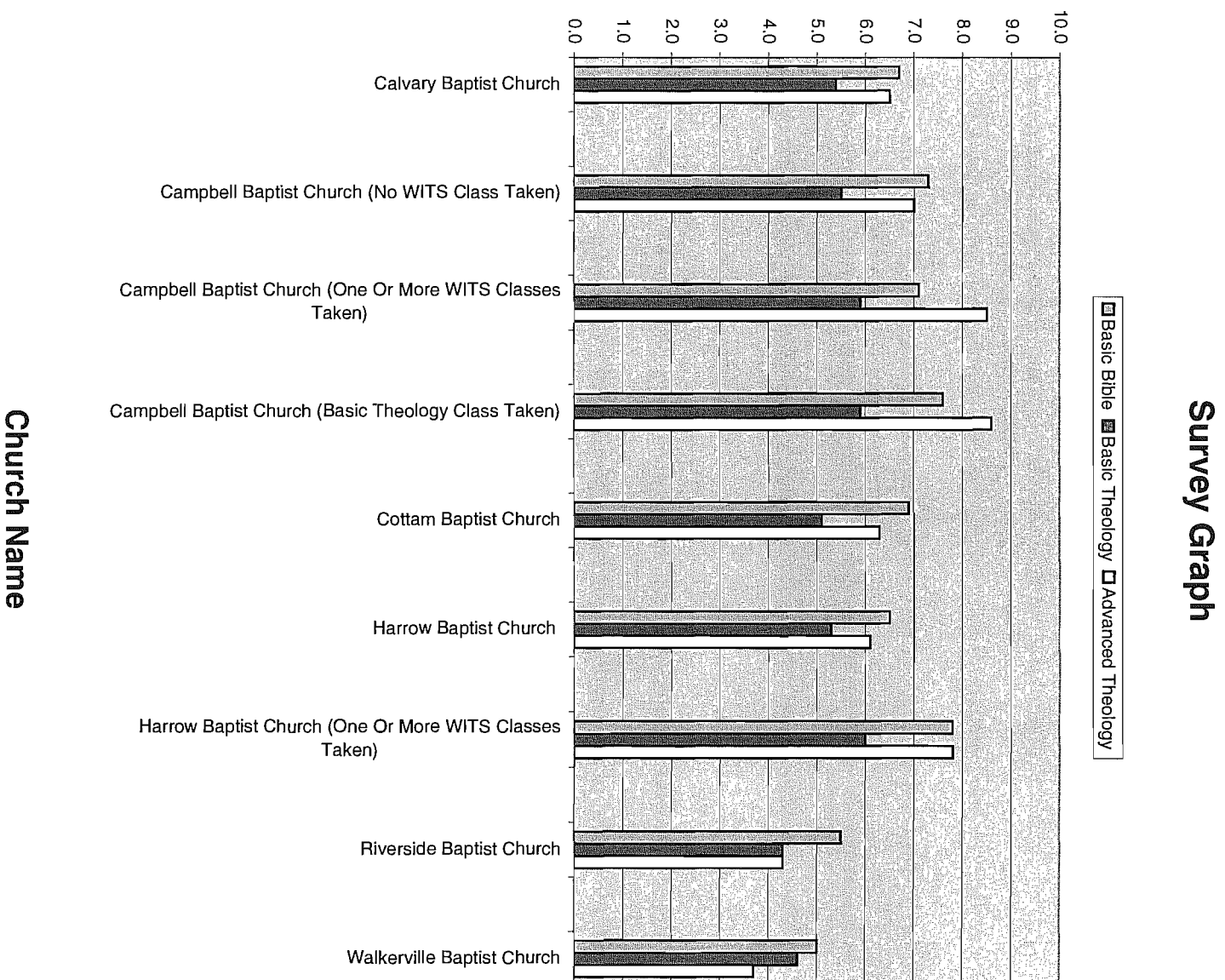
If there ever was a time in which churches should consider utilizing the vehicle of a theological institute as a ministering tool, it is today. Local church institutes have the capacity to both inform and equip God's people in significant fashion and this, without question, is the pressing need of the hour. Sadly, as one surveys the contemporary evangelical scene it becomes patently obvious that the majority of Christians are tremendously deficient in three important areas.

1. They are deficient when it comes to basic doctrinal insights, which inevitably inhibits their spiritual development.
2. They are ill-prepared to meet many contemporary challenges to their faith, which today arise not only from without but from within the evangelical camp.
3. They lack practical ministry training.

As we have contended throughout this thesis, these are critical areas in which every believer, whether they belong to the clergy or the laity, needs to be readied.

Fortunately there are a number of churches today throughout North America who have taken up the challenge and have developed within their walls their own Bible

Figure 7:



institutes. As the testimonies of scores of individuals who have attended these schools attest, the results have been nothing short of life transforming.

For those churches who would like to start a theological institute there are some good helps available that can guide churches in the step-by-step process. Additionally, there is some fine curriculum material that can aid in the teaching experience.

The author of this thesis has been privileged to be intimately involved with the Windsor Institute for Theological Studies for the last five years. This has enabled him to witness the kind of incredible impact a school of this nature can have. It is personally exciting to reflect upon this institution's potential for even greater impact as it seeks to improve in a number of important ways.

To teach and equip God's people is not an option for churches. Rather, it is a mandate that those in local church leadership must continually strive to fulfill. As they do so they can be confident that they will one day be abundantly rewarded for their fidelity to the Lord. As Peter wrote in 1 Peter 5:2,4 "Shepherd the flock of God which is among you serving as overseers... and when the chief Shepherd appears you will receive the crown of glory that does not fade away."

APPENDIX A

Windsor's Institute of Theological Studies

Instructor Doctrinal Agreement

The Bible is the most unique book in the world. Consisting of sixty-six books, it was inspired by God, is without error as originally written, and is the final authority for Christian faith and practice.

There is one God who eternally exists in three persons: Father, Son, and Holy Spirit. All three members of the Godhead are equal in deity, and are to be equally loved, honoured and adored.

Man was created in the image of God to have a dynamic relationship with God. Unfortunately that relationship has been broken because of man's sin. Since all have sinned, humanity at large is under the judgement of God.

Jesus Christ, who is fully God, came into the world in order to restore the severed relationship between God and man. His once-for-all sacrifice paid in full for the sins of humanity. By trusting in Christ alone for salvation, man can again have fellowship with God and the absolute guarantee of heaven.

The Holy Spirit, who is fully God, personally indwells every person who trusts in Jesus Christ for salvation. The Spirit leads us in truth, illumines us to the word of God, and empowers us for Christian living. We believe that some gifts of the Holy Spirit, such as speaking in tongues and miraculous signs, were given for the purpose of establishing the early church, and have since ceased. We believe that these gifts were never meant to be a necessary sign of the presence of the Holy Spirit in a believer's life.

Salvation is a free, unmerited, gift of God's grace. To be saved, one must trust solely in the fact that Jesus Christ, who is fully God and fully man, died for sin and rose again from the dead, thereby securing salvation.

The church is a universal body of born-again believers, finding expression in the local church. The local church is a body of believers who meets together on a regular basis to worship God through preaching and teaching, mutual edification, and the observance of the ordinances.

God has created an uncountable number of spiritual beings known as angels. Satan led a number of angels in revolt against God, and as such, was defeated and cast out of heaven together with a third of the angels. Satan and his demons now exists to deceive humanity and seek to thwart the plans of God, but having been conquered at the cross, will one day suffer an eternity of punishment. The remaining good angels continue to serve as God's ministering spirits.

Jesus Christ will return, at any moment, to rapture all those who are saved, to live with God throughout eternity in unparalleled bliss. Those who are not trusting in Christ for their salvation will be eternally separated from God in hell.

I _____, agree with the above doctrinal statement, without mental reservation, and commit to teaching within the doctrinal parameters of the above stated beliefs.

Signature: _____

Date: _____

APPENDIX B: INDIVIDUALLY DESIGNED CURRICULUM MATERIAL

Page 1

AP 104 Class Session #4
Notes by: Donald B. McKay, B.A., M.A.

No Good News! (The Catholic Gospel)

"If anyone says that the sinner is justified by faith alone, meaning that nothing else is required to cooperate in order to obtain the grace of justification, and that it is not in any way necessary that he be prepared and disposed by the action of his own will, let him be **anathema**."

(The Council of Trent)

"Fundamentalists...conclude from the Bible that Christ actually promised that heaven is theirs in exchange for a remarkably simple act. All they have to do at just one point in their lives, is 'accept Christ as their personal Savior'. Then it is done. They may live exemplary lives thereafter, but living well is not crucial. It does not affect their salvation. No matter what happens later, no matter how evilly they might live the remainder of their days, their salvation is assured."

(Karl Keating. Catholicism and Fundamentalism)

I The Theology of _____ in Roman Catholicism. Both _____ Protestants as well as Catholics would concur that man is a sinner and that sin has _____. However, they _____ when it comes to:

A. The _____ between sins. Romanism makes a distinction between _____ and _____ sin. While mortal sin destroys _____ grace resulting in the death of the _____, venial sin is considered to be far less _____. It _____ the soul's progress yet it does not _____ a person from entering into heaven (like **unconfessed mortal sin**). Although what _____ as a mortal sin in Romanism is difficult to determine with precision, these kinds of sins must meet three _____.

1. The offense must be _____

2. The offense must be _____

3. The offense must be _____

AP 104 Class Session #4

Venial sins are further contrasted with mortal sins in that they are for _____ people **perpetual** evils. "All men who walk this earth commit a least venial and so-called daily sins." (**Vatican II**)

- B. The _____ of depravity. Roman Catholicism has a _____ - _____ view of man. As a result of Adam's _____ man is not dead but merely _____ and can therefore _____ with the grace of God in salvation. "Although it is proper to each individual, original sin does not have the character of personal fault in any of Adam's descendants. It is a deprivation of original holiness and justice, but human nature has not been **totally** corrupted: it is **wounded** in the natural powers proper to it; subject to ignorance, suffering, and the dominion of death; and inclined to sin – an inclination to evil that is called concupiscence." (**Catechism of the Catholic Church**). So while in a limited way affirming _____ Romanism denies the Biblical doctrine of _____:

II The Theology of _____ in Roman Catholicism.

- A. The _____ to salvation. Like other religions, Roman Catholicism has an _____ - _____ gospel. In other words it's salvation message is _____ - _____ albeit not **exclusively** so.
1. The importance of _____. Romanism does consider faith to be an _____ ingredient in the salvation process, at least for _____. "Believing in Jesus Christ and in the One who sent him for our salvation is necessary for obtaining that salvation. 'Since without faith it is impossible to please God and to attain to the fellowship of his sons, therefore without faith no one has ever attained justification, nor will anyone obtain eternal life, but he who endures to the end'." (**Catechism of the Catholic Church**). In the case of _____ faith must precede _____.
 2. The importance of _____. Gods _____ grace is given at _____. By cooperating with it one is able to strive towards _____ (**justification**) through:
 - a) _____ good works.
 - b) _____ in the sacraments (_____) some of which are _____ for salvation.

AP 104 Class Session #4

3. The importance of _____. While _____ and _____ play a role in the salvation process Romanism categorically rejects salvation by _____ **alone** through _____ **alone** in _____ **alone**. On the contrary, in order to escape _____ for sin either in _____ or hell I must:

a) _____ in the grace of God.

b) _____ in the grace of God through the avoidance of _____ sin.

"If anyone says that the justice received is not preserved and also not increased before God through good works, but that those works are merely the fruits and signs of justification obtained, but not the cause of its increase, let him be **anathema**." (The Council of Trent)

4. The importance of _____ etc. (**ie. other helps**). In Romanism indulgences are not merely a thing of the past. They belong to the _____ faith of the Church. An indulgence can remove either _____ or _____ of the temporary punishment resulting from sin for either oneself or for "**departed saints**." In addition to indulgences the Roman Church also recommends almsgiving, prayers and works of penance on behalf of the dead.

B. The _____ of salvation. Unfortunately when it comes to salvation Roman Catholics are _____ of absolute assurance. They can only hope to die in the "**grace of God**" having simultaneously attained _____ and _____ purification.

C. The _____ of salvation. Although _____ Romanism has always insisted that there is no salvation outside of the church (**extra Ecclesiam nulla salus**) the Catholic church today, some would suggest, maintains a different position with respect to this issue. This is seen for example in the declarations of Vatican II concerning _____.

APPENDIX C: TEACHER EVALUATION FORM

W.I.T.S.

Windsor's Institute of Theological Studies

Course Number & Title: _____

Instructor: _____ Date: _____

Comments are welcome in the space below each item. Strongly Disagree Strongly Agree

Value of the Course

I understand the subject matter of this course	1	2	3	4	5	N/A
I found the course intellectually stimulating	1	2	3	4	5	N/A
I saw the value of this course for my life/ministry	1	2	3	4	5	N/A

Organization of the Course

The objectives were clearly defined in the syllabus	1	2	3	4	5	N/A
The required text was appropriate for the course	1	2	3	4	5	N/A
Course requirements assisted in realizing the objectives	1	2	3	4	5	N/A
Material covered in class assisted in realizing the objectives	1	2	3	4	5	N/A

Presentation of the Course

The professor was sensitive to the student's abilities	1	2	3	4	5	N/A
The professor demonstrated a thorough knowledge of the subject matter	1	2	3	4	5	N/A
The professor was available for consultation/assistance	1	2	3	4	5	N/A
The professor seemed well prepared for each class session	1	2	3	4	5	N/A
The professor showed a genuine interest towards students	1	2	3	4	5	N/A
Visuals and handouts used proved helpful	1	2	3	4	5	N/A

Grading of the Course

Overall, the grading of my work seemed fair	1	2	3	4	5	N/A
The professor gave me helpful feedback on my work	1	2	3	4	5	N/A

The professor got my work back to me in a reasonable period of time	1	2	3	4	5	N/A
---	---	---	---	---	---	-----

Rapport & Enthusiasm

The professor welcomed and respected student opinion and was tolerant of student disagreement	1	2	3	4	5	N/A
---	---	---	---	---	---	-----

The professor showed enthusiasm about the subject matter	1	2	3	4	5	N/A
--	---	---	---	---	---	-----

The professor demonstrated effective teaching skills	1	2	3	4	5	N/A
--	---	---	---	---	---	-----

The professor demonstrated spiritual maturity	1	2	3	4	5	N/A
---	---	---	---	---	---	-----

Student Effort and Expectations

I approached this course with a positive attitude	1	2	3	4	5	N/A
---	---	---	---	---	---	-----

My average hours per week of homework in this course were: _____

General Impressions

One or two positive aspects of this course were:

One or two ways to improve this course are:

One or two characteristics I appreciated about the professor were:

Additional comments:

APPENDIX D: INSTRUCTOR APPLICATION FORM**WITS INSTRUCTOR APPLICATION FORM**

NAME: (Mr./ Mrs. / Ms. / Rev / Dr) _____

ADDRESS: _____

POSTAL CODE: _____ PHONE: () _____ AGE: _____

HOME CHURCH: _____

HOW LONG AT PRESENT CHURCH: _____

Describe your conversion experience (use extra sheet if necessary).

Give details concerning your spiritual growth since conversion.

Briefly describe your present devotional life.

List the major Christian service opportunities that you have been involved with since conversion.

Why do you desire to teach?

On what basis do you believe you possess the spiritual gift of teaching?

List all prior teaching experiences (both Christian and secular).

List three character references (names and addresses):

1.

2.

3.

List three people who are familiar with your teaching abilities (names and addresses):

1.

2.

3.

How soon would you be available to teach?

Send application to:

*Windsor's Institute of Theological Studies
1821 Wyandotte St. West.
Windsor, Ontario
N9B 1J4*

ATTN: Registrar

I hereby certify that all information on this form is accurate and complete.

Signature: _____

Date: _____

APPENDIX E: BIBLICAL/THEOLOGICAL SURVEY GIVEN TO ESSEX COUNTY FELLOWSHIP BAPTIST CHURCHES

Questionnaire

Introduction

Thank you so much for taking the time to fill out this questionnaire dealing with a sampling of theological and biblical issues. It will take just a few moments. The results will be integrated into a doctoral dissertation prepared by Donald B. McKay, Senior Pastor Campbell Baptist Church. There is no need to attach your name to this document.

Personal Information

**Please indicate with a check mark if you are a pastor or paid church staff member.

**Please indicate with a check mark if you have had any Bible college or seminary training. _____

**Please indicate with a check mark if you have taken:

Any course at **The Windsor Institute for Theological Studies** at Campbell Baptist Church _____

Have you taken Basic Theology/TH 101? Yes No

**Please indicate the church you now attend: _____ Baptist Church

**I have been a Christian for _____ years.

Personal Opinion

For the three questions directly below, please indicate whether you Strongly Agree (SA), Agree (A), are Undecided (U), Disagree (D), or Strongly Disagree (SD).

1. Evangelical churches should provide their members with in-depth teaching in the area of theology, apologetics (the defense of the faith), etc.

SA A U D SD

2. I would appreciate more indepth teaching in these areas in my own home church.

SA A U D SD

3. At my church we receive a steady diet of expository (verse by verse) preaching.

SA A U D SD

Basic Bible

1. Jesus said to Nicodemus in John 3:7: "You must be:

- a. born again
- b. baptized
- c. I do not know

2. The great love chapter in the New Testament is found in:

- a. Romans 8
- b. I Corinthians 13
- c. John 10
- d. I do not know

3. Jesus declared in John 14:6 "I am the way the truth and the ...":
 - a. friend of sinners
 - b. Lord
 - c. life
 - d. I do not know
4. What New Testament book is known as the epistle of joy?
 - a. Galatians
 - b. Ephesians
 - c. Philippians
 - d. I do not know
5. The great faith chapter is found in:
 - a. I Corinthians 3
 - b. Hebrews 11
 - c. John 8
 - d. I do not know
6. What New Testament disciple denied Christ three times?
 - a. John
 - b. Thomas
 - c. Peter
 - d. I do not know
7. What outstanding New Testament character was saved on the road to Damascus?
 - a. James
 - b. Philip
 - c. Paul
 - d. I do not know
8. "God helps those who help themselves" is located in:
 - a. The New Testament epistles
 - b. The New Testament gospels
 - c. The Old Testament
 - d. Nowhere in the Bible
 - e. Both a & b

Basic Theology

- | | |
|--|--------|
| 1. Theology deals with the study of God. | T or F |
| 2. Christians are monotheists. | T or F |
| 3. Inspiration extends to the very words of Scripture. | T or F |

4. In the incarnation Jesus Christ had both a human and divine nature. T or F
5. To say that God is sovereign means that He is in control of all things. T or F
6. Post death all people will end up in either heaven or hell. T or F

Advanced Theology

1. According to Martin Luther, one of the pivotal figures of the Protestant Reformation, the article upon which the church stands or falls is:
 - a. The doctrine of Biblical inerrancy
 - b. The doctrine of justification by faith alone
 - c. The principle of brotherly love
 - d. I do not know
2. Total depravity means:
 - a. Man is as bad as he can be
 - b. Sin has affected every part of man's being
 - c. I do not know
3. Justification is the act of God in which He:
 - a. Declares a man righteous in His sight
 - b. Makes a man righteous in His sight
 - c. I do not know
4. The Latin expression Sola Scriptura (Scripture alone), one of the slogans of the Reformation means:
 - a. The Bible must take priority over other sources of divine revelation which we possess today.
 - b. The Bible is the exclusive source of divine verbal revelation which we possess today.
 - c. I do not know
5. The Biblical doctrine of the Trinity teaches that God is three in persons yet:
 - a. One in persons
 - b. One in essence
 - c. I do not know
6. According to the Biblical doctrine of election:
 - a. God unconditionally chooses some for salvation
 - b. God chooses those who have chosen Him
 - c. Other
 - d. I do not know
7. The baptism of the Holy Spirit takes place:
 - a. At the moment of salvation
 - b. Subsequent to salvation

- c. I do not know
8. The spiritual growth of believers is:
- a. The inevitable result of salvation
 - b. The desired result of salvation
 - c. I do not know
9. Using the numbers 1, 2, 3, 4, place the following aspects of salvation in the correct order:
- a. Justification _____
 - b. Sanctification _____
 - c. Glorification _____
 - d. Predestination _____
 - e. _____ I do not know

Thank you again for your assistance in this matter.

Soli Deo Gloria,

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VITA

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EDUCATIONAL

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