

ACADEMIC CATALOG



MASTER OF DIVINITY (M.DIV.)

Building up Faithful Men of God
for the Work of the Ministry

WWW.EBTC.ORG/MASTER

TABLE OF CONTENTS

Endorsements	4
About the EBTC Master of Divinity Catalog.	5
Introducing the EBTC Master of Divinity Program	6
Major Characteristics of the EBTC M.Div. Program	9
About the European Bible Training Center (EBTC).	10
EBTC M.Div. Administration Office	12
About The Master's Academy International (TMAI)	13
Partnering Tmai training centers europe.	18
Statement of Faith	20
Academic Administration	28
Advisory Board.	29
Faculty & Adjunct Faculty	30
Admissions	32
Application	37
Enrollment Accessibility & Flexibility	39
General Academic Policies	41
Student Life	52
Financial Information	54
Class Schedule Overview	60
Weekly Schedule Overview	62
Class Descriptions	63
Prerequisite Classes	65
Main Classes	66
Elective Classes	74



**BUILDING UP FAITHFUL
MEN OF GOD FOR THE
WORK OF THE MINISTRY**

ENDORSEMENTS

TMAI Croatia

The Master of Divinity Program offered by the European Bible Training Centre and The Master's Academy International is an excellent opportunity for students wanting to learn the practice and art of the exposition of Scripture as well as the skills and knowledge necessary for pastoral ministry. With a faculty of men who have many years of pastoral, church-planting, and educational experience in Europe, students will gain perspectives and insights that will truly help them communicate the truth of God's Word to a continent where it once spread and thrived in many places. The format of the training combines the best of both worlds - advanced pastoral training with the opportunity to gain experience in serving the local church. *Kristian Brackets, dean of the TMAI Croatia*

TMAI Albania

We at Southeastern Europe Theological Seminary (SETS) in Albania are very grateful to God for the EBTC's partnership in general and for this new M.Div. program in particular. The standard of excellence and commitment to training men around Europe reflected in the design of this program is truly outstanding. There is a dire need to raise up a generation of pastors who will stand for inerrancy and godliness in this very secular and liberal environment. The EBTC's M.Div. degree is timely and strategic to meet this immediate and long-term need. We highly recommend this program! *Astrit Allushi, dean of the TMAI Albania*

TMAI Ukraine

By God's grace, He has raised up the EBTC to train the next generation of biblical expositors and to train them for effective ministry in the local church. The leadership of the EBTC has worked diligently to develop and refine their Master of Divinity program. There is no other conservative training at this level that I know of in Europe. *Greg White, dean of the TMAI Ukraine*

TMAI Italy

The work and ministry of pastoral training on the mission field is a sheer labor of diligence and leadership. It is not the work of one man alone but that of a team of seasoned pastor-trainers with field and missionary experience. It involves diligence and leadership at the local level to train national expositors and to strengthen local churches in a region. A local vision for ministry requires regional training. But the goal is preparation in biblical faithfulness and Gospel proclamation at greater and greater levels of training and influence. This means that training Italian pastors and elders in Italy through ITA is necessary but not sufficient. There must be a European wide labor for more in-depth and advanced pastoral training. It is with this mindset and perspective that I highly recommend the new European seminary spearheaded by the EBTC. It represents the fruit of mature and faithful training from the ground up by leaders who have served consistently and biblically in Europe for many years! This is exactly the place the ITA plans to send its own gifted men. I am very honored and grateful to assist this type of godly ambition. *Johnny Gravino, dean of the TMAI training center Italy*

TMAI Czech Republic

The greatest need of churches in the Czech Republic is for men to be thoroughly trained for pastoral ministry, who will feed, protect, care for, and lead their flock of God. The M.Div. program started by the EBTC in partnership with other Bible training ministries throughout Europe is designed to meet this need. Paul told Timothy, "Pay close attention to yourself and to your teaching" (1 Tim 4:16). The strength of the M.Div. program is its emphasis on character and teaching the students to establish a sound theology and philosophy of ministry that flows out of their exegesis of God's Word. Each semester the student's mentor will assist him in making practical application to local church ministry and help mold the student's preaching and shepherding ministry throughout his studies. This program is truly a first of its kind in Europe and I can't wait to see how the Lord uses it to raise up a new generation of faithful shepherds. *Lance Roberts, dean of the TMAI Czech Republic*

ABOUT THE EBTC MASTER OF DIVINITY CATALOG

Since the European Bible Training Centre was “born” out of the ministry of The Master’s Seminary (TMS), the basis for the M.Div. catalog is the catalog from TMS, with the approval by TMS. TMS has designed a great and extensive catalog about all the graduate degree programs, which was a great help for designing an EBTC M.Div. catalog that meets the standards for an international graduate level Master’s program.

Many sections of the EBTC M.Div. catalog are borrowed out of the TMS catalog, like the “Statement of Faith,” the “Introduction” to the M.Div. program, certain requirements, procedures, and policies. But the primary parts of the EBTC M.Div. catalog, the major characteristics of the EBTC M.Div program, are designed by the EBTC.

It was the goal and passion of the EBTC to create a graduate program that has the dynamic of ministry in Europe in mind, which also includes the dynamic of a bi-vocational Master’s education. This catalog was therefore crafted with a vision to help European pastors and leaders who work part-time or full-time, have a ministry in the church, and at the same time desire to study at a Master’s level. The EBTC M.Div. program will meet the needs of these European pastors and will be a great blessing for each student.

INTRODUCING THE EBTC MASTER OF DIVINITY PROGRAM

EDUCATIONAL PRIORITIES

EBTC offers graduate-level biblical, theological, and professional education designed to equip men for effectiveness in Christian ministry to the universal body of Christ, primarily through the local church. This educational task is accomplished through emphasis on the following:

- Careful instruction in the Scriptures, including the original languages
- The study of various systems of theological thought including exposure to both past and present movements in history and Christian missions with a view to embracing a comprehensive, coherent theology built on Scripture
- A consistent focus upon involvement and accountability within a local church
- Ongoing efforts to challenge each student to develop a biblical philosophy/style of ministry
- The development and improvement of skills for ministry – communication, relationship, leadership, and administrative. The objective is to produce graduates who are recognized as men of God and who are equipped to serve effectively as pastors, missionaries, teachers, evangelists, counselors, and leaders in evangelical ministries around the world (1 Tim. 3:1–7; Tit. 1:5–9).

TRAINING DISTINCTIVES

The EBTC community and curriculum are designed with the following goals and ideals in view:

- Diligence in academics is to be cultivated in an attitude of spiritual devotion
- The essential focus of all study in the EBTC Master of Divinity program is to be biblical, exegetical, theological, expositional, and practical
- Though other viewpoints are given careful consideration, the emphasis is to be positive in building upon the certainties of God's inerrant Word
- Careful attention is to be devoted to the cultivation of Christian character qualities and living skills which are essential for godly living, for leadership in ministry, and for effective involvement in serving others
- Each program of study is to include a significant focus on the development of the appropriate ministry skills which are necessary for effectiveness in the chosen areas of Christian service
- The entire M.Div. program community is to be characterized by the desire for the worship of God, mutual edification, and by an evangelistic and missionary zeal.

PERSONAL OBJECTIVES

The following characteristics portray an alumnus of the EBTC M.Div. Program in terms of the kind of person he should be, what he should know, and what he should be able to do.

Character

He should be a godly man, notable for holiness of conduct in all his relationships (Psalm 1; 15; 1 Timothy 3:1–7; Titus 1:5–9).

He should be caring, generous, wise, discerning, mature, secure, disciplined, accountable, humble, purposeful, empathetic, and teachable.

He should be a loving and responsible husband and father (if married and if blessed by God with children—1 Tim. 3:4–5; Tit. 1:6), and his heart should be moved by the compassion of Christ for others. He should readily acknowledge his own failures and deal honestly and humbly with sin in his own heart (Proverbs 28:13; Matthew 7:1–5).

His service for God should reflect the awesomeness and glory of ministry (2 Corinthians 2:14–6:10) with awareness that God is concerned with attitudes as well as with actions (1 Samuel 15:22–23; 1 Cor. 9:24–27; 1 Peter 5:1–7).

His Christian life should reflect stability and maturity (1 Tim. 3:2, 6–7) as demonstrated by the exercise of good judgment in facing the trials of life and ministry in a contemporary context (1 Tim. 6:11–12; 2 Tim. 2:1–13; 4:1–8).

He should be one who establishes genuine, God-centered relationships with a wide range of people, encouraging and exhorting them according to their need in the mutual pursuit of God (Galatians 6:1–5).

Knowledge

He should have a general comprehension of the entirety of God's written revelation and should have developed a well-formulated theological framework which adequately synthesizes the biblical and historical data. He should have a functional linguistic facility in biblical Hebrew and Greek, and a basic knowledge of the contributions of major Christian leaders, thinkers, and authors throughout church history (Ezra 7:10; 1 Tim. 4:13–16; 2 Tim. 2:2, 14–15; 3:14–17; 4:1–4).

He should have an understanding of the world, of culture, and of human problems, interests, and concerns. He should be able to address contemporary culture with a biblical worldview and confront unbiblical religious and philosophical thought in defending the Christian faith (Colossians 2:8; Tit. 1:9; 1 Jn. 2:15–17). He should know himself, including his strengths, weaknesses, responsibilities, and people skills (Matt. 20:20–28; Acts 6:1–7; Ephesians 4:11–13; 1 Pet. 5:1–3).

Abilities

He should be able to articulate a biblical philosophy of ministry that balances principles of worship, prayer, exposition, edification, evangelism, and discipleship.

He should be able to lead with conviction, teach with authority, and preach with passion. He should be able to use appropriate tools for research, for record-keeping, and for writing. He should be sharpening those skills through the efficient use of research facilities, critical reading of current literature, and other forms of continuing education. He should be able to make decisions, to motivate, to listen, to empathize, to set priorities, and to defend the faith.

He should be able to assess the needs of individuals and apply the Word of God to those needs in various ministry situations such as preaching, teaching, counseling, and witnessing (1 Cor. 2:1–5; 1 Tim. 2:2; 2 Tim. 2:14–15; 4:1–5; Tit. 1:9). He should be able to equip and stimulate people to do the work of ministry (Eph. 4:11–13; 2 Tim. 2:2).

He should know how to lead in church activities, administer church ordinances, and conduct the services and ceremonies of the church in a God-focused manner.

He should be deeply involved in the ministries of evangelism, discipleship, restoration, and edification with conviction and passion. He should have a deep concern for the lost and he should be challenged by the biblical command to proclaim the gospel to the ends of the earth. These concerns should be evidenced in his prayer life, in his evangelistic endeavors, and in his lifestyle. In all his roles, he should model the message he proclaims (1 Tim. 4:12; 2 Tim. 3:10–14; Tit. 2:6–8; 1 Pet. 5:1–3).

EDUCATIONAL PARAMETERS

To *adhere* unswervingly to the founding purpose of training pastors to shepherd and equip Christ's church.

To *keep* the EBTC M.Div. program faithful to its biblical foundations. All biblical content is to be based on God's inerrant Word and developed through the exegetical process. The curriculum must constantly reflect scriptural absolutes to avoid deviation from God's truth.

To *enrich* EBTC leadership. Every member of the EBTC M.Div. faculty fits a fivefold profile in that they are all men of God, men of the Word, men of scholarship, men of Christ's church, and men of compassion.

To *insist* on an educational philosophy that is consistent with Scripture by:

- Majoring on biblical certainty, not doubt or theory
- Striving for spirituality in the M.Div. students, not intellectualism alone
- Preparing men to serve the Lord, not merely to know about the Lord
- Emphasizing a methodical, disciplined approach to studying Scripture rather than using a haphazard approach
- Encouraging excellence and never accepting mediocrity
- Expecting the faculty to be examples, not merely experts
- Stressing the imperative to function in the body of Christ, not merely function as an individual

To *emphasize* the well-articulated goals of the EBTC M.Div. program — both personal and pastoral:

Personal:

- To cultivate a holy, intimate relationship between every student and God
- To produce compassionate men who have gracious relationships with others

Pastoral:

- To study God's Word with precision
- To speak God's message with power
- To serve God's purpose with zeal
- To shepherd God's flock with care
- To fight God's battle with courage

Only by maintaining these personal and pastoral goals will the EBTC M.Div. program build the complete man of God.

MAJOR CHARACTERISTICS OF THE EBTC M.DIV. PROGRAM

The EBTC Master of Divinity program is designed to help international students, mainly from Europe, pursue further studies on a Master's level, after graduation from their TMAI Training Center or a similar Bible training center in their country. For most European students it is not possible to go to the U.S. to pursue further studies on a Master's level because of both the financial and logistical difficulties. Still, European nations need trained men who will proclaim God's Word faithfully with the best theological education possible.

Based on these considerations, the EBTC has designed a truly unique M.Div. program that is not only accessible to European students, but that also has affordable tuition, flexible enrollment, internationally credible Master's level education through TMAI, and intentional mentorship. Built upon the Word of God, this program is devoted to equipping faithful men of God for the work of the ministry.

Here are some of the special characteristics of the EBTC program, which will be explained in detail in this catalog:

- **Accessible** - The EBTC desires to design a Master's program that is fully bi-vocational so that students do not have to move abroad to study, but rather stay in their home country, in their church ministries, and in their jobs and are still able to get an excellent Master's education. The classes will not only be held at the EBTC in Berlin, Germany, but also at the other European TMAI locations in the Czech Republic, Italy, Croatia, and Albania to reduce the student's traveling burden. This will also give each student great insight into the work of the ministry around the world as he interacts with different training centers, builds new relationships, and broadens his view and understanding of the global ministry of the Word. These distinctive keep the program as accessible as possible.
- **Affordable** - Master's studies abroad are expensive and usually include significant costs beyond tuition such as the expense of relocation and the high rates of the housing markets near universities. It was therefore the goal of the EBTC to design a European M.Div. program that keeps tuition as low as possible while at the same time maintaining excellence commensurate with a Master's level education. Tuition charges paid by students of the EBTC M.Div. program cover approximately one half of the normal operating charges. This reduced tuition is equivalent to every student receiving a significant scholarship through TMAI, keeping the program as affordable and accessible as possible.
- **Flexible** - The M.Div. program and its classes are designed as a six-year cycle where applicants are able to enroll into the M.Div. at any time if certain requirements are fulfilled. (more under "Admission" and "Application") This means that whenever a student enrolls into the six-year cycle of the EBTC M.Div. program, this will be his personal starting point. It can be any class of any year of the six-year cycle, so long as certain requirements are fulfilled. The program is flexible in that units can be transferred from other theological institutions, missed classes can be replaced through other online-classes or other theological institutions, independent studies are possible, and much more. Classes are typically less than one week long and are held approximately every two months. The intention of this arrangement is to keep the amount of travel and vacation days to a minimum so that students have the ability to attend every class. To fulfill this goal, the EBTC has developed distance education methods and resources such as live-online classes with real-time lectures and an interactive class setting in addition to traditional online classes with recorded lecture material. That makes this program very flexible for European ministers who have to work a full-time job and minister in their local church.
- **Credible** - The EBTC has designed an M.Div. program that fulfills the international standards for the credit unit system, classes, workload, and professor credentials. The Master of Divinity degree through the EBTC is therefore internationally accepted at partnering seminaries and Bible institutions worldwide. This will help students of the EBTC M.Div. program in transferring units to other theological institutions for any kind of further or continuing studies.
- **Intentional** - One of the highest goals of the EBTC M.Div. program is to mentor each student. In our times, online educational programs or bi-vocational programs often lack intentional interaction and communication with the student. Each student of the EBTC M.Div. program will, therefore, have a mentor who will disciple, lead, supervise, and oversee the student during his study. Mentors will serve as a connecting point between the student and the M.Div. administration to keep the student accountable to put into practice what he learned in class. The goal of the EBTC is not to raise up more academics with head-knowledge, but rather to build up faithful men of God who put the truth into practice in their own lives, in their families, and in their ministries for the glory of God.

ABOUT THE EUROPEAN BIBLE TRAINING CENTER (EBTC)

The European Bible Training Center (EBTC) is the administrative host of the Master of Divinity program, as it leads and oversees the program. In this catalog the EBTC will be referred to as the “M.Div. Administration.”

WELCOME FROM THE PRESIDENT OF THE EBTC



We live in a time when most people are only seeking their own best interests, and schools and universities make students the main focus. For education, the former foundation of truth has been exchanged for man-made values and standards, with definitions that are always changing in light of scientific development.

At the EBTC we hold firmly to making God and His Word the center of our attention. This is a steadfast and unwavering value.

We are not on an endless search for truth because it is certain and it is revealed in God’s Word. Jesus Christ testified of this himself saying, “Sanctify them in the truth; your word is truth” (John 17:17).

We therefore begin with God’s truth, His Word, and we strive together with local churches to equip faithful men to preach the Word biblically and effectively so that people may understand what God wants to communicate to us through Holy Scripture.

To fulfill this task, we need role models, men who are qualified ambassadors of God through their lives and sound doctrine. As Paul said to Timothy, “Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth” (2 Timothy 2:15). The aim of the EBTC is to prepare and equip each student for the ministry, that he may be approved before God and have no need to be ashamed. The Masters of Divinity (M.Div.) program described in this catalog is a critical part of our mission.

May God bless you and us in this service,

Christian Andresen

HISTORY

The EBTC in Berlin was launched in 2001 with the support of well-known preacher, author and Bible teacher Dr. John MacArthur. In autumn of 2006, the EBTC began a Swiss campus in Zurich, in 2010 a West Germany campus in Rhineland, and in 2016 an Austrian campus in Vienna.

The EBTC has partnerships with Bible training centers in other parts of the world, such as Croatia, Honduras, Italy, Russia, South Africa and Ukraine.

The work of these training centers is funded by TMAI (The Master’s Academy International), whose continued support is also evidenced in the EBTC M.Div. program.

MISSION

The EBTC is a private Bible school that supports the church by training preachers and teachers for the ministry of the local church.

Men who are involved in the ministry usually are not able to give up their service in the church and their career in order to attain a biblical education. For these men, the unique structure of a bi-vocational, distance-learning program, combining both online and on-campus classes, will prove to be especially suitable.

It is our goal to provide the students at the EBTC with the ability to do the work of the ministry; our main way of accomplishing this is through training in expository preaching. It is our mission to deepen each student's knowledge and understanding of the Word of God as the foundational truth for their lives and ministry. In obedience to 2 Tim 4:1-5 we want to preach God's Word and serve the local church, so that God will be honored and glorified.

EBTC M.DIV. ADMINISTRATION OFFICE

EBTC BERLIN

An der Schillingbrücke 4

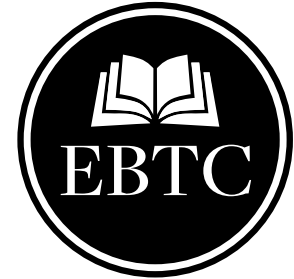
10243 Berlin, Germany

Phone: +49 (30) 60 988 61-0

Fax: +49 (30) 60 988 61-19

Email: master@ebtc.org

www.ebtc.org/master



EBTC Media-Shop

www.ebtc-media.org

Shepherds' Conference

www.hirtenkonferenz.de/en

EBTC Locations



ABOUT THE MASTER'S ACADEMY INTERNATIONAL (TMAI)

WELCOME TO TMAI



As churches around the world strive to obey the Great Commission (Matthew 28:18-20), they are confronted with the Great Dilemma:

“How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher?” (Romans 10:14, ESV)

- In the USA, there is 1 trained preacher for every 230 people.
- Overseas, the average is 1 for every 450,000 people.

This lack of preachers is indeed a “Great Dilemma!”. TMAI helps local churches around the world resolve this dilemma by helping them prepare gospel preachers.

Our network of eighteen international training centers provides Biblical training to future pastors, church-planters, missionaries, and evangelists. This is a multiplicative missionary ministry which entrusts Biblical truth to faithful men who are able to teach others also (2 Tim. 2:2).



TMAI Training Centers around the world

HISTORY

As indicated by its name, The Master's Academy International has been and continues to be a work of the Master Himself. Through the calling of individuals over the past 25 years, the Lord has built an organization of servants and leaders ready to go into all the world to spread the Gospel for the glory of Christ Jesus.

The earliest TMAI seeds fell onto fertile soil back in 1986 when Dr. John MacArthur enthusiastically raised the challenge: "Let's replicate The Master's Seminary (TMS) all over the world." The vision to establish training ministries focusing on Bible exposition in far away places of need began.

During the next four years, the overseas needs and opportunities became increasingly clear. In 1990, the presidents of the Russian and Ukrainian Baptist Unions came to invite TMS graduates to help start schools in their countries. This unsolicited invitation confirmed the Spirit's leading. In response to their invitation, a delegation of TMS instructors, followed by the regular ambassadorial missions of Dr. Robert Provost, carried the new movement of God forward in Eastern Europe.

The Lord has built an organization of servants and leaders ready to go into all the world to spread the Gospel for the glory of Christ Jesus

In the early 1990s when the first training ministry started in Ukraine, the need for training resources in the form of materials, personnel, counsel, and connections to other ministries became urgently clear. To meet these needs, TMS worked to provide young schools with starter libraries, supplementary faculty, and consequently, a directory of available and capable instructors. A fellowship group of Grace Community Church supplied a steady stream of short-term missions workers to assist with instruction, establishing one of the first Sunday Schools in Ukraine.

During the last two decades, training centers have been established on every continent. Missionary families have devoted their lives to training national leaders, and TMAI was created to come alongside them in this vital ministry. We are united by our commitment to Christ and to Scripture. Working side by side with the national leaders and leaders-in-training to understand the needs and challenges of each culture, our missionary workers, by God's leading and grace, have shaped TMAI into what it is today.

We are united by our commitment to Christ and to Scripture

TMAI has become a fellowship of training ministries offering academic, financial, and personnel resources to strengthen its member schools. The number of international church leaders trained in TMAI training centers already numbers in the thousands, and continues to grow each year. New seeds continue to sprout on every continent as these member training ministries begin numerous daughter schools, satellites, and extension schools.

Many other schools are interested in becoming TMAI institutional members. Training center leaders and faculty gather annually at international symposia and regional summit meetings to worship, fellowship, learn, and plan. These events have become our center as a collective ministry scattered across the globe. God continues to expand the work and the ministry of TMAI.

There are many facets, people, and ministries comprising TMAI, yet the core of the organization is really quite basic: the people of God committed to the Word of God doing the work of God.

We are honored to be used by the King and we praise Him for the work He has done and continues to do!

Milestones of TMAI History

1991: Irpin Biblical Seminary (IBS), Kiev, Ukraine

1997: Christ Baptist Church Seminary, Polokwane, South Africa

1998: Word of Grace Biblical Seminary, Mexico City, Mexico

1998: Word of Grace Bible Institute, Vancouver, WA

2000: The Shepherd's Bible College, Hastings, New Zealand

2000: Samara Center for Biblical Training, Samara, Russia

2000: Theological Biblical Academy, Krapina, Croatia

2001: The European Biblical Training Center, Berlin, Germany

2002: TMAI India, South India

2002: Hamadera Bible Institute, Osaka, Japan

2003: Strategic Training Resources (STR) is created to assist the growing number of international training centers

2003: Rob Iverson affirmed as STR President and Chairman of the Board

2004: Ministerios Evangelicos de las Americas, Siguatepeque, Honduras

2004: Italian Theological Academy, Messina, Italy

2004: Corporation name change to The Master's Academy International (TMAI)

2005: Southeastern Europe Theological Seminary, Tirana, Albania

2005: First international symposium and regional summit meetings held in New York

2006: EBTC Extension, Zürich, Switzerland

2008: The Expositor's Academy, Manila, Philippines

2009: IDEX Spanish ministry, Sun Valley, CA

2009: BEREА, Leon, Spain

2011: Dr. Mark Tatlock affirmed as Chairman of the Board and acting President

2011: EBTC Extension, Rheinland, Germany

2014: TMAI President Dr. Mark Tatlock transitions to full-time status

2014: Grace Bible Seminary, Singapore

2014: Czech Bible Institute, Kromeriz, Czech Republic

2014: Central African Preaching Academy, Lilongwe, Malawi

2016: EBTC Extension, Vienna, Austria

OUR PURPOSE

The Master's Academy International is a non-profit organization providing educational and financial resources to a fellowship of biblically sound training ministries world-wide. These qualified centers are committed to preparing gifted men to lead churches in the context of their own country and culture. These men are trained to evangelize (Matthew 28:18-20), equip others for local church service (Ephesians 4:12), and entrust this ministry to the next generation of faithful men (2 Timothy 2:2).

When students of TMAI-supported institutions graduate, they are trained Bible teachers and leaders who are ready to fill pulpits or serve as needed in their local bodies or ones they establish. They are already “home” so there is no language to learn or culture to acquire. In many cases, these men are already ministering in their local churches while in training.

MINISTRY DISTINCTIVES

Our Mission is to help the indigenous church train its own leaders

- We bring the abundant resources of the United States and other privileged countries
- We partner with their churches to supply academic guidance and materials

Our Message is biblically sound (2 Timothy 2:15)

- We labor to raise up biblical expositors
- We strive to train men in sound theology
- We work to establish doctrinal consistency among schools

Our Mandate is to build the Church (1 Timothy 3:15)

- All schools are church-based or closely connected with local churches
- After graduation these men start or strengthen local churches

Our Method follows the biblical pattern (2 Timothy 2:2)

- We select men based on their faithfulness in local church ministry
 - We train these men to reproduce themselves in ministry
 - Our training focuses on biblical principles applied to their cultural context
-

LEADERSHIP

Dr. Mark Tatlock | President & Chairman



Dr. Mark Tatlock is president of The Master’s Academy International, professor of missions at The Master’s Seminary and University, and previously served as the executive vice president and provost of The Master’s University. Mark brings 17 years of executive administration experience to TMAI, and has been active in theological training for cross-cultural ministry within urban and international contexts. As a faculty member and graduate of The Master’s Seminary, he is committed to TMAI’s theological distinctive and the priority of pastoral training, sound theology and

expository preaching.

Mark and his wife Lisa have five children: Jacob, Josiah, Hope, Paul, and Olivia. Care for orphans and foster children is an area of personal concern for them both, believing that God would have His people model the amazing picture of the Gospel and of His love that is found in adoption.

Dr. Dave Deuel | Academic Dean Emeritus & Secretary

Dr. Dave Deuel has served on the boards of Accent Books (Denver), the North Los Angeles Regional Center (Los Angeles), Children's Hospital (Los Angeles), Direct Link for the Disabled (Solvang, CA), a governor's advisory committee for former California governor Pete Wilson (Sacramento), and a presidential campaign advisory council. In addition to serving on the board of The Master's Academy International (Los Angeles, CA), he currently is a board member for three other training organizations and four disability-related organizations.

Dave has ministered in local churches as a pastoral staff member including four church plants (NYC, LA, and Tampa, FL). His current ministry focuses on designing and developing training ministries including seminaries, and Christian colleges and institutes outside the USA. Dave and his wife Nancy have four adult children and live in Upstate New York where he serves on the elder board of his local church as well as in interim pastoral roles, assisting churches in finding qualified and gifted pastors.

Dr. John MacArthur | Director

Dr. John MacArthur is the pastor-teacher of Grace Community Church in Sun Valley, California, president of The Master's University and Seminary, and featured teacher with the Grace to You media ministry. Grace to You radio, video, audio, print, and website resources reach millions worldwide each day.

In more than four decades of ministry, John has written dozens of bestselling books, including The MacArthur Study Bible, The Gospel According to Jesus, The MacArthur New Testament Commentary series, and Slave. He and his wife, Patricia, have four married children and fifteen grandchildren.

PARTNERING

TMAI TRAINING CENTERS EUROPE

TMAI ALBANIA

The Southeastern Europe Theological Seminary (SETS) was founded in 2005 in Tirana, Albania. At that time, there were no options for master's level training for pastors. Many church leaders left Albania to pursue studies abroad. Thus SETS offered church leaders the opportunity to receive a Master of Divinity degree and remain in their ministries. Since 2010 the Seminary expanded with three further programs, a 2-year Certificate Program, a Bachelor of Divinity, and a Master of Biblical Arts. For the past 12 years, over 100 students from Albania and neighboring countries have attended weekly classes.

SETS exists to glorify Christ through the advancement of the Gospel of the Lord Jesus Christ by equipping godly men to be pastors and church leaders with the highest standard of theological education. Its programs are designed to give students a thorough education in Bible interpretation and preaching. Its environment of spiritual fellowship and relationships emphasizes unreserved commitment to the worship of God, submission to the authority of the Scriptures, a life of personal holiness, and the mission of penetrating the world with the Truth, primarily through the local church.

TMAI CROATIA

The Theological Biblical Academy (TBA) in Krapina, Croatia, is an educational institution that represents evangelical convictions as it equips church leaders and church planters in the nations of the former republic of Yugoslavia. The ministry of TBA began in 1981 as the Evangelical Bible Institute in Vienna, Austria. The institute served churches in Southeastern Europe by providing training for church leaders and members who could not get training in their own communist countries.

After the fall of communism, TBA moved its ministry to Croatia and in 2000 began holding full-time classes. It is graciously hosted by the Emanuel Baptist Church, which is pastored by its first graduate, Miško Horvatek (TMS, 1991). The TBA has graduates and faculty members serving and planting new churches in Croatia, Serbia, Slovenia, and Bosnia. The TBA also serves local churches by providing seminars and by translating and publishing Christian literature. Books by authors such as John MacArthur, Steven Lawson, and Paul Washer have been made available to believers in a part of the world where sound resources are scarce.

The TBA's mission is to produce graduates who have a profound spiritual maturity, an irreproachable character, a deep understanding of the Scriptures, and a thorough knowledge of theology and church history. They will also demonstrate mastery of the essential ministry skills of evangelizing the lost, expository preaching, biblical counseling, and leadership in the local church. Students can study for one, three, or five years depending on their abilities, calling, and goals.

TMAI CZECH REPUBLIC

The need for biblical and theological training in the Czech Republic was well recognized in 2012, when the Czech Bible Institute was established. Many young people were previously forced to study abroad because of a lack of sound Bible teaching within the country's borders. Unfortunately, many of those who went abroad did not return to serve in a local church, while others who returned studied in schools that left a corrosive effect on their trust in the authority and sufficiency of Scripture.

Thus the Czech Bible Institute was founded to assist local churches in equipping the saints for the work of the ministry, and to encourage students to take what they learn and apply it to their local church ministries. The heart of the Czech Bible Institute has always been to assist local churches in providing sound theological training, and for its graduates to be a blessing in their home churches.

TMAI ITALY

The Italian Theological Academy (ITA) is a pastoral-training ministry born out of the need to introduce the Italian evangelical church to expository preaching. In this light, Aurora Mission, a missions agency based in Florida but with Italian heritage, birthed the ITA in 2004 as The School of Expository Preaching in Sicily, Italy. It was designed as a two-year, modular (part-time) pastoral training academy for bi-vocational church leaders. It soon grew to become the Italian Theological Academy, offering additional classes such as Bible Survey, Systematic Theology, and Biblical Counseling.

Financial challenges and doctrinal controversies, particularly in the form of a growing resistance to the doctrines of election and predestination from local churches in Italy, led the leadership to re-visit and re-constitute the ITA in 2014. The ITA was re-established as a non-profit organization in Italy based out of the Bible Church of Messina. Both an administrative and philosophical re-founding took place. At present the ITA serves local churches throughout Italy by holding expository preaching classes locally in different parts of the country. In addition, the ITA holds advanced level classes in Bible and Theology and Bible Exposition at its main location in Messina.

While it continues to serve the same core foundational purpose, its mission has been significantly refined such that it trains men, local church leaders, to preach and shepherd persuaded by Christ and His plan for the Church. Its theme verse is 2 Timothy 2:15: Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth. The ITA also hosts annual pastoral conferences for all members of the church called Preach the Word and Shepherd the Flock.

TMAI UKRAINE

When the Irpin Biblical Seminary (IBS), Ukraine, opened its pastoral department in 1991, many of its first students had been waiting for years for the opportunity to study at the only other biblical educational center in the former USSR – a program of part-time biblical classes in Moscow, Russia. In the 1990s, the IBS opened many new departments and programs, such as the Christian Education department and the Music department (1992), the Bachelor of Pastoral Ministry program (1993), and the Master of Divinity program (1999) to fill the dire need for training ministers of the Evangelical churches of Ukraine.

In 1997, the Deaf and Mute Department was established as a part of the Christian Education Department for the purpose of teaching sign language and training leaders in biblical education for the deaf. The people who work in this program have developed a single system of sign language to unite deaf people from all over Ukraine, and have developed new terminology to translate biblical language to the deaf.

In October of 2008, as part of a cooperative effort, IBS started a new program of theological education, “Master of Theology.” The program is run in conjunction with the European Bible Training Center (EBTC). The program is designed for those who hold a Master of Divinity degree, to provide training for those who desire to teach at a seminary level. All of these programs serve our mission to provide comprehensive biblical-theological preparation of pastors for the growth and health of evangelical churches of Ukraine.

STATEMENT OF FAITH

THE HOLY SCRIPTURES

We teach that the Bible is God's written revelation to man, and thus the 66 books of the Bible given to us by the Holy Spirit constitute the plenary (inspired equally in all parts) Word of God (1 Cor. 2:7-14; 2 Pet. 1:20, 21).

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

We teach that the Bible constitutes the only infallible rule of faith and practice (Matt. 5:18; 24:35; John 10:35; 16:12, 13; 17:17; 1 Cor. 2:13; 2 Tim. 3:15-17; Heb. 4:12; 2 Pet. 1:20, 21).

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

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

GOD

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

God the Father

We teach that God the Father, the first person of the Trinity, orders and disposes all things according to His own purpose and grace (Ps. 145:8, 9; 1 Cor. 8:6). He is the Creator of all things (Gen. 1:1-31; Eph. 3:9). As the only absolute and omnipotent ruler in the universe, He is sovereign in creation, providence, and redemption (Ps. 103:19; Rom. 11:36). His fatherhood involves both His designation within the Trinity and His relationship with mankind. As Creator He is Father to all men (Eph. 4:6), but He is Spiritual Father only to believers (Rom. 8:14; 2 Cor. 6:18). He has decreed for His own glory all things that come to pass (Eph. 1:11). He continually upholds, directs, and governs all creatures and events (1 Chr. 29:11). In His sovereignty He is neither author nor approver of sin (Hab. 1:13), nor does He abridge the accountability of moral, intelligent creatures (1 Pet. 1:17). He has graciously chosen from eternity past those whom He would have as His own (Eph. 1:4-6); He saves from sin all those who come to Him; and He becomes, upon adoption, Father to His own (John 1:12; Rom. 8:15; Gal. 4:5; Heb. 12:5-9).

God the Son

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

We teach that God the Father created „the heavens and the earth and all that is in them“ according to His own will, through His Son, Jesus Christ, by whom all things continue in existence and in operations (John 1:3; Col. 1:15-17; Heb. 1:2).

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

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

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

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

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

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

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

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

We teach that Jesus Christ will return to receive the church, which is His body, unto Himself at the Rapture and, re-turning with His church in glory, will establish His millennial kingdom on earth (Acts 1:9-11; 1 Thess. 4:13-18; Rev. 20).

We teach that the Lord Jesus Christ is the One through whom God will judge all mankind (John 5:22, 23):

- Believers (1 Cor. 3:10-15; 2 Cor. 5:10);
- Living inhabitants of the earth at His glorious return (Matt. 25:31-46); and
- Unbelieving dead at the Great White Throne (Rev. 20:11-15).

As the mediator between God and man (1 Tim. 2:5), the head of His body the church (Eph. 1:22; 5:23; Col. 1:18), and the coming universal King who will reign on the throne of David (Is. 9:6, 7; Ezek. 37: 24-28; Luke 1:31-33), He is the final Judge of all who fail to place their trust in Him as Lord and Savior (Matt. 25:14-46; Acts 17:30, 31).

God the Holy Spirit

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

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

We teach that a unique work of the Holy Spirit in this age began at Pentecost when He came from the Father as promised by Christ (John 14:16, 17; 15:26) to initiate and complete the building of the body of Christ. His activity includes convicting the world of sin, of righteousness, and of judgment; glorifying the Lord Jesus Christ and transforming believers into the image of Christ (John 16:7-9; Acts 1:5; 2:4; Rom. 8:29; 2 Cor. 3:18; Eph. 2:22).

We teach that the Holy Spirit is the supernatural and sovereign agent in regeneration, baptizing all believers into the body of Christ (1 Cor. 12:13). The Holy Spirit also indwells, sanctifies, instructs, empowers them for service, and seals them unto the day of redemption (Rom. 8:9-11; 2 Cor. 3:6; Eph. 1:13).

We teach that the Holy Spirit is the divine teacher who guided the apostles and prophets into all truth as they committed to writing God's revelation, the Bible (2 Pet. 1:19-21). Every believer possesses the indwelling presence of the Holy Spirit from the moment of salvation, and it is the duty of all those born of the Spirit to be filled with (controlled by) the Spirit (Rom. 8:9-11; Eph. 5:18; 1 John 2:20, 27).

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

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

MAN

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

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

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

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

SALVATION

We teach that salvation is wholly of God by grace on the basis of the redemption of Jesus Christ, the merit of His shed blood, and not on the basis of human merit or works (John 1:12; Eph. 1:4-7; 2:8-10; 1 Pet. 1:18, 19).

Election

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

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

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

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

Regeneration

We teach that regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given (John 3:3-8; Titus 3:5). It is instantaneous and is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God (John 5:24), when the repentant sinner, as enabled by the Holy Spirit, responds in faith to the divine provision of salvation. Genuine regeneration is manifested by fruits worthy of repentance as demonstrated in righteous attitudes and conduct. Good works will be its proper evidence and fruit (1 Cor. 6:19-20; Eph. 5:17-21; Phil. 2:12b; Col. 3:12-17; 2 Pet. 1:4-11). This obedience causes the believer to be increasingly conformed to the image of our Lord Jesus Christ (2 Cor. 3:18). Such a conformity is climaxed in the believer's glorification at Christ's coming (Rom. 8:16, 17; 2 Pet. 1:4; 1 John 3:2, 3).

Justification

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

Sanctification

We teach that every believer is sanctified (set apart) unto God by justification and is therefore declared to be holy and is therefore identified as a saint. This sanctification is positional and instantaneous and should not be confused with progressive sanctification. This sanctification has to do with the believer's standing, not his present walk or condition (Acts 20:32; 1 Cor. 1:2, 30; 6:11; 2 Thess. 2:13; Heb. 2:11; 3:1; 10:10, 14; 13:12; 1 Pet. 1:2).

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

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

Security

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

We teach that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word which, however, clearly forbids the use of Christian liberty as an excuse for sinful living and carnality (Rom. 6:15-22; 13:13, 14; Gal. 5:13, 16, 17, 25, 26; Titus 2:11-14).

Separation

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

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

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

THE CHURCH

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

We teach that the formation of the church, the body of Christ, began on the day of Pentecost (Acts 2:1-21, 38-47) and will be completed at the coming of Christ for His own at the Rapture (1 Cor. 15:51-52; 1 Thess. 4:13-18).

We teach that the church is thus a unique spiritual organism designed by Christ, made up of all born-again believers in this present age (Eph. 2:11-3:6). The church is distinct from Israel (1 Cor. 10:32), a mystery not revealed until this age (Eph. 3:1-6; 5:32).

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

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

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

We teach the importance of discipleship (Matt. 28:19, 20; 2 Tim. 2:2), mutual accountability of all believers to each other (Matt. 18:15-17), as well as the need to discipline sinning members of the congregation in accord with the standards of Scripture (Matt. 18:15-22; Acts 5:1-11; 1 Cor. 5:1-13; 2 Thess. 3:6-15; 1 Tim. 1:19, 20; Titus 1:10-16).

We teach the autonomy of the local church, free from any external authority or control, with the right of self-government and freedom from the interference of any hierarchy of individuals or organizations (Titus 1:5). We teach that it

is scriptural for true churches to cooperate with each other for the presentation and propagation of the faith. Local churches, however, through their pastors and their interpretation and application of Scripture, should be the sole judges of the measure and method of their cooperation (Acts 15:19-31; 20:28; 1 Cor. 5:4-7, 13; 1 Pet. 5:1-4).

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

We teach the calling of all saints to the work of service (1 Cor. 15:58; Eph. 4:12; Rev. 22:12).

We teach the need of the church to cooperate with God as He accomplishes His purpose in the world. To that end, He gives the church spiritual gifts. He gives men chosen for the purpose of equipping the saints for the work of the ministry (Eph. 4:7-12) and He also gives unique and special spiritual abilities to each member of the body of Christ (Rom. 12:5-8; 1 Cor. 12:4-31; 1 Pet. 4:10, 11).

We teach that there were two kinds of gifts given to the early church: miraculous gifts of divine revelation and healing, given temporarily in the apostolic era for the purpose of confirming the authenticity of the apostles' message (2 Cor. 12:12; Heb. 2:3, 4); and ministering gifts, given to equip believers for edifying one another. With the New Testament revelation now complete, Scripture becomes the sole test of the authenticity of a man's message, and confirming gifts of a miraculous nature are no longer necessary to validate a man or his message (1 Cor. 13:8-12). The only gifts in operation today are those non-revelatory equipping gifts given for edification (Rom. 12:6-8).

We teach that no one possesses the gift of healing today but that God does hear and answer the prayer of faith and will answer in accordance with His own perfect will for the sick, suffering, and afflicted (Luke 18:1-8; John 5:7-9; 2 Cor. 12:6-10; James 5:13-16; 1 John 5:14, 15).

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

We teach that the Lord's Supper is the commemoration and proclamation of His death until He comes, and should be always preceded by solemn self-examination (1 Cor. 11:23-32). We also teach that whereas the elements of communion are only representative of the flesh and blood of Christ, the Lord's Supper is nevertheless an actual Communion with the risen Christ who is present in a unique way, fellowshiping with His people (1 Cor. 10:16).

ANGELS

Holy Angels

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

Fallen Angels

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

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

LAST THINGS

Death

We teach that physical death involves no loss of our immaterial consciousness (Rev. 6:9-11), that there is a separation of soul and body (James 2:26), that the soul of the redeemed passes immediately into the presence of Christ (Luke 23:43; 2 Cor. 5:8; Phil. 1:23), and that, for the redeemed, such separation will continue until the Rapture (1 Thess. 4:13-17) which initiates the first resurrection (Rev. 20:4-6), when our soul and body will be reunited to be glorified forever with our Lord (1 Cor. 15:35-44, 50-54; Phil. 3:21). Until that time, the souls of the redeemed in Christ remain in joyful fellowship with our Lord Jesus Christ (2 Cor. 5:8).

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

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

The Rapture of the Church

We teach the personal, bodily return of our Lord Jesus Christ before the seven-year tribulation (1 Thess. 4:16) to translate His church from this earth (John 14:1-3; 1 Cor. 15:51-53; 1 Thess. 4:15 - 5:11) and, between this event and His glorious return with His saints, to reward believers according to their works (1 Cor. 3:11-15; 2 Cor. 5:10).

The Tribulation Period

We teach that immediately following the removal of the church from the earth (John 14:1-3; 1 Thess. 4:13-18) the righteous judgments of God will be poured out upon an unbelieving world (Jer. 30:7; Dan. 9:27; 12:1; 2 Thess. 2:7-12; Rev. 16), and that these judgments will be climaxed by the return of Christ in glory to the earth (Matt. 24:27-31; 25:31-46; 2 Thess. 2:7-12). At that time the Old Testament and tribulation saints will be raised and the living will be judged (Dan. 12:2-3; Rev. 20:4-6). This period includes the seventieth week of Daniel's prophecy (Dan. 9:24-27; Matt. 24:15-31; 25:31-46).

The Second Coming and the Millennial Reign

We teach that after the tribulation period, Christ will come to earth to occupy the throne of David (Matt. 25:31; Luke 1:32, 33; Acts 1:10, 11; 2:29, 30) and establish His messianic kingdom for a thousand years on the earth (Rev. 20:1-7). During this time the resurrected saints will reign with Him over Israel and all the nations of the earth (Ezek. 37:21-28; Dan. 7:17-22; Rev. 19:11-16). This reign will be preceded by the overthrow of the Antichrist and the False Prophet, and by the removal of Satan from the world (Dan. 7:17-27; Rev. 20:1-6).

We teach that the kingdom itself will be the fulfillment of God's promise to Israel (Is. 65:17-25; Ezek. 37:21-28; Zech. 8:1-17) to restore them to the land which they forfeited through their disobedience (Deut. 28:15-68). The result of their disobedience was that Israel was temporarily set aside (Matt. 21:43; Rom. 11:1-26) but will again be awakened through repentance to enter into the land of blessing (Jer. 31:31-34; Ezek. 36:22-32; Rom. 11:25-29).

We teach that this time of our Lord's reign will be characterized by harmony, justice, peace, righteousness, and long life (Is. 11; 65:17-25; Ezek. 36:33-38), and will be brought to an end with the release of Satan (Rev. 20:7).

The Judgment of the Lost

We teach that following the release of Satan after the thousand year reign of Christ (Rev. 20:7), Satan will deceive the nations of the earth and gather them to battle against the saints and the beloved city, at which time Satan and

his army will be devoured by fire from heaven (Rev. 20:9). Following this, Satan will be thrown into the lake of fire and brimstone (Matt. 25:41; Rev. 20:10) whereupon Christ, who is the Judge of all men (John 5:22), will resurrect and judge the great and small at the Great White Throne judgment.

We teach that this resurrection of the unsaved dead to judgment will be a physical resurrection, whereupon receiving their judgment (John 5:28, 29), they will be committed to an eternal conscious punishment in the lake of fire (Matt. 25:41; Rev. 20:11-15).

Eternity

We teach that after the closing of the Millennium, the temporary release of Satan, and the judgment of unbelievers (2 Thess. 1:9; Rev. 20:7-15), the saved will enter the eternal state of glory with God, after which the elements of this earth are to be dissolved (2 Pet. 3:10) and replaced with a new earth wherein only righteousness dwells (Eph. 5:5; Rev. 20:15, 21, 22). Following this, the heavenly city will come down out of heaven (Rev. 21:2) and will be the dwelling place of the saints, where they will enjoy forever fellowship with God and one another (John 17:3; Rev. 21, 22). Our Lord Jesus Christ, having fulfilled His redemptive mission, will then deliver up the kingdom to God the Father (1 Cor. 15:23-28) that in all spheres the triune God may reign forever and ever (1 Cor. 15:28).

ACADEMIC ADMINISTRATION

President of the EBTC



Christian Andresen is a graduate of Logos Bible Institute and The Master's Seminary in California, USA. He has served at Grace Community Church in the High School department and in the Missions/Outreach department. He is one of the church planters and pastors of the Eckstein Gemeinde Berlin. Christian is the founder and president of the European Training Center. He is responsible for the management and organization of the Bible school, and he also teaches biblical counseling and practical theology classes. Christian and his wife Sheryl have four adult children.

Christian W. Andresen, B.Th.

President & Chairman of TMAI



Dr. Mark Tatlock is president of The Master's Academy International, professor of missions at The Master's Seminary and University, and previously served as the executive vice president and provost of The Master's University. Mark brings 17 years of executive administration experience to TMAI, and has been active in theological training for cross-cultural ministry within urban and international contexts. As a faculty member and graduate of The Master's Seminary, he is committed to TMAI's theological distinctive and the priority of pastoral training, sound theology and expository preaching. Mark and his wife Lisa have five children.

Dr. Mark Tatlock

Director of the EBTC M.Div. program



Marco Bartholomä graduated from the European Training Center (EBTC) completing the Preaching and Counseling Training. He works in the administration of the EBTC and teaches in the Counseling Training, but his main responsibility is academic dean of the Master of Divinity program. He also studied at The Master's Seminary in California, USA. He is a certified counselor by the Association of Certified Biblical Counselors (ACBC). He is also one of the church planters and pastors of the Eckstein Gemeinde Berlin. Marco and his wife Katrina have three children.

Marco Bartholomä, M.Div.

Associate Director of the EBTC M.Div. program



Greg graduated from The Master's Seminary in California, USA. He is a missionary in Ukraine, a pastor of a church in Kiev, and a professor for The Masters Academy International (TMAI). In Kiev, Greg started the Master of Divinity program at Irpin Biblical Seminary, in which men can be trained for the ministry. At the European Training Center he is Associate Dean of the M.Div. program. Greg is married and has three adult children.

Dr. Greg White

ADVISORY BOARD

TMAI Albania



Astrit Allushi, Th.M.

Astrit Allushi graduated from the Southeastern Europe Theological Seminary in Tirana, Albania, and is currently working to finish the Th.M. Program through the EBTC in Germany. He is an elder of Grace Church in Tirana and Academic Dean of SETS in Tirana, Albania. Astrit is married to Dhurata and has two children.

TMAI Croatia



Dr. Kristian Brackett, D.Min.

Kristian Brackett has served in Croatia almost two decades as a professor, church elder, and assistant dean in the Theological Biblical Academy (Krapina, Croatia). He is a missionary with Grace Community Church and graduated from The Master's Seminary in 1996 (M.Div.) and 1998 (Th.M.). He is currently enrolled in the D.Min. program of Southern Seminary. Kristian is married to Nina and they have three daughters.

TMAI Czech Republic



Dr. Lance Roberts, D.Min.

Lance Roberts has served in the Czech Republic as a pastor and church planter since 2001. In 2012 he established the Czech Bible Institute where he currently serves as a professor and president. Additionally, he serves as president of Didasko, a publishing and equipping ministry in the Czech Republic. He is also the author of *Co očekávat od svého pastora* (What to Expect from Your Pastor, 2014).

TMAI Italy



Johnny Gravino, M.Div.

Johnny Gravino is an Italian-Canadian from Montreal, Canada. After coming to faith in his mid-twenties, Johnny moved to Rome, Italy, in 1999. During the first years in Rome, Johnny worked full time at the Canadian embassy along with serving at a local evangelical church. Convinced of the call to full-time ministry and with the affirmation of his local church leadership, Johnny went to study at the Master's Seminary, graduating with his Master of Divinity in 2008. In 2009 the Gravino family moved to Sicily to begin service at the Italian Theological Academy (ITA). Since 2011 Johnny is the director of ITA and serves as a pastor at the Bible Church of Messina. Johnny is married to Alexandra and they have three children.

FACULTY & ADJUNCT FACULTY

Dr. Mike Abendroth, D. Min.

Dr. Abendroth is the senior pastor at Bethlehem Bible Church in West Boylston, Massachusetts. He has authored many books, is an adjunct professor at the Southern Baptist Theological Seminary and is the featured host of No Compromise Radio.

Dr. Bruce Alvord, D.Min.

Dr. Alvord graduated from the University of Southern California, The Master's Seminary, and Dallas Theological Seminary. He and his wife Aimee have been serving the Lord in Ukraine since 1992. His main ministry is mentoring pastors at Irpin Biblical Seminary; he also serves in their church as a teacher, elder and discipler.

Dr. Bill Barrick, Ph.D.

Dr. Barrick is an elder at Placerita Bible Church in Newhall, CA. He served as professor and chairman of the Old Testament Department at Denver Baptist Theological Seminary. Dr. Barrick was a missionary for eighteen years in Bangladesh before joining the faculty of The Master's Seminary where he served as professor of Old Testament.

Dr. Nathan Busenitz, Th.D. (Online Video Class only)

Dr. Busenitz is a graduate of The Master's Seminary (M.Div.). In 2008 Professor Busenitz began teaching historical theology at TMS, and joined the faculty full time in 2009. He is currently working to complete his Th.D. in historical theology with a specific focus on patristic theology. Dr. Busenitz is also a pastor at Grace Community Church in the fellowship group Cornerstone.

Dr. Timothy L. Dane, Th.D.

Dr. Dane is the senior pastor at Mesa Hills Bible Church. He is a professor and president of Front Range Bible Institute in Colorado Springs, CO. He serves as an adjunct professor at Irpin Biblical Seminary (Kiev, Ukraine) and has taught at various seminaries and colleges in Russia, Mexico, Germany and the US.

Dr. Todd Dick, D.Min.

Dr. Dick graduated from The Master's Seminary in 1998 (D.Min.). He and his wife were sent out by Grace Community Church to Croatia in the summer of that same year. They are one of the three families sent to work in church planting and in leadership development. Dr. Dick is the pastor of a small church in the northern area of Croatia, and a professor in The Theological Biblical Academy, in Krapina.

Dr. Myron Kauk, Ph.D.

Dr. Kauk is a graduate of the Talbot Seminary (Th.M.) and the Westminster Theological Seminary (Ph.D.). He provides theological education online and at a distance for several institutions, including Liberty University, Moody Bible Institute, Rockbridge Seminary and Taylor University. When he is not teaching Bible online, he is teaching in person, whether it is in his church, in his community or short-term international assignments. Dr. Kauk's specialties include hermeneutics, Old Testament language and literature, and New Testament language and literature.

Dr. Brian Kinzel, D.D.

Dr. Kinzel is a graduate of The Master's Seminary (M.Div., 1992, Th.M. 2004). He and Heidi were sent out by Grace Community Church to Ukraine in 1993. Brian is involved in leadership training at Irpin Biblical Seminary. Heidi cares for their home, where she also schools their children.

Dr. Steven J. Lawson, D.Min. (Online Video Class only)

Dr. Lawson is president of OnePassion Ministries, professor of preaching at The Master's Seminary, teaching fellow with Ligonier Ministries, professor-in-residence with Truth Remains, and author of many books. In addition, he is the executive editor of Expositor Magazine.

Dr. Jonathan Moorhead, Ph.D.

Dr. Moorhead is a graduate of The Master's Seminary (Th.M.) and of Dallas Theological Seminary (Ph.D.). He and his wife have been Grace Community Church missionaries since 2008. They previously served in Samara, Russia (2008–2014) where they were the final missionaries on the ground to oversee the transition from missionaries to trained national leaders. The Moorheads are now in the Czech Republic and are participating in a similar ministry at the Czech Bible Institute.

Dr. Benedikt Peters, Ph.D.

Dr. Peters earned his Ph.D. at the Master's Seminary in 2017. He studied Greek, Hebrew, and linguistics. He served as the editor-in-chief for a Christian publisher and is an author of many books and commentaries. In addition to ministering in churches in various European countries, he serves at his church in Arbon, Switzerland.

Dr. Lance Roberts, D.Min.

Dr. Roberts is a graduate of The Master's Seminary (D.Min.) and was ordained to the work of the ministry by Grace Community Church. He and his wife were sent out by Grace Community Church and Shenandoah Baptist Church (Roanoke, VA) as missionaries to the Czech Republic in May of 2001. He is the dean of the Czech Bible Institute and serves as an elder at the Kromeriz Baptist Church. He also serves as president of Didasko, a teaching and publishing organization in the Czech Republic.

Dr. John D. Street, D.Min.

Dr. Street is professor and chair of the graduate program in biblical counseling at The Master's College and Seminary. He has been in pastoral and teaching ministry for over 36 years and currently serves as an elder at Grace Community Church in Sun Valley, CA. In addition, he is the president of the Association of Certified Biblical Counselors (ACBC).

Dr. Greg White, D.D.

Dr. White graduated from The Master's Seminary in California, USA. He is a missionary in Ukraine, a pastor of a church in Kiev, and a professor for The Masters Academy International (TMAI). In Kiev, Greg started the Master of Divinity program at Irpin Biblical Seminary, in which men can be trained for the ministry. At the European Bible Training Center he is Associate Dean of the M.Div. program. Greg is married to Hue Chon and has three adult children.

Dr. James White, Ph.D.

Dr. White is the director of Alpha and Omega Ministries, a Christian apologetics organization based in Phoenix, Arizona. He is the author of many books, a professor, an accomplished debater, and an elder of the Phoenix Reformed Baptist Church.

ADMISSIONS

ACADEMIC PROGRAM

Our goal is to build up, train, equip, and prepare godly men of God, proven and impassioned for service to Christ in strategic fields of Christian ministry through an educational program and an environment of spiritual fellowship and relationships which emphasize unreserved commitment to the worship of God, submission to the authority of the Scriptures, a life of personal holiness, the priority of the local church, and the mission of penetrating the world with the Truth.

Since there is no higher calling in life than to be a proclaimer of God's Word, there is no more worthy enterprise than training faithful men to carry out that charge. The EBTC seeks to fulfill this charge by offering a Master of Divinity program as well as a Master of Arts program (more about the Master of Arts degree, see "Graduation Requirement," "Master of Arts").

The Highest Calling

"A low view of the functions of the ministry will naturally carry with it a low conception of the training necessary for it.... And a high view of the functions of the ministry on evangelical lines inevitably produces a high conception of the training which is needed to prepare men for the exercise of these high functions." –B.B. Warfield

THE MASTER OF DIVINITY

Purpose

The M.Div. curriculum provides a basic six-year program in graduate theological education for those preparing for church or mission vocations requiring ordination. The program is designed to provide a broad biblical, theological, and practical foundation for those entering pastoral, missionary, or other Christian education ministries. The program may also provide a basis for further graduate study leading to such degrees as Master of Theology (Th.M.), Doctor of Ministry (D.Min.), Doctor of Philosophy (Ph.D.), or Doctor of Theology (Th.D.). (For further studies visit the homepage of The Master's Seminary, as one of our primary partner institutions: www.tms.edu)

In fulfilling the mission of the EBTC, as stated and elaborated earlier in this catalog, the M.Div. program focuses on three areas of special emphasis: biblical theological understanding, personal growth, and professional preparation. The emphasis on a thorough knowledge and understanding of the Bible is demonstrated throughout the curriculum, especially in direct Bible study classes, and in the biblical language, hermeneutics, and theology courses. The emphasis on personal growth is demonstrated in the required discipleship labs, chapels, and in significant portions of the field education and pastoral ministries courses. The emphasis on professional development is demonstrated primarily through the pastoral ministries, expository preaching, and counseling courses.

Included in the three broad areas of emphasis outlined above, the M.Div. program also intends to:

- Teach skills necessary for scholarly independent research
- Emphasize the primacy of the local church in commissioning for ministry and as the institutional focus for spiritual accountability
- Cultivate an attitude of devotion and worship
- Instill and nurture a missionary and evangelistic zeal
- Encourage growth in godliness, especially as demonstrated in an attitude of love and ministry as a servant, while developing the appropriate skills for leadership
- Advance ability in independent and constructive thought in areas relating to ministry and contemporary concerns
- Promote growth in self-discipline, reading habits, and methodologies so that independent study may be continued as a pattern of life and ministry

Specifically, the M.Div. program is designed to provide a broad biblical theological understanding, personal growth, and professional preparation for church or mission vocations requiring ordination, as detailed in the following Program Learning Outcomes (PLOs):

- PLO 1: *As a “future” elder, pastor, missionary, or educator*, comprehend the significant areas of biblical interpretation, biblical languages, Christian theology, and pastoral ministry.
- PLO 2: *As a “future” elder/pastor*, construct a personal philosophy of ministry with application to the desired vocational goals.
- PLO 3: *As a “future” teacher of the Scripture*, synthesize the input of biblical languages, Bible backgrounds, and theological constructs to preach and teach the Bible to varied age levels and abilities within any ministry context.
- PLO 4: *As a “future” spiritual leader*, exhibit the disciplines of holiness, prayer, leadership, and compassion required for ministry.

ADMISSION REQUIREMENTS

Students entering the M.Div program are required to hold a theological degree, with thirty-six credit hours in Bible and theology. These thirty-six credit hours must include the following theological areas of study: Bible Survey in Old and New Testament, Practical Theology, Expository Preaching, Homiletics, Systematic Theology, and Hermeneutics. The theological degree must be earned from an approved institution, recognized Bible college or training center, with a grade point average of 2.5 or above (on a 4.0 scale) for all undergraduate work. The M.Div administration will review any transcript or diploma from the applicant to ensure the completion of this requirement for entering the M.Div program.

Students lacking this 2.5 cumulative GPA or who have not successfully completed the thirty-six credit hours in Bible and theology on a bachelor's level may be admitted to the M.Div program on a case-by-case basis under probationary status. Student with a probationary status must maintain a “C” average for the first two semesters (at least ten classes) in order for academic probation to be removed. Students who have not successfully completed the thirty-six credit hours in Bible and theology on a bachelor's level have to complete this requirement for academic probation to be removed.

PROGRAM REQUIREMENTS

In order to enroll in the M.Div. program applicants must have completed the following requirements:

Prerequisite Classes

Applicants must have successfully completed a basic prerequisite class as part of the enrollment process into the Master of Divinity program. The main goal of the prerequisite class is to ensure that applicants are able to study on an academic Master's level in English and are able to display sufficient skill in research and writing. The class is offered online in the EBTC M.Div. online portal "Moodle" (see more under "Moodle", p. 41) for each applicant and need to be successfully completed as part of the enrollment process.

- BI 401 • Research & Writing - An introduction to accessing primary and secondary source materials essential to Old/ New Testament research. A term paper is assigned in this class to determine the English research and writing proficiency of the student.

Mentoring

Another requirement for enrollment in the EBTC M.Div. program is the "mentoring class." Each applicant is required to suggest a mentor of his choice to the M.Div. administration (see application documents "Mentoring Form"), who will disciple, lead, supervise, and oversee the student for the duration of his studies in the M.Div. program. The main ministry of the mentor is to keep the student accountable in his study and his personal life, acting as the connecting link between the student and the M.Div. administration as they go through this time of study together.

The focus for the selection of the mentor is the personal relationship of the student to the mentor. It is best if the mentor is one of the elders of the local church of the applicant. It is also preferred that the mentor has a theological master's degree, in order to support the student in his academic study. The M.Div. administration will decide if the suggested mentor is qualified and capable of fulfilling the mentorship role. If the student is in some way not able to find a suitable mentor, the M.Div. administration will assist the applicant. But it is foremost the responsibility of the student to find the right mentor.

One of the primary functions of this time of mentoring is for the student and mentor to meet on a regular basis, not less than an hour for each session, where they discuss the classes, homeworks, difficulties, personal development, learning outcomes, and how the student is putting the learned knowledge into practice. These meetings should take place in person, but can also be done online if necessary. The mentor will receive the "Mentor Report" template from the M.Div. administration as the guideline for each meeting with the student. The mentor should send one report for each meeting to the EBTC M.Div. administration. The mentoring report contains information regarding when and for how long the mentor and the student met, an update on the learning progress of the student, his personal development, and an update on homework. If the mentor fails to send the monthly report to the M.Div. administration or if the mentor and student are not meeting on a regular basis, the student will not be allowed to continue his study in the M.Div. program (see more under "Student Life", p. 52). Students are required to meet with their mentors throughout their time of study, not just during the week of lecture for a particular class but also during the pre- and post-homework of a given class.

The major goal of the mentoring program is for each student to have a close discipleship relationship with a person that he trusts, as he goes through the M.Div. program. This will challenge the student to not merely add more head-knowledge, but to be challenged to put it into practice in his family, his pastoral ministry, and to stay accountable. It should be the vision for each mentor to invest his time and wisdom into the next generation of leaders and pastors for the ministry of the local church. The mentor needs to be willing to invest his time intentionally into the life of the student for as long as the student is part of the M.Div. program, and hopefully beyond.

Local Church

The EBTC wants to develop a good working relationship between the student, the training center, and the local church. Therefore, a recommendation from a local congregation is required (when submitting the application) and any prayer or financial support is encouraged.

All applicants for the EBTC M.Div. program are expected to have maintained official church membership for a minimum of one year. Additional recommendations may be required for applicants who are attending a church without membership or if the membership exists for less than a year.

This special emphasis supports both an ongoing cooperation between students and their community, and prevents the student from being alienated from his community while studying to serve them better. Over the years we have seen relationships strengthened in this way.

PERSONAL REQUIREMENTS

Enrollment in the EBTC M.Div. program is limited to those who give testimony of faith in Jesus Christ as Savior and Lord, who demonstrate submission to the will of God and obedience to the Word of God, who evidence possession of the personal and spiritual gifts necessary for ministry, and who are in essential agreement with the EBTC M.Div. program statement of faith.

As outlined in a previous section of this catalog, it is the conviction of the M.Div. administration that there are personal, spiritual, doctrinal, and professional qualifications which an educational process alone cannot produce, and without which any preparation for an entrance into the ministry of the gospel can result in nothing but personal tragedy. The M.Div. administration and faculty reserve the right to withdraw the privilege of enrollment from any student who, after admission, may prove to be lacking in these essential qualifications. In evaluating all applications, the admissions committee will look for evidence of increasing Christian maturity, normally with at least two years of growth as a Christian. Persons with any history of divorce for either spouse should be aware that their applications will be given special scrutiny.

The applicant must be a man who gives evidence of the gifts and call to ministry demonstrated by a measure of effectiveness and fruitfulness in a local church context prior to acceptance (1 Timothy 2:2; 2 Timothy 2:2; Titus 1:9). He must be a man who lives under Christ's Lordship in submission to the will of God and obedience to the Word of God (Galatians 6:1-5). He must be a man of proven character, recognized by others as faithful in his responsibilities (Psalm 1; 15; 1 Tim. 3:1-7; Tit. 1:5-9). He must have a servant's heart demonstrated by his commitment to his family and his local church (1 Tim. 3:4-5; Tit. 1:6). He must be in essential agreement with the EBTC M.Div. program's doctrinal position. These characteristics will be evaluated through the application and reference forms.

Practical Advice

Before enrolling into the EBTC M.Div. program, each applicant must understand the commitment he is making for the next six years. This commitment is best described in two ways:

- **Each applicant has to “count the costs” (Luke 14:28).** The applicant has to understand that the M.Div. program will require a big portion of his time, devotion, energy, and resources. The study will challenge him, will show him his limitations, but also his strengths, and will stretch him in many ways. As such, it is important that each applicant understands the commitment he is making so that he may fully give himself to this beneficial and blessed time ahead of him. God will be mightily at work in his personal life, but also in his life of the ministry.
- **Each applicant has to make “the best use of the time” (Ephesians 5:16).** As previously described, the M.Div. program will require significant time investment by each student. The applicant must understand that the program is intended to be bi-vocational; it is expected that the student continue to work in his profession and conduct his ministry obligations, as well as fulfill personal commitments. With that in mind, it is necessary that the applicant be committed to saying “no” many times during his course of study, with an eye to being able to give a more prepared “yes” in the future. Neglecting this advice will lead to poor study habits or a focus on merely “finishing” a class, rather than being fully devoted to the studies.

STUDENT STATUS

Admission to the EBTC M.Div. program and satisfactory completion of academic requirements are not a guarantee of graduation. Since the EBTC M.Div. program is designed to qualify its graduates for positions of pastoral leadership, the M.Div. administration will also evaluate a student's personal, spiritual, doctrinal, and professional qualifications each semester. Without these qualifications any attempt to serve or fill a role in the ministry of the gospel can result in nothing but personal tragedy. The M.Div. administration reserves the right to withdraw the privileges of enrollment from those whom after admission may prove to be lacking in these necessary qualifications.

The character qualities, knowledge, and skills described earlier in this catalog as personalized objectives will also serve as a standard for evaluation of progress. Absolute fulfillment of these objectives is an ideal which will never be accomplished, but should always be in process. What is expected is evidence of progress toward these objectives, continuing evidence of potential for such progress, increasing desire for such progress, and a genuine repentance when there is failure in evidencing such progress.

Following each semester, the M.Div. administration will assess the appropriateness of the student's vocational and educational goals in light of demonstrated abilities and attitudes. Academic records, field education evaluations, mentorship involvement, and evidence of continuing personal growth as demonstrated in church ministries, may all be examined in these candidacy evaluations. Following evaluation, the Director of the M.Div. program, or another assigned member of the administration, will counsel with any students whose progress is questioned.

APPLICATION



APPLICATION PROCEDURES

All who are contemplating admission to the EBTC Master of Divinity program should make formal application, available on the EBTC website (www.ebtc.org/master), as early as possible, but at least eight weeks prior to the date of intended enrollment. If certain requirements are met, enrollment is possible at any time.

Materials to be submitted include the following:

- The application forms with all applicable questions answered in full (12 weeks before entry)
- A non-refundable application fee (100€)
- A recent photograph of the applicant (and spouse, if married)
- Official transcripts of all educational institutions should be requested of the schools involved and should be sent directly to the M.Div. Admissions Office
- If married or engaged, a completed Spouse's Biographical Form
- A brief account of the applicant's salvation (the applicants understanding of the gospel of Jesus Christ, conversion, spiritual growth, and call to ministry)
- A brief statement of career goals and reasons for applying to the EBTC M.Div. program
- At least two of three personal reference forms, including pastoral/ church leader, academic, and employer references
- The "Mentoring Form", p. 34
- Financial Aid form (per request to the M.Div. administration) for students with financial difficulties. (see more under "Financial Aid", p. 58)

Applications will not be process until they have been submitted in full to the M.Div. administration. It may take up to eight weeks to finalize the application after it has been submitted.

Enrollment in the program is selective and limited. The M.Div. administration may grant admission on the basis of the above credentials alone, or may request the submission of additional materials, and/or may require an interview with the Director of Administration or another representative of the M.Div. program.

Recommendation Forms

Family members may not complete a recommendation form. Recommenders must have known the applicant for a minimum of one year. If for some reason recommendations do not reflect this kind of diversity, the M.Div. administration may request additional recommendations.

Transfer of Credit from Another Graduate Institution

EBTC Master of Divinity students must complete the prescribed curriculum, comprised of a minimum of 96 semester hours of credit, with a cumulative grade point average of not less than 2.0. Students transferring from other semi-

naries may be granted a maximum of 46 semester hours of credit, providing the work conforms to the academic and theological standards of the EBTC M.Div. program.

Students must submit an official transcript and a catalog from the previous theological institution (with translation if needed), preferably with their application, to the M.Div. administration. In cases where the class work is partially parallel, the Director of the EBTC M.Div. program may allow partial class attendance and/or assign research projects or reading to fulfill the M.Div. class requirements. The Director will make a final determination regarding acceptance of transfer credits. All classes for which credit or partial credit is granted will be shown on the M.Div. official transcript with no record of grades. Determination of transfer credit should be completed by the end of the first quarter after initial enrollment (see “Partnering”, p. 51). The last 12 hours of credit applied toward the degree must be earned in the EBTC M.Div. program unless the student has completed a total of 75 credit hours or more in the EBTC M.Div. program.

Visa Requirements

The classes of the M.Div. program will be held at many different European TMAI locations, as well as in the U.S. The applicant is responsible for any visa requirements necessary for studying internationally. If an applicant needs any kind of invitation for a visa, he must inform the M.Div. administration prior to enrollment, as is stated in the application form (or ten weeks before the beginning of the class). The M.Div. administration seeks to help each student get an invitation for each semester or longer, if possible, but only if the student provides all the necessary documents for the procedure. All fees and expenses for each invitation/visa form will be added to the account balance of the student, shown on the monthly account overview.

ENROLLMENT ACCESSIBILITY & FLEXIBILITY

One of the major goals of the EBTC is to make the M.Div. program as accessible and flexible as possible. The accessibility and flexibility can be apprehended in the program itself, since it is a fully bi-vocational M.Div. program where students do not have to move abroad to study, but rather stay in their home country, ministries at church, jobs, and are still able to get an excellent Master's education. Classes are therefore less than one week long and are held every two to three months. The intention of this arrangement is to keep the amount of travel and vacation days to a minimum so that students have the ability to attend every class.

STARTING POINT

The accessibility and flexibility of the EBTC M.Div. program is also seen in the enrollment opportunities of the M.Div. program. The M.Div. program and its classes are designed as a six-year cycle where applicants are able to enroll into the M.Div. at any time if certain requirements are fulfilled. (more under "Admission" and "Application") This means that whenever a student enrolls into the six-year cycle of the EBTC M.Div. program, this will be his personal starting point. It can be any class of any year of the six-year cycle, if certain requirements are fulfilled.

The most important classes for the flexible enrollment into the M.Div. program are the beginning language classes. In year one to three, students take "Hebrew I & II," and in year four to six "Greek I & II." In order to graduate from the M.Div. program, one has to successfully finish these classes in the EBTC M.Div. program as on-site classes, as live-online classes, or as recorded online classes (see more under "IBLC", p. 44). A student can also waive these beginning language classes with transferred units from other accepted theological institutes. (see more under "Waive Beginning Language Classes", p. 40) A student is only allowed to enroll in the exegesis classes of the specific language when he has successfully finished the beginning language classes or is allowed to waive them through transferred units. He may still be able to enroll in all other non-language classes (e.g. Theology, Pastoral Ministry etc.), but only with permission from the M.Div. administration.

The EBTC M.Div. administration will assist every student in order to decide which starting point makes most sense in his situation. For example, if a student wants to enroll into the M.Div. program in year three of the six-year cycle, it would be best to immediately focus on "Greek," even though he is in the first three years of his study. The M.Div. administration will give clear instructions and guidelines in order to make the best decision.

Missing Classes

If a student misses, fails, or has to skip a class or multiple classes within the six-year cycle, it is still possible for him to finish the EBTC M.Div. program in six years. There are many options for a student to retake classes or replace classes with those from other accepted theological institutes, or with independent studies. In any case, the student is required to contact the EBTC M.Div. administration as soon as possible in order to clarify the options and guidelines for moving forward. The EBTC M.Div. administration will assist every student to find the possible options in accordance with the "Graduate Policies" and the standards for transferring units from other theological institutes.

WAIVE BEGINNING LANGUAGE CLASSES

To waive one or both beginning language classes Hebrew OT 503/504, and/or Greek NT 500/501, the EBTC M.Div. program offers a couple of options.

The applicant may either show a sufficient history of language studies at a theological training center, or he may test out of one or both beginning language classes, or he may join the M.Div. intensive beginning language class (IBLC).

If the applicant is able to show to the M.Div. administration sufficient studies in the particular language at a theological training center, he is allowed to waive one or both beginning language classes. Official documents from the theological training center are required and will be reviewed by the M.Div. administration for a final decision. The prior language study must be around 6 units of beginning Hebrew studies and 4 units of beginning Greek studies (see “Credit Unit System”, p. 48). If the prior language study is not sufficient, the applicant will be asked to successfully complete the language test.

The applicant can also choose to test out of the beginning language classes Hebrew OT 503/504, and/or Greek NT 500/501, but the applicant still needs to show the M.Div. administration a record of language studies at a theological training center or through self-study. If accepted, the M.Div. administration will provide an online test, which the applicant has to finish by the designated time. To waive out of one of the language classes the applicant needs a score of 94 or higher.

The last option for waiving one or both beginning language classes is the intensive beginning language class (IBLC) (see more under “Intensive Beginning Language Class”, p. 44). The IBLC is a 14 week language class, where the applicant gets access to the M.Div. platform “Moodle” with all necessary resources for his language study, including homework and a final exam to test the student’s knowledge of the language. The student will be supervised by Professor Kauk, who will oversee the homework of the student, interact with him, or even meet with him online to discuss certain areas of the particular language. The final grade of the IBLC will be transferred to the M.Div. beginning language class, either Hebrew OT 503/504 or Greek NT 500/501, if the applicant successfully finishes the IBLC. Applicants who successfully finish the IBLC are also qualified for the lateral entry into the M.Div. program.

If the applicant fulfills one of the described requirements to waive one or both of beginning language classes, he is not required to attend those language classes. The waived classes will be shown on his official transcript with the final grade of the IBLC, and he is also qualified for a lateral entry into the M.Div. program.

GENERAL ACADEMIC POLICIES

STUDENT POLICIES

In understanding the deep responsibility the EBTC has to the Kingdom of God in training men for its leadership, we expect that students model Christ-centered conduct and biblical conviction. The EBTC expects that each student understands his deep accountability before God, the Word of God, the faculty, and other students. We desire to have an atmosphere where Christ is exalted in the public and private activities of all faculty members, administrators, employees, and students. Here are some examples of what EBTC considers important for appropriate conduct:

- A concern for the conscience of others in things pertaining to liberty
- A willingness to humbly submit to faculty and one another in love
- A faithful commitment to ministry in a local church
- An above reproach character with one's family
- An avoidance of all forms of dishonesty, lying, plagiarism, cheating, failure to meet financial obligations, irresponsibility with employment, and all manner of immoral (illicit and illegal) behavior.

Technical Requirements

Due to the nature of this program, every student must have a personal computer, preferably a laptop in order to work while taking classes. Further every student must have access to a reliable Internet connection in order to participate in live-online classes and to submit all homework through the learning platform "Moodle," if not otherwise instructed by the professor.

Moodle

Moodle is our online learning platform. Here the student can submit homework, tests, and exams, find reading material and class information, register for classes, and much more. The most important class that every student will be signed into is the "M.Div. Information Page".

M.Div. Information Page

This is the central point of information concerning class registration, upcoming classes, tuition, travel information and more. It also contains a board called "General Announcements", which is used by the M.Div. administration to post general information for all students and their studies. Every student is responsible to check regularly for information and to register for upcoming classes.

Class Registration

The section "Class Management" on the M.Div. Information page contains an overview of the upcoming classes with dates, location, tuition and more. There is also the important "Class Registration Year X"- form that every student has to fill out in order to sign up for classes. A student is not automatically enrolled if he does not fill out this form. It is the student's own responsibility to stay up to date on upcoming classes and registering for them. If a student fails to sign up, he will not be enrolled in any classes. Changes may be communicated to the M.Div. administration and will be handled according to the "Withdrawal and Refunds" policy.

Travel Registration

The section “Class Management” also contains travel registration polls, which every student taking classes held at a TMAI location is obligated to complete. The information gathered from the poll helps the ETBC coordinate all travel information, including possible discounts for accommodations, travel, and more.

CLASS VARIATIONS

There are many different class forms in the EBTC M.Div. program and classes are also held at various locations. The EBTC offers *on-campus* classes at the different TMAI locations, live-online classes, pre-recorded online classes, Shepherds’ Conference observation, the study tours, and classes at The Master’s Seminary in California, USA.

On-Campus Classes

The On-Campus classes will be at the different TMAI locations, in a normal classroom setting (see “Class Locations”, p. 45). These classes will be either two or three units. The two unit classes will be from Wednesday to Saturday, with 30 hours of class, and the three unit classes will be from Tuesday to Saturday, with 45 hours of class. A block class system is used, so that the students meet four or five days a week, usually from 8:00 AM to 4:30 PM (see more under “Weekly Schedule Overview”, p. 62). This block system makes the on-campus classes an intensive week of class, but it also allows the M.Div. program to be more accessible for pastors, elders, and full-time employees who cannot be gone from home for many weeks each year.

Live-Online Classes

Each semester of the M.Div. program has one or more live online classes. These live-online classes will be offered on a online platform in a live-class setting. At the assigned time the teacher will invite the students onto the online platform and teach the students as in a normal classroom setting, but online through video. The live-online classes are two and three units. A block class system is also used, so that the classes meet over a couple of weeks, depending on the units of the class. Two unit classes will usually meet on five Fridays in a row and three unit classes for five Saturdays in a row (see “Weekly Schedule Overview”, p. 62). Changes may apply, depending on the class and/or the professor.

The live-online classes are designed to reduce travel time for students, while still allowing for student-teacher interaction similar to a traditional classroom setting. A further goal of this format of instruction is to allow the workload to be spread out over the length of the course, providing more time for the student and teacher to work closely through the class material. This will be especially important and helpful in the challenging beginning language classes.

These classes will be held through “Zoom”. The M.Div. administration will send out an invitation via email containing a link to the class. If clicked for the first time, the Zoom application must be installed onto the student’s system. It will automatically launch into the Zoom classroom. The student must then register with his name and email to enable timekeeping.

To ensure the quality of and interaction in the Live- Online lectures, students are required to follow the following regulations:

- A steady internet connection that allows video streaming is a prerequisite for this class
- Therefore the student must find a place that offers such a connection in order to participate
- Video recording of yourself must be turned on during the whole session (except for breaks)
- Turning off the video is only allowed for rare and important circumstances
- Absences must be reported to the M.Div. administration and may result in a deduction of points (exceptions apply)

Online Classes

The EBTC M.Div. program offers also three *online classes*. These are two and three unit classes. The online classes are recorded TMS classes that are available on Moodle for each student at the assigned time. Each student will watch the recorded video lecture online at the assigned time of the class and complete the assigned homework. The class homework will be graded by a faculty member of the EBTC M.Div. program.

The goal of the online classes is also to make the M.Div. program more accessible, since students are able to take the online classes from around the world.

The mentor for each student will also oversee the online classes, ensuring that the student watches the videos on his own and finishes the homeworks on time. The mentor will ask questions regarding the class and its homeworks, and also discuss the completed homework with the student.

Study Trip Classes

The EBTC offers three study trips during the six-year track of the M.Div. program, to Greece, Italy, and Israel. All study trip are required classes, and every student must attend. In addition to sightseeing and travel to historic places, students will have class work, normally exegesis or exposition of the OT or the NT. These study trips are designed to give the student greater insight into the background and study of the Bible as he is traveling to the different biblical sites.

The class setting on the study trips will be slightly different than the on-campus or live-online classes as the lectures can also be combined with the sightseeing tours, in order to make the lectures even more applicable, and to make these trips unforgettable experiences.

Shepherds' Conference Observation

Three times during the six-year cycle of the EBTC M.Div. program, students have to attend the Shepherds' Conference. This will give the student a great insight into and experience of one of the best annual evangelical conferences and will help them to broaden their view of the church worldwide. Each student is required to write a report about the conference as part of the required one unit class "Shepherds' Conference Observation," which will be further explained under "Class Descriptions."

TMS Classes

EBTC M.Div. students will have three classes at The Master's Seminary, in California, USA, prior to the Shepherds' Conference. These classes give the European students insight into the life of one of the best seminaries in world.

The TMS classes are also block system classes and will be held in the TMS building, with one of the TMS professors. The assigned homework will be uploaded to the EBTC M.Div. online platform Moodle, and graded by either the TMS professor or by the EBTC M.Div. faculty.

Independent Study

If a conflict jeopardizes the graduation of a student or if a student is not able to attend one of the required classes in a school year, because of special circumstances, the M.Div. administration may entertain a proposal for an independent study. Independent studies are in addition to the normal schedule and in place of normal classes. The student must initiate the process by contacting the M.Div. administration for approval and completing of a "Contract for Independent Study," at least nine weeks before the class that the student cannot attend or twelve weeks prior to the expected graduation. This contract, written by the student, is a request for independent study and explains the special circumstances making this study necessary. The Director of the M.Div. program must approve this request at least six weeks prior to the class the student is not able to attend.

Independent study could be a recorded TMAI online class that a student completes in the same way as other on-line-classes. Independent study could also be a recorded online class from another institution, similar to TMS, but only with approval from the M.Div. administration.

Additional expenses for the independent study for a student may apply (see "Financial Information", p. 54).

Intensive Beginning Language Class (IBLC)

The “Intensive Beginning Language Class” is a fourteen week class for the beginning language classes at the M.Div. program. The IBLC is an online- and live online class, where the student gets access to the M.Div. platform “Moodle” with all necessary resources for the beginning language study. The student will be supervised by Professor Kauk, who will oversee the study and the homework of the student, interact with him, and even meet with the student online to discuss certain areas of the particular language study. The final grade of the IBLC will be transferred to the M.Div. beginning language class, either Hebrew OT 503/504 or Greek NT 500/501, if the applicant successfully finishes the IBLC.

Here applicants are able to waive one or both beginning language classes Hebrew OT 503/504, and/or Greek NT 500/501, if they successfully finish the IBLC. This gives the option for a lateral entry into the M.Div. program, with more flexibility for the applicant (see more under “Starting Point”, p. 39).

The IBLC was also designed for those M.Div. students, who need further training in the beginning language classes, as a refresher or to deepen their understanding of the language. It also serves as a class for those students who were not able to pass one of the two beginning language classes Hebrew OT 503/504, and/or Greek NT 500/501. Only if he passes the beginning language classes, is he allowed to continue with the language exegesis classes OT 603 & NT 603/604.

CLASS LOCATIONS

The M.Div. program will be held at different TMAI locations in Europe, but also other locations as part of the study trips, and in the US at the Shepherd’s Conference.

TMAI Locations

For now there are four different TMAI training centers in Europe as the main EBTC M.Div. class locations. The main location will be at EBTC in Berlin, but the other EBTC locations in Zurich and Vienna may also be used. The other TMAI locations are: The Theological Biblical Academy, in Krapina, Croatia; the Italian Theological Academy, in Messina, Italy; the Southeastern Europe Theological Seminary, in Tirana, Albania; and the Czech Bible Institute, in Kromeriz, Czech Republic.

Students are required to cover all travel costs to the different locations themselves. Students are required to arrive on time. The M.Div. administration will, aided by the travel registration filled out by the student, help with visa requirements for each country, so long as the necessary documents are provided by student ten weeks prior to the class. Housing will be either at the TMAI location or at a nearby hotel. The costs for the housing are listed in the “Financial Information.”

Study Tours

The EBTC M.Div. program offers three study trips to students, as required classes. The trips to Greece and Italy (Rome) will focus on different historical events and places from New Testament times. Places like Rome, Ephesus, Neapolis, Philippi, Thessaloniki, Athens and Corinth will be visited. Connected to this trip will be an NT exegesis or NT exposition class, taught by an adjunct professor.

The study trip to Israel is designed to enhance the student’s knowledge of the geographical, historical, archaeological, and cultural understanding of the land of Israel. Major attractions on this trip will be Qumran, Massada, Engedi and the Dead Sea. Since Jerusalem is one of the most important cities, the group will spend some days there. Finally, the group will visit the northern part of Israel: Galilee, Haifa, Jezreel Plain, Meggido, Caesarea, and other places.

Costs for the study trips must be included in the student’s budget and should be paid *ten* weeks before the study trip starts (see “Financial Information”, p. 54).

The Master's Seminary

Since the TMAI office is located at The Master's Seminary (TMS), in California, the EBTC M.Div. program will also offer three required classes at TMS during the six-year program. Part of these three classes will be attendance at the Shepherds' Conference at Grace Community Church, in CA. These three classes were added to give the European EBTC student an insight into one of the best seminaries in the world with well-known professors, as well as a great experience at this annual conference.

Costs for the trips to California must be included in the student's budget and should be paid six weeks before the trip starts (see "Financial Information", p. 54). The student has to cover all travel expenses on his own.

CLASS POLICIES

In order to maintain the highest standards of academic integrity and personal ethics, the EBTC has adopted the following general academic policies.

Attendance

Attendance will be taken, and students are required to be prompt and attend all classes. This is also the case for the online-live classes. The attendance for the online classes will be registered with our online live- tool "Zoom". The student is responsible for notifying the M.Div. administration of his absence in advance and to arrange for all makeup work. Professors, however, are not under obligation to review missed homeworks or provide supplementary instruction. Whenever possible the student should consult with the professor for any instructions or homeworks in advance of a foreseeable absence, in agreement with the M.Div. administration.

Absences do occur, however, and are handled as follows: There are two categories of absence: unexcused and excused. If a student has more than one unexcused absence in a class, he will automatically fail the class. Excused absences are those resulting from extenuating circumstances such as personal illness, family emergency, jury duty, active military services, death in the immediate family, or previously scheduled ministry activity. In no case may the total number of absences (excused or unexcused) for any class exceed the equivalent of two days of class time. When absences exceed this limit, classes must be retaken. Individual faculty may have additional penalties or policies that are class specific due to the nature of the class requirements.

If the student misses more than 20% of the class time in a Live- online setting, he will fail the class.

Auditors

Auditing is permitted, if a request was sent to the M.Div administration prior to the class. Although no credits or grade points are involved, auditors are required to pay 50% of the regular tuition charges and other appropriate fees of the class. They are also expected to meet class attendance requirements.

Recording of Lectures

No personal audio or video recordings of any class sessions may be made without securing the permission of the professor. Professors may legitimately choose not to allow such recording. When permission is granted, unless special permission is also secured from the Vice President for Academic Administration, it is understood that the recording is to be used only by the student(s) registered in the class involved. No public use or reduplication is permitted without permission of both the professor and the M.Div. administration. The recording of one class, or several classes, or portions of classes, when absence is necessary, may generally be permitted, but such recordings should not be collected, copied, or preserved for other uses. In no case should the professor be expected to arrange for the recording or asked to operate the recording devices. Occasionally, when daily recording is helpful for a student attending the class, as with certain handicapped persons, it is understood that the cassettes (or other recording materials) are to be re-used on a regular basis and not collected or preserved for later use after the class. Some

professors will not permit individual or personal recording but will instead loan officially prepared recordings for use in case of emergency absences. These may not be duplicated.

In rare cases may a student record, or have recorded, an entire class or a major portion of a class in lieu of attending classes or as a way to solve a scheduling conflict. Exception may be granted in the case of unavoidable scheduling conflicts during the final two semesters before graduation, but not even then if one of the two conflicting classes is an elective.

Workload

Students are expected to complete homeworks on the days assigned. The administration must approve any change. The rule for the total work of the student depends on the units of each class. For a 2 unit class with 30 hours of class time, the expected class workload (homework) will be around 90 hours for each student. This is the standard of the international credit unit system (see "Credit Unit System", p. 48).

Examinations

Except in cases of illness or family emergency, students are expected to be present or available for any scheduled exams (for on-campus or online classes). Requests to take an examination at any time other than the time scheduled must be addressed to and approved by the class professor, in agreement with the M.Div. administration.

Class Papers

All assigned class and term papers are to be submitted in thesis form unless the professor indicates otherwise. All papers should be prepared in conformity with the latest editions of the *Guidelines for Theses and Dissertations* and Turabian's *A Manual for Writers of Term Papers, Theses, and Dissertations*.

Assignment Time Limit

Students are expected to complete assignments on the days assigned. In those classes where the due date for the assignments is not specifically communicated or no due date was announced, then the rule applies that all class assignments need to be finished and uploaded on Moodle *two months* after the last day of the class for which the assignments are due. This rule will keep the student accountable to diligence in his personal studies and also help him to manage his time wisely. It will also prevent the accumulation of multiple assignments from different classes, encouraging the student to fully complete one class before the start of the next. And finally, it will allow the professor to grade all assignments at the same time.

Exceptions may apply if the professor grants an extension for an assignment, in agreement with the M.Div. administration, or if the M.Div. administration sets a different due date for an assignment that exceeds two months. Failing this requirement, the assignment will be graded with an "F" (see also "Incomplete Class Work", p. 49).

Dress Code

Since the M.Div. program has adopted a business casual dress code as the minimum, i.e., collared shirt (polo, button up), docker-type pants/dress jeans, and socks and shoes, no t-shirts, tank tops, untidy or ripped jeans, nor shorts, or sandals will be permitted. Student dress style is not a mark of spirituality. This is a request that will help to strengthen the corporate EBTC testimony to the nations of the ever-shrinking world that look in on it as a model trainer of expositors and leaders of churches in Europe. The EBTC desires that students accept this preference in all godliness.

Cell Phone Use

To avoid distractions, students must silence cell phones during class. The student may return calls during the break or after class.

Discussions

Everyone is strongly encouraged to engage in the seminar discussion by answering and asking questions. If the student does not understand an issue, it is his responsibility to ask questions in class, or in private with the teacher. Off-topic questions are best discussed outside of the seminar, and participants are requested not to distract others by talking among themselves.

Respect for Others

Participants are asked to conduct themselves with integrity in relationship to both the lecturer and fellow participants. This creates the best spiritual atmosphere for learning and worship.

PLAGIARISM

General Policy

Plagiarism is defined as the act of “taking and using the thoughts, writings, or inventions of another person as your own.” This definition requires what is called “intent.” The most serious forms of plagiarism will manifest some level of knowledge of the act and generally display an effort to conceal the plagiarism. This is not to say that the “I didn’t know” defense is valid, since at this point in your academic career the assumption is that you do know. Even after graduation, the consequences of plagiarism do not simply evaporate. Should serious plagiarism be discovered in a thesis or dissertation—even years after graduation—the seminary may move to revoke the offender’s degree.

Common Types of Plagiarism

Secondary Source Plagiarism—Plagiarism often involves the problem of claiming the results of others—taking a quotation from one’s reading and placing it into your paper without using a “cited in” notation. When using a quotation in another work, you are under an ethical obligation to go to the original source, verify the citation and context, only then listing it in a footnote or bibliography. If unable to view the original source, a “cited in” reference must be used for this quotation. This ethical consideration may well save the student from the embarrassment of perpetuating a mis-quotation or taking a quotation out of context.

Paraphrase Plagiarism—Simply paraphrasing a quotation (without attribution) from a source is still plagiarism. This type of plagiarism is avoided by doing the hard work of taking research, distilling it, and then writing one’s own thoughts, interpretations, and conclusions, giving attribution as often as necessary. Facts widely available in reference books, newspapers, and magazines are common knowledge and need no citation.

Penalties

When an act of plagiarism is discovered or suspected (even after graduation), the matter will be reported to the Vice President for Academic Administration who will move to investigate the matter.

Penalties for those found guilty of plagiarism can be as follows:

- Reduced or failing grade
- An official letter of reprimand
- A defined period of probation, with or without the attachment of conditions
- A defined period of suspension, with or without the attachment of conditions
- Expulsion from the EBTC
- Revocation of an awarded degree

To avoid the temptation of the sin of plagiarism, allow for the proper amount of time to research and write your papers. Lack of time is the most common excuse for engaging in plagiarism.

CREDIT UNIT SYSTEM

Every student receives a diploma for his completed Master of Divinity. He also receives a transcript with all completed classes, the grade in percentage, and the completed credit points. The EBTC uses the US credit unit system, which indicates that one credit point at the EBTC M.Div. program includes 15 hours of class time and around 30 hours of homework. The US credit unit system varies from the “European Credit Transfer System” (ECTS). In Germany for example, one credit point includes a total of 30 hours of class time and homework. A 3 unit class following the ECTS standard equals a 2 unit class following the US standard. In this case, the degree of Master of Divinity with 96 units, US standard, equals a total of 192 units with the ECTS standard. This is important to understand if a student wishes to continue his studies in Europe. The student may also request to have his units recorded with the ECTS standard on his transcript.

GRADING SYSTEM

As appropriate to each class, the EBTC gives grades to distinguish different levels of achievement: in the mastery of subject material, in effectiveness of research, in fulfillment of assignments and responsibilities, or in improvement of personal and ministry skills. The EBTC M.Div. program employs the following grading system:

Percentage	Decimal Grade	German Grades	U.S. Grades	U.S. Grade Points
100-96	1,00	1	A	4.0
95-94	1,33	1-	A-	3.7
93-92	1,66	2+	B+	3.3
91-88	2,00	2	B	3.0
87-86	2,33	2-	B-	2.7
85-84	2,66	3+	C+	2.3
83-80	3,00	3	C	2.0
79-78	3,33	3-	C-	1.7
77-76	3,66	4+	D+	1.3
75-72	4,00	4	D	1.0
71-70	4,33	4-	D-	0.7
69-below	4,66	5+ - 6	F	0.0
			I	Incomplete

Unsatisfactory Class Work

Required classes in which a student receives an “F” must be retaken. The failed class must be retaken in the following cycle, after communicating with the M.Div. administration. Exceptions apply if the failed class is a online class. In such a case a student may request to take a similar class, within the six year cycle of his study, to replace the failed class. The student has to send this request to the M.Div. administration, not later then one month after a final grade of “F” has been assigned to the class.

Classes in which a student receives a “C-” or lower may be retaken, in order to fulfill graduation requirements, but not classes in which the student receives a “C” or higher.

Unsatisfactory Class Work in the Beginning Language Classes

The EBTC understands that the beginning language classes are very intense and often times very challenging for many students to finish, especially if a student has not studied them before. Even so, the language classes are basic requirements that a student has to complete satisfactorily in order to continue his studies in the M.Div. program.

If a student is not able to satisfactorily complete one of these beginning classes (Hebrew 503/504; Greek 500/501), he must join the IBLC program in order to sufficiently complete these classes. Until the basic language classes are satisfactorily completed, the student is not allowed to participate in any advanced language classes such as the exegesis or exposition classes in the specific biblical language. He may, however, participate in other classes with approval from the M.Div. administration.

Incomplete Class Work

The EBTC recognizes that a student may be providentially hindered (by extended illness, death in the family, or other significant circumstances) from completing a class on time. In such cases, an incomplete "I" grade may be given.

An Incomplete "I" indicates that the work done for the class has been acceptable but that some portion of the required work is incomplete for an excusable reason. Requests for an Incomplete must be addressed, in writing, to the M.Div. administration, and must be approved, or rejected. An Incomplete "I" automatically becomes a Failure "F" unless the requirements are satisfactorily completed within two months after the end of the class. No exceptions or additional extensions will be granted except upon written petition by the student and special action by the M.Div. administration.

Change of Grade

Approximately four weeks after the close of each semester, the student can view his grades for the classes taken during that semester via Moodle. If a student feels that he has been assigned an incorrect grade for a class, the following procedure should be followed:

- The student should email the professor, indicating that the purpose of his email is to review the grade that was received.
- If the professor is not available, the student should email the EBTC M.Div. administration, indicating that the purpose of his email is to review the grade that was received.
- If consultation with the professor results in a change of the previously assigned grade, it is the student's responsibility to forward the email from the professor to the M.Div. administration.

GRADUATION POLICIES

All work credited toward the Master of Divinity degree must be completed within nine years from the time of matriculation. Exceptions will be considered only in cases when the student is involved in a full-time ministry, and must receive the approval of the M.Div. administration.

Graduation Requirements

To qualify for graduation, students must have completed 96 credit hours of required class work on an M.Div. level, with a grade point average of 2.0 or above. They must also manifest promise of competency in Christian ministry, exhibit exemplary and consistent Christian character, and must be in accord with the ideals of the institution as recorded in its current catalog. Transfer students must complete at least 50 semester hours of credit in the EBTC M.Div. program.

In order to graduate in the EBTC M.Div. program, a student must meet the following requirements:

- A minimum GPA of 2.0.

- If a class grade is incomplete, the student must retake the class until he completes it at a grade sufficient to achieve the required GPA or higher.
- Every student must agree with the Statement of Faith of the EBTC (which is already part of the application form). Those who do not agree with the entire statement must hand in a written explanation (minimum of 10 pages) two months before the expected graduation. This document needs to include all details concerning the disagreement with a clear biblical explanation for each one. The director of the M.Div. program make the final decision of whether or not the student is eligible to graduate from the M.Div. program. Students who do not hand in this written explanation will not be able to graduate. They will only receive a certificate of attendance.
- All tuition must be paid. Graduates receive their final diploma and transcript only after full payment is made.
- The graduation banquet is the highlight of every school year. Every graduate is expected to attend the graduation banquet. Exceptions need to be discussed with the director of the M.Div. program.
- All coursework must be completed. Students who have attended the classes but not completed the coursework will receive only a certificate of attendance.
- A payment of 75,- € is required to receive a copy of the diploma.

Early Graduation

Due to the possibility of transferring credits from other theological institutions into the M.Div. program, students may graduate early as well. This can be achieved by taking additional classes in the EBTC M.Div. program or with other theological institutions at the same time. Requirements for the transfer of units apply. After a student has completed 96 credit hours he may graduate, if all the graduation requirements are fulfilled.

Time Limitation

All work credited toward the Master of Divinity degree must be completed within twelve years from the time of matriculation. Any exceptions will be considered only in cases when the student is involved in a full-time ministry, and must receive the approval from the M.Div. administration.

Master of Divinity

If a student completes the required classes and all class work within nine years, with a minimum grade point average of 2.0 or above, he is eligible to graduate. He will receive a “Master of Divinity” degree. The degree of the EBTC M.Div. program is an *equivalent* and not officially recognized by the state in Europe. Degrees from the EBTC are still recognized and accepted among all Theological Institutes of TMAI, and can be used for further studies. They are also recognized and accepted by certain seminaries in the United States, like The Masters Seminary, The Cornerstone Bible College & Seminary, and other Seminaries as requested. Units can be transferred to continue a Master program or for further studies, such as a Master of Theology (Th.M.) or a Doctor of Ministry (D.Min.). For requests on this matter, please contact the M.Div. administration.

Master of Arts

If a student decides, at the beginning or any time during the EBTC M.Div. program, that he wants to finish only years 1-3 (with a focus on the Old Testament), or years 4-6 (with a focus on the New Testament), he is qualified to receive a Master of Arts (M.A.) degree in either OT or NT studies, if he fulfills all graduation requirements. This option makes the M.Div. program as flexible as possible for those students who desire a Master’s level education, but who cannot commit to a six-year program. The EBTC wants to help these students by offering them only one part of the M.Div. program. This M.A. option will also allow a student to continue studies in the M.Div. program and thus complete that degree in the future.

In order to graduate with a “Master of Arts” degree, either in OT or NT, the student must finish his class work within four years, with a minimum grade point average of 2.0 or above. The degree of the EBTC Master of Arts program is an equivalent and not officially recognized by the state in Europe. Degrees from the EBTC are still recognized and accepted among all Theological Institutes of TMAI, and can be used for further studies. They are also recognized and accepted by certain seminaries in the United States, including The Masters Seminary, Cornerstone Bible College &

Seminary, and other seminaries that accept degrees from TMAI. Units completed for the M.A. can be transferred to continue in further studies. For requests on this matter, please contact the M.Div. administration.

PARTNERING

The EBTC partners with different Bible schools, seminaries, and theological institutes to which students can transfer their units for further studies. As previously mentioned, our main partner is The Master's Seminary, but another partner is The Cornerstone Bible Seminary.

The Cornerstone Bible Seminary

The EBTC is partnering with The Cornerstone Bible College & Seminary (TCBS) in Vallejo, California which is an independent theological seminary offering a *Global M.Div.* The Global M.Div. means that students of the EBTC M.Div. program can take on-campus classes at TCBS, and students of TCBS may take classes at EBTC. The completed classes and units will be transferred to the EBTC M.Div. program. If students finish their M.Div. program at the EBTC with transferred units from TCBS, the diploma will be called Global M.Div., with recognition of study at TCBS.

In line with our EBTC ministry mission, the M.Div. program will serve to train 21st century ministers of the Gospel who are globally-minded, Biblically-committed, Christ-centered, Spirit-empowered expositors and internationally experienced shepherds who will think deeply about Christ while relating all of life back to Him for the edification of His people and the salvation of souls worldwide.

This program will meet the needs of next generation pastors who will be more and more given to shepherding ethnically diverse local bodies within Europe. In a globalized environment, the LORD's shepherds need to be anchored in Biblically defined ministry parameters that cut across cultures while leading the flock of God in impacting and influencing their community as salt and light for His glory. The Global M.Div. will prepare men for this very task. It combines the theological and exegetical disciplines of the highest quality with unique international cross-pollination opportunities in local churches of other cultures to polish budding shepherds and crystalize ministry effectiveness.

Student Benefits:

- Students will gain ministry experience in another country as they are immediately engaged in internship roles within local churches of their repeated short-term stay, while remaining plugged into their local church at home.
- Students will gain exposure to another culture while completing M.Div. units that are credited to their EBTC degree in Europe.
- Students will gain lasting international ministry relationships to carry with them into their new ministry, at home, or abroad.
- Students will gain the ministry distinctives of two solid theological institutions causing them to become well-rounded ministers of the Gospel.
- Students will gain the added value of an M.Div. that is truly global in ministry and life perspectives.

Professor Benefits:

- Professors from either institution will be able to deliver classes as modules between both schools.
- Professors will be able to cross-pollinate with one another as they share ministry distinctives and gain an understanding of the partner ministry through mutual on-campus visits and activities.
- Professors will be able to co-labor in joint research and ministry projects for the benefit of students within both seminaries.
- Professors will be able to partner local churches with one another's ministries and students across cultures.

Upon graduation, students who have completed classes at TCBS will have their diploma authenticated with both the EBTC and TCBS leadership signatures and institutional logos as a reflection of the global nature of each graduate's training.

STUDENT LIFE

DEVOTIONAL LIFE

The most important aspect of life for a student of the EBTC M.Div. program is his personal relationship with God. The EBTC seeks to provide an environment which encourages spiritual growth that is commensurate with academic and intellectual growth. In order to promote an atmosphere conducive to such development, the EBTC M.Div. program provides various programs and pursues various approaches designed to emphasize worship, spiritual discernment, and devotion to the Lord. Because of the biblical requirements for Christian leadership (1 Tim. 3 and Titus 1) and in view of the character qualities which are the goal for all maturing believers (Gal. 5:22–23), it is the conviction of the M.Div. program that every administrator, professor, and student must zealously pursue these qualifications. In an effort to assist in achieving these objectives, the M.Div. program desires that all activities be pervaded by an atmosphere of prayer so that not only chapel services and prayer meetings, but also every class, every committee meeting, every task, and every ministry might become, by God's grace, an avenue of spiritual blessing and growth.

MENTORING

One of the highest goals of the EBTC M.Div. program is not to simply produce more graduates, but rather to build up faithful men of God and disciple pastors and leaders along with their academic study, so that they put into practice what they have learned in their ministries back home. To accomplish this goal the EBTC has developed a "Mentoring Program" for students during their time in the M.Div. program. This mentoring does not just occur in a classroom setting, through the professors, but rather every M.Div. student has an agreed-upon mentor, who will lead, guide, disciple, supervise, oversee the study of the student of the M.Div. program, keep the student accountable, and ensure that the student is also above reproach (see more under "Mentoring" in the "Program Requirements").

The mentor and the student meet on regular basis, for not less than an hour, to talk about the classes, the homeworks, the results from coursework, the difficulties, his personal development, and how the student can put his knowledge into practice in ministry. The mentor will receive the "Mentor Report" template from the M.Div. administration as the guideline for each meeting and has to send one report for each meeting with the student to the EBTC M.Div. administration. The report will show when the mentor and the student have met, for how long, an update about the student's results, his personal development, when and for how long he has met with the student, an update on the student's coursework, and an update on the student's personal life.

The meetings of the mentor with the student, as well as the report are requirements for the student to continue the study in the M.Div. program and also in order to successfully complete the M.Div. program. The mentor will be the connecting link between the student and the M.Div. administration who keeps the student accountable and above reproach in his personal life, as they go together through the time of study.

The tuition for the "mentoring" is 140,- € per school year (70,- € per semester), and needs to be paid by the student directly to the mentor. This amount is not sufficient compensation to the mentor for his time investment, and it is not designed to be. Instead, investment in the life of the future leader should be the focus and passion of each mentor, as he discipless the next generation.

The major goal of the mentoring is that each student has a close discipleship relationship with a person of his trust as he goes through the M.Div. program. This will challenge the student not just to add more head-knowledge, rather to be challenged to put it into practice, stay accountable, and above reproach.

The time with the mentor focuses on discussions relating to the development of Christian living skills and character qualities. Students meet with their mentor every other week, either online, or preferably in person. Individual giftedness, personal and ministry experiences, and goals are discussed and evaluated.

It is designed to promote self-examination, growth in Christian character qualities, and increased ability in encouraging and motivating others toward deeper devotion to God, greater love for others, and a more effective ministry to others. The rationale for these practicums is based on the fact that most failure in pastoral ministry is not due to a lack of knowledge, but because of moral failure and the inability to work well with others. The mentoring is thus designed as a major part of the EBTC's commitment to be involved in the ministry of "Building Men of God."

In summary, the mentoring is designed to:

- Strengthen personal relationships between the mentor and the student
- Focus on the personal character and giftedness of each student
- Evaluate and hone each student's "people skills"
- Mentor each student
- Entertain questions that classroom time does not allow
- Provide time to pray with the student and see how God answers
- Create a lifetime friendship between the student and the mentor
- To keep the student accountable of his class work
- Discuss learning outcomes and how to put them into practice

The student is required to meet with his mentor each month in which the student is taking classes and where he has to complete class work (pre and post work included).

CODE OF CONDUCT

In view of the high calling of the ministry and the great responsibility of example which must be assumed by Christian leaders, and by those aspiring to such leadership, it is expected that students of the EBTC M.Div. program will maintain the highest of standards in personal conduct and biblical conviction. The EBTC does not presume to be a monitoring or censoring agency for all activities but does expect personal testimony and outward evidence of maturing Christian convictions, concern for the conscience of others, and a willingness to submit to the authority of mature Christian leaders. Accordingly, as examples of the numerous ways to enhance the testimony of the individual and of the institution, the EBTC requires conformity to the following Code of Conduct:

- Each student is expected to be faithful, committed, and involved in the ministry of a local church
- The M.Div. program standards for appearance and dress are to be fully respected. See the previous pages for M.Div. program standards in these areas.
- Personal discipline in the discerning use of radio, television, and the printed page is expected. This includes total avoidance of pornographic programming, films, and literature.
- Students are required to abstain from such practices as gambling, the use of beverages for intoxication, the misuse of prescription drugs, and the use of illegal drugs.
- Students must avoid all forms of dishonesty, including lying, plagiarism, cheating on exams or homeworks, failure to meet financial obligations, and negligence in the performance of educational, employment, or ministry responsibilities.
- Family relationships and responsibilities are to be given a place of highest priority. Students are required to maintain a biblical pattern in family relationships, and to abstain from unbiblical sexual activities or relationships.

The EBTC reserves the right to discipline or dismiss any student who does not conform to this code of conduct or any other of the M.Div. program's principles, policies, or required procedures. By virtue of his enrollment, a student agrees to live within the framework of these standards and principles.

FINANCIAL INFORMATION

STUDENT CHARGES

Tuition charges paid by students cover nearly *one-half* of the normal operating expenses, so each student automatically receives a ***scholarship*** due to reduced tuition. The continuing support and sacrificial gifts of individuals and churches is necessary for the ongoing ministry of TMAI and its training centers. The charges listed here are those anticipated for the six-year program. The EBTC reserves the right to adjust tuition and it is possible that some increases will be necessary in succeeding years.

Since the main administration of the M.Div. program is at the EBTC in Berlin, the listed tuition currency will be in Euros (€).

OVERVIEW OF PAYMENTS

Application & Graduation

Application fee (non-refundable)	100,- €
----------------------------------	----------------

**The non-refundable application fee is not included in the Annual Payment Plan and must be paid with the registration. Registration is required 12 weeks before program starts.*

Graduation fee	200,- €
----------------	----------------

**The Graduation fee is not included in the Annual Payment Plan and must be paid 8 weeks before graduation.*

Tuition

Tuition per unit for on-campus classes	140,- €
---	----------------

Tuition per unit for study trip classes	140,- €
--	----------------

Tuition per unit for TMS class	140,- €
---------------------------------------	----------------

Tuition per unit for independent study	140,- €
---	----------------

Tuition per unit for mentoring	140,- €
---------------------------------------	----------------

Tuition per unit for IBLC classes	140,- €
--	----------------

Tuition per unit for live-online classes	120,- €
---	----------------

Tuition per unit for online classes	100,- €
--	----------------

Tuition per unit for Shepherds' Conference Observation	100,- €
---	----------------

**The tuition for each class is due ten weeks prior to the assigned class*

Meals

TMAI locations (lunch, coffee and snacks / ca. 120 days total)	10,- € per day
--	-----------------------

Housing

If possible at a TMAI location. Prices apply according to the travel registration.

ca. 20 – 100,- € per night

Books and Software

Required books, software and supplies (ca. 30 classes á 40,- € per class)

ca. 1.200,- € total

Travel Expenses to TMAI Locations

Berlin, Krapina, Messina, Kromeriv, Tirana (ca. 15 trips)

ca. 2.000,- € total

Travel Expenses to California

Housing, coffee, snacks, conference fee (excl. flights) (1 trip)

ca. 1.200,- € total

Study Trips

Rome, Greece (tuition, housing, food, transportation) **excl. flights**

ca. 850,- €

Israel (tuition, housing, food, transportation) **excl. flight**

ca. 1.200,- €

Intensive Beginning Language Class (IBLC)

6 Units Hebrew (Access to Moodle and supervision by an M.Div. professor)

840,- €

4 Units Greek (Access to Moodle and supervision by an M.Div. professor)

560,- €

OTHER EXPENSES

In addition to tuition, there are other costs that the student needs to be aware of before enrolling in the M.Div. program.

Computer

All students are required to own a personal computer with approved word processing software and online access. Information and recommendations on approved systems and software programs can be requested from the M.Div. administration.

Bible Software

Students are required to own a base package of Bible Software for their exegetical studies (e.g. Logos or Accordance). Discounts may be available. For information concerning discounts, contact the M.Div. administration after enrollment.

Books and additional Software

Please budget about 40€ per class for books and additional material.

Library

The EBTC M.Div. program has the great opportunity to use the EBTC library in Berlin. It currently contains over 4,000 books in German, English and Russian, which our students have found to be extremely helpful. Individual pages can be copied or scanned, but users should note the applicable copyright conditions which are written in the library books. Students are to be considerate when using the library so that others are not disturbed while studying.

EBTC students will also have access to the massive online database from The Master's Seminary (TMS). Knowing how to use this database is one of the fundamental skills for the Research & Writing prerequisite. The ATLA Religion Database is one of the largest in the world with over 1.8 million resources covering all world religions in journal articles, essays, and book reviews. ATLA contains recourses which explore Biblical issues, archeology, human culture and society, church history, pastoral ministry, philosophy, theology, and ethics (wireless access (Wi-Fi) is available).

Traveling, Housing, Food and Other Costs

Travel costs will vary based on each student's location and must be included in the budget. Every student covers his *own expenses for travel* to each class location, and must arrive on time. The M.Div. administration will provide directions to each class location from the airport. The M.Div. online portal Moodle will help students to connect, in order to carpool and use other transportation together. It is the students responsibility to research the best possible travel opportunities in advance, usually by plane, and book possible flights as soon as possible.

The M.Div. administration will help students to find accommodation for the on-campus classes at the different TMAI locations. At the TMAI locations, students will either stay at the church or with host families, if possible, or at a hotel. Students need to pay 25,- € per night for the accommodation.

Study Trips

The study trips to Greece, Italy, and Israel are part of the M.Div. program and therefore required classes. Costs for the study trips must be included in the student's budget and should be paid ten weeks before the study trip starts.

Every student covers his own travel expenses in order to get to the study trip location on time. The M.Div. administration will give out instructions how to get find each location from the airport. The M.Div. online portal Moodle, in particular the "Travel Registration", will help students to connect, in order to carpool or use other transportation together.

APPROXIMATE TUITION BUDGET FOR STUDENTS

Master of Divinity

	Units	Total Amount
Application Fee		100,- €
Tuition (on campus classes / mentoring / TMS / Study Trips)	62	8.680,- €
Tuition (live online classes)	22	2.640,- €
Tuition (online classes / Shepherds' Conference Obs.)	12	1.200,- €
Graduation Fee		200,- €
Total Amount		12.820,- €
Average Per School Year		2.140,- €
Average Per Month		180,- €

PAYMENT OF ACCOUNTS

Students are responsible for paying their own tuition and fees. After registering for a class, the student will receive an invoice approx. twelve weeks before the class starts. The student then has ten weeks time to pay the invoice. A payment plan may be arranged with permission from the M.Div. administration.

If students receive financial aid from their churches, other individuals, or organizations, students must make appropriate arrangements with their supporters to ensure payments are made on time. The administration will charge a one-time fee of 40,- € for each late payment.

Payments made from within the Schengen Area must be transferred to our German bank account. If a student is paying from outside the Schengen countries you may use PayPal. For further information contact the M.Div. administration after enrollment.

German Bank Account:

KD-BANK

IBAN: DE38 3506 0190 1563 3550 14

BIC: GENODED1DKD

Unpaid Accounts

Students with unpaid balances will be suspended from classes, receive an "F" for the classes in the period of the unpaid balance, and forfeit the opportunity to enroll in classes for the subsequent school term. Participation in graduation or the study trips will be denied. Transcripts and diplomas may also be withheld.

FINANCIAL AID

The EBTC seeks to keep the cost of tuition as low as possible. Occasionally, financial assistance may become available. The EBTC is more than willing to assist any student who is not able to meet their tuition costs. This help could come directly through the EBTC, one of the TMAI training centers, or other supporting churches.

Students who need financial assistance are required to complete a Financial Aid Form, which can be requested before the application from the M.Div. administration. This form asks for the student's financial information and is used to find financial assistance. After completion of the Financial Aid Form, the M.Div. administration will discuss the options with the student.

TMAI Scholarship

In addition to promoting the EBTC M.Div. program to all the European TMAI training centers, and encouraging them to send their students to this graduate program, TMAI will also help support this endeavor by offering a "TMAI scholarship." This scholarship is for those European TMAI training centers who send one or more students to participate in the program, and who need financial assistance. The scholarship is designed as a financial support for those TMAI training centers that are not able to offer a graduate program. A request for the TMAI scholarship needs to be sent to the M.Div. administration eight weeks prior to the enrollment of the student. The TMAI scholarship still depends upon the GPA of the enrolled student. He may apply for the scholarship before enrollment, but the final decision regarding the TMAI scholarship will be made after completion of the first seven classes.

Home Church Assistance

Assistance from the home church does more than help to meet the budget, it provides an accountability for the student and a prayer commitment by the church. Consequently, students are encouraged to discuss financial assistance possibilities with their pastor and church leaders.

Refunds and Withdrawals

A student who chooses to withdraw from the program or from a class, whether he has attended classes or not, must officially submit his written request to the administration office. Failure to withdraw will result in a "W" on the student's transcript, as appropriate, even though the student may never have attended the class(es). A student who does not withdraw officially will not be entitled to any refund. Refund of tuition payments (Monthly Payment Plan) is based upon the week the official withdrawal form is signed by the M.Div. administration, not when the student ceased to attend the class(es). Student will be reimbursed according to the Single Unit Plan (see also "Class Registration", p. 41).

- Withdrawal eight weeks before the upcoming class 90%
- Withdrawal six weeks before the upcoming class 50%
- Withdrawal less than four weeks, during, or after class 0%

TRAINING PROGRAMS

The EBTC M.Div. program is designed to provide students with training that balances the pursuit of theological depth together with a practical focus on a love for Christ and people. This balance fuels and permeates effective preaching and ministry. Individuals are taught to pursue theological and doctrinal integrity, because knowledge of Scripture and doctrine is necessary for a healthy church. It is important, however, to view theological training, not as an end in itself, but rather as a means of advancing the kingdom of God and glorifying Christ in the world.

Therefore, students are taught to pursue a spiritual ministry characterized by a love for Christ and a passion for spreading His glory. The school seeks to avoid the two extremes, a nonintellectual, theologically weak ministry that is all heart and no head, and a scholastic, over-intellectualized love of learning that is all head and no heart.

In short, the EBTC seeks to produce individuals whose love for Christ is manifested in a commitment to the truth of Scripture, a love for people, and a passion to preach Him in order to make disciples of all nations.

CLASS SCHEDULE OVERVIEW

Year 1

Class	Professor	Date	Unit	Location	Days*
TH 605 Theology I	Dr. B. Peters	August	3	Berlin, Germany	4
OT 503 Hebrew I	Dr. B. Kinzel	November	3	Live-Online	0
OT 521 Old Testament Introduction	Dr. W. Barrick	March	3	CA, USA	3
PM 700 Shepherds' Conference Observation	-	March	1	CA, USA	5
OT 504 Hebrew II	Dr. B. Kinzel	April	3	Live-Online	0
PM 600 Pastoral Leadership I	Dr. T. Dick	June	3	Krapina, Croatia	4
Mentoring		Aug-June	1	-	0
			17		16

YEAR 2

Class	Professor	Date	Unit	Location	Days*
TH 606 Theology II	Dr. J. Moorhead	August	3	Kromeriz, Czech	4
BI 605 Advanced Hermeneutics	Dr. G. White	October	3	Live-Online	0
PM 602 Mechanics of Preaching	Dr. S. Lawson	December	2	Online	0
OT 603 Hebrew Exegesis	Dr. B. Peters	February	3	Berlin, Germany	4
OT 700 Exegesis of an OT Book	Dr. K. Fuller	April	3	Tirana, Albania	4
Mentoring		Aug-June	1	-	0
			15		12

YEAR 3

Class	Professor	Date	Unit	Location	Days*
PM 512A Counseling & Discipleship	Dr. J. Street	August	3	Berlin, Germany	4
TH 507 Historical Theology I	Dr. N. Busenitz	December	3	Online	0
BI 726 Bible Geography	Dr. B. Alvord	February	3	Live-Online	0
BI 600 Exposition of OT Book	Adjunct Faculty	April	3	Study Tour - Israel	5
PM 603 Preaching Lab I	Dr. M. Abendroth	June	3	Berlin, Germany	4
Mentoring		Aug-June	1	-	0
			16		13

YEAR 4

Class	Professor	Date	Unit	Location	Days*
TH 705 Theology III	Dr. B. Peters	August	3	Messina, Italy	4
NT 500 Greek I	Dr. M. Kauk	October	2	Live-Online	0
TH 508 Historical Theology II	Dr. N. Busenitz	December	3	Online	0
NT 501 Greek II	Dr. M. Kauk	February	2	Live-Online	0
BI 600 Exposition of a NT Book	Dr. J. White	April	3	Study Tour - Greece	5
NT 672 New Testament Introduction	Dr. G. White	June	3	Berlin, Germany	4
Mentoring		Aug-June	1	-	0
			17		13

YEAR 5

Class	Professor	Date	Unit	Location	Days*
PM 601 Pastoral Leadership II	Dr. L. Roberts	August	3	Kromeriz, Czech	4
PM 758 Church Planting	Dr. St. Lonetti	October	2	Berlin, Germany	3
NT 603 Greek Exegesis I	Dr. B. Peters	February	3	Live-Online	0
NT 604 Greek Exegesis II	Dr. B. Peters	April	3	Berlin, Germany	4
TH 601 Apologetics & Evangelism	Dr. J. Moorhead	June	3	Live-Online	0
Mentoring		Aug-June	1	-	0
			15		11

YEAR 6

Class	Professor	Date	Unit	Location	Days*
PM 703 Preaching Lab II	Dr. T. Dick	August	3	Krapina, Croatia	4
TH 706 Theology IV	Dr. B. Peters	October	3	Tirana, Albania	3
BI Elective	Adjunct Faculty	December	3	Online	0
NT 700 Exegesis of a NT Book	Dr. T. Dane	April	3	Study Tour - Rome	5
PM 768 Marriage & Family Counseling	Dr. J. Street	June	3	Berlin, Germany	4
Mentoring		Aug-June	1	-	0
			16		16

Units Total (years 1-6)**96****81**

*Days = vacation days required for the assigned class

**Changes regarding the professor, the location, or the date may apply, but will be announced by the M.Div administration prior to the class.

WEEKLY SCHEDULE OVERVIEW

ON CAMPUS CLASSES

At the different TMAI locations

3 Unit Classes	(MET)
Tuesday to Saturday	8:00 – 9:30 AM
45 hours of class / ca. 135 hours homework	9:45 – 11:15 AM
	11:30 – 12:15 PM
Class starts on Tuesday at 11:30 AM	1:00 – 2:30 PM
Class ends on Saturday at 4:15 PM	2:45 – 4:15 PM
	4:30 - 5:15 PM
2 Unit Classes	(MET)
Wednesday to Saturday	8:00 – 9:30 AM
30 hours of class / ca. 90 hours of homework	9:45 – 11:15 AM
	11:30 – 12:15 PM
Class starts on Wednesday at 11:30 AM	1:00 – 2:30 PM
Class ends on Saturday at 4:15 PM	2:45 – 4:15 PM
	4:30 - 5:15 PM

LIVE-ONLINE CLASSES

3 Unit Classes	Saturdays (MET)
5 consecutive Saturdays	1:30 - 3:00 PM
45 hours of class / ca. 135 hours homework	3:15 - 4:45 PM
	5:00 - 5:45 PM
	6:30 – 8:00 PM
	8:15 - 9:45 PM
2 Unit Classes	Fridays (MET)
5 consecutive Fridays	4:00 – 5:30 PM
30 hours of class / ca. 60 hours of homework	6:00 – 7:30 PM
	7:45 - 9:15 PM

* Changes regarding class schedule may apply, but will be announced by the M.Div administration prior to the class.

CLASS DESCRIPTIONS

CLASS IDENTIFICATION

The alphabetical components of each class identification indicates the subject area as follows:

- BI Bible Exposition Classes
- NT New Testament Language and Literature
- OT Old Testament Language and Literature
- TH Christian Theology
- PM Pastoral Ministries

The first of the three numbers in each class identification indicates the curriculum year in which the class is normally scheduled. This is not necessarily an indication of content level.

The class identification utilized by the EBTC M.Div. program is adopted from U.S. seminaries, as they typically have a three year M.Div. program. Because the EBTC M.Div. program falls into two three-year blocks – the first three years with a focus on the OT and the second three years with a focus on the NT – the same class identification is used.

- 4 Prerequisite or non-credit classes
- 5 First year (Junior year)
- 6 Second year (Middle year)
- 7 Third year (Senior year)

The second number indicates the subject area:

- 00 Study & Introduction
- 10 Language
- 20 OT/ NT Introduction, Hermeneutics, Geography
- 30 Theology
- 40 Exegesis & Exposition Classes
- 90 Thesis

FACULTY

The professors who teach in the EBTC M.Div. program are primarily from the European TMAI training centers, holding a minimum degree of “Master of Theology.” These professors know the context and background of the students and are therefore better able to speak into their lives and ministries.

The elective classes, the study-trip classes, and of course the TMS classes, will be taught by well-known international professors, usually from the U.S.

CLASS SCHEDULES

A schedule of class dates for any given semester is made available in advance of each year and available in Moodle. The EBTC reserves the right, however, to cancel or change any class in case of faculty illness or other unforeseen circumstances. When such cancelations or changes would cause unusual hardship for students, the M.Div. administration may arrange or allow for alternative requirements or electives.

VACATION DAYS

The last column in the “Class Schedule Overview,” described as “Days,” shows the required “vacation days” a student has to consider for each class of each semester. The EBTC understands that the M.Div. program is a bi-vocational program, next to work and ministry, and that vacation time of each student is limited. The EBTC designed an M.Div. program with a minimum amount of vacation days, to make this program as accessible as possible. This overview will help each student plan ahead to make time for the classes. One of the main reasons for live-online and online classes is to keep the needed vacation days as low as possible, so that a student is still able to take some time off for his family.

PRIMARY GOAL OF THE EBTC CLASSES

The M.Div. program is primarily for pastors and shepherds who are called to preach and teach God’s Word in their churches. That is why one of the primary goals of the EBTC M.Div. program is to build up faithful men of God who are able to proclaim God’s Word faithfully. This goal will be evident throughout the program and each class, and the main focus will be to help the student to better preach the Bible. Each class will aim for obvious application to the preparation and delivery of sermons.

PREREQUISITE CLASSES

BI 410 • Theological English

This class is designed for students who have not passed the English entrance exam. The class focuses on vocabulary, translation, and comprehension of biblical and theological English. Each applicant, whose native language is other than English, may be required to present a test score of 650 or above on the Test of English as a Foreign Language (TOEFL) or at least 280 on the computer based TOEFL. This examination is administered several times annually in major cities throughout the world.

BI 401 • Research & Writing

An introduction to accessing primary and secondary source materials essential to Old/ New Testament research, and to writing in an academic format. A term paper is assigned in this class to determine English research and writing proficiency.

MAIN CLASSES

DIVISION OF BIBLE EXPOSITION

The Division of Bible Exposition is designed to equip students for a foundational comprehension and accurate explanation of Scripture, as detailed in the following Division Learning Outcomes (DLOs):

- DLO 1: *As a future biblical expositor*, implement a literal grammatical-historical interpretive practice within a comprehensive understanding of the Bible.
- DLO 2: *As a future biblical expositor*, identify the background and context of each book of the Bible.
- DLO 3: *As a future shepherd of the flock*, model and teach a biblical pattern of prayer and family leadership

Bible Exposition classes include survey studies in both testaments, intensive studies of specific books, syntheses of biblical teaching relating to important themes, topics, and genres, and background studies relating to such issues as biblical cultures, geography, and chronology. These provide background materials which are essential for Old Testament and New Testament classes in exegesis as well as for theological studies.

The meaning of Hebrew/ Greek terms and grammatical constructions are discussed when they make special contributions to an understanding of the biblical text, but the classes listed under this heading, and designated by BI in the class identification, do not require prerequisite study or facility in the biblical languages unless otherwise noted.

BI 605 • Advanced Hermeneutics

A study and evaluation of recent trends in the field of hermeneutics along with new questions they raise regarding biblical inerrancy and interpretation. Care will also be given to developing a practical process of interpretation. Attempts to establish both general and special principles of interpretation by examining parables, types, prophecies, poetry, and a great variety of figurative constructs. Elucidates the principles of normal, cultural, and historical interpretation.

BI 600 • Exposition of OT/NT Book

An expositional study of selected Old or New Testament books, groupings of shorter books, or even selections from longer ones.

BI 726 • Bible Geography (Old Testament)

A survey of the principal physical features of the land of Israel and a review of the most important aspects of historical geography in the Old and New Testaments. Special attention will be given to the relationship between Israel's geography and the biblical events connected with it, as well as interpreting and applying select biblical texts that have significant geographical meaning. Photographs, video clips, reconstructions, and a wide variety of maps help the students to picture and understand these aspects of the Bible.

STUDY TRIPS

Greece Study Trip

This study trip is designed to enhance the student's knowledge of the geographical, historical, archaeological, and cultural understanding of the Hellenistic period. The trip is connected with an expository examination of a NT book in the light of the social and moral issues of its time. Special focus is directed on the theological, ethical, and practical issues addressed in the book, such as those which involve the roles of men and women. Application to contemporary ecclesiastical and social issues is also evaluated. Major attractions on this trip will be the cities of Athens, Philippi, Neapolis, Thessaloniki, and Corinth.

Israel Study Trip

This study trip is designed to enhance the student's knowledge of the geographical, historical, archaeological, and cultural understanding of the land of Israel, both ancient and modern. A study of the historical backgrounds for understanding the Old and New Testament, including an introduction to the literature, culture, and history of Old and New Testament times is required. Special attention is given to understanding the political and social milieu of the Hellenistic period.

Major attractions on this trip will be Qumran, Massada, Engedi and the Dead Sea. Since Jerusalem is one of the most important cities, the group will spend some days there. Finally the group will visit the northern part of Israel: Galilee, Haifa, Jezreel Plain, Meggido, Caesarea, and others.

Another part of this class is the careful study of the geographical layout of ancient Israel with a view to understanding the changes that occurred throughout Israel's history. The topographical and geological features of Israel will also receive treatment.

Rome Study Trip

This study trip is designed to enhance the student's knowledge of the geographical, historical, archaeological, and cultural understanding of Ancient Rome. The trip is connected with an expository examination of a NT book in the light of the social and moral issues of its time. Special focus is directed on the theological, ethical, and practical issues addressed in the book, such as those which involve the roles of men and women. Application to contemporary ecclesiastical and social issues is also evaluated. Major attractions on this trip will be the city of Rome with the Vatican City, the Colosseum, the Roman Forum, and many other sights.

DIVISION OF OLD TESTAMENT STUDIES

The Division of Old Testament Studies is designed to advance critical thinking skills in linguistic, exegetical, and apologetic aspects of Old Testament study, and to promote growth in disciplined habits for ongoing independent study of the Old Testament, as detailed in the following Division Learning Outcomes (DLOs):

- DLO 1: As a *translator*, demonstrate competency with vocabulary, basic grammar, and standard tools to translate simple biblical Hebrew text.
- DLO 2: As a *scholar*, implement a sound research methodology to interpret the Hebrew Bible.
- DLO 3: As an *exegete*, produce an exegetical project reflecting accuracy in critical thinking and writing.
- DLO 4: As an *expositor*, write a sermon combining accurate translation and exegesis of the Hebrew text with reliable practical and theological implications.

Because the Old Testament contains the foundational revelation of God to man in written form and since these thirty-nine books, in our present divisions and numbering, constituted the Bible of our Lord, His apostles, and the early church, a basic understanding of these books is indispensable for any thoroughly equipped minister of the gospel. Accordingly, all candidates for graduation are required to acquire a broad familiarity with the contents of the Old Testament as seen against its historical and cultural backgrounds, an ability to translate biblical Hebrew with the use of appropriate language tools, and some practical skills in exegetical and expositional methodologies.

All of the classes listed under this heading, and designated by OT in the class identification, require extensive use of the Hebrew language.

One of the primary goals of the language classes will be to teach the student how to use the language in studying the Scripture and in sermon preparation, rather than to simply teach the student elementary grammar. For example: The focus will not be that students are “only” able to know which word is a “Qal” form, but rather how the “Qal” form influences the interpretation of the whole sentence. Study of Hebrew focuses on the practical application of the language and not theory.

OT 503, 504 • Hebrew I & II

An introduction to and continuation of biblical Hebrew designed to equip the student with a basic vocabulary and an understanding of the essential principles of phonology, morphology, and syntax, but also with emphasis on reading selected portions of the Hebrew Old Testament (with a view towards greater dexterity in handling the Hebrew text), increasing vocabulary, learning the basic use of language tools, and providing exposure to the major genres of the Old Testament.

Applicants are allowed to waive the Hebrew classes OT 503/04 by passing the Hebrew proficiency examination before enrollment. Those who pass the examination are permitted to enroll in the Hebrew Exegesis class.

OT 521 • Old Testament Introduction

The class addresses the historical and cultural environment of the OT (Hebrew Bible), the composition of the OT and its literary genres, and the canonical development of the OT. Major contemporary interpretive and theological issues are discussed, including an examination and evaluation of the contribution of the modern critical approaches.

OT 603 • Hebrew Exegesis

Designed to prepare the student for independent exegesis of the Hebrew text. Emphasizes principles of translation, syntactical analysis, and procedures in lexical word studies. Includes introduction to textual criticism, literary analysis, and relationship of ancient near eastern backgrounds to exegesis. Focuses on the exegetical methodology, how to use the language in the sermon preparation, with exposition as the goal, with how to use the language in the sermon delivery.

OT 700 • Exegesis of a OT Book

An exegesis of an Old Testament book with careful attention to historical and theological issues.

DIVISION OF NEW TESTAMENT STUDIES

The Division of New Testament Studies is designed to advance critical thinking skills in linguistic, exegetical, and apologetical aspects of New Testament study and to promote growth in disciplined habits for ongoing independent study of the New Testament, detailed in the following Division Learning Outcomes (DLOs):

- DLO 1: As a *translator*, demonstrate competency with vocabulary, basic grammar, and standard tools to translate simple biblical Greek texts.

- DLO 2: As a *scholar*, implement a sound research methodology to interpret the Greek New Testament.
- DLO 3: As an *exegete*, produce an exegetical project reflecting accuracy in critical thinking and writing.

Because the New Testament is the culmination of divine revelation in written form, and therefore the major source of Christian truth, it is important for students to invest intensive study in comprehending and applying its vital contents. This division of New Testament Studies focuses on a study of the Greek language in which the New Testament was written. Grammatical and syntactical studies are emphasized with the goal of equipping students for lifelong effectiveness in the study and exposition of this essential part of God's revelation to man.

One of the primary goals of the language classes will be to teach the student how to use the language in the Word and how to use the language in the sermon preparation, rather than "only" teach the student how to parse a word. For example: The focus will not be that students are "only" able to know which word is an "accusative," but rather how the "accusative" influences the interpretation of the meaning of the word and the whole sentence. The practical use of the language is the focus, not just the theory.

NT 500, 501 • Greek I & II

A study of the basic elements of New Testament Greek designed for those who have not had Greek and for those who have had some exposure to Greek but are unable to pass the proficiency examination. Emphasizes vocabulary, grammar, the basic principles of Greek syntax, and the effective use of lexical, grammatical, and syntactical tools. Includes translation of portions of the Greek New Testament.

Applicants are allowed to waive the Greek classes NT 500/501 by passing the Greek proficiency examination before enrollment. Those who pass the examination are allowed to enroll in the Greek Exegesis classes.

NT 603, 604 • Greek Exegesis I and II

These classes are designed to make Greek a useful tool for interpreting the New Testament and how to use the Greek language in the sermon preparation and delivery. The first semester builds Greek vocabulary, increases confidence in translation, highlights the significance of important grammatical features and syntactical structures, and introduces the practice of exegetical procedures. The exegetical method employed is both synthetic and analytical, with primary applicability to the didactic and epistolary literature of the New Testament. The second semester provides extensive opportunity for the application of exegetical methodologies in careful study of several epistles from the following list: 1 Thessalonians, 2 Thessalonians, James, and 1 Peter.

NT 672 • New Testament Introduction

A study of General Introduction and Special Introduction to the New Testament, including the fields of canonicity, textual criticism, criticism of the Synoptic Gospels, and special introductory matters pertaining to the books of the New Testament.

NT 7xx • Exegesis of a NT Book

Exegesis of the Greek text with emphasis on the style, literary structure, and theological significance.

DIVISION OF THEOLOGICAL STUDIES

The Division of Theological Studies is designed to advance critical engagement in theology and apologetics through critiquing and refuting non-biblical systems along with promoting biblical doctrines as a foundation for teaching and godly living, as detailed in the following Division Learning Outcomes (DLOs):

- DLO 1: *As a future spiritual leader*, demonstrate how systematic theology (rooted in Scripture and in conversation with historic orthodox Christianity) is fundamental to the individual and corporate Christian life.
- DLO 2: *As a future shepherd of the flock*, critically evaluate the major Christian theological and apologetical systems in order to defend the truth and refute error.
- DLO 3: *As a future evangelist and apologist*, critically engage the major non-Christian worldviews from an evangelical Christian perspective that is founded on presuppositional apologetics.
- DLO 4: *As a historically informed Christian*, trace the rich spiritual heritage of evangelicalism in order to understand the development of doctrine and its practical implications for ministry today.
- DLO 5: *As a future theologian*, accurately express the major biblical themes in doctrinal formulations and apply them to current theological and cultural issues.

The theological approach at the EBTC M.Div. program emphasizes the exegetical and systematic rather than the philosophical, creedal, or sociological. The analytical and synthetic contributions of Bible exposition, the data drawn from exegesis of the Old Testament and the New Testament, and the insights gained from church history, are all combined in comparing, exhibiting, and defending the theological truths revealed in the Christian Scriptures.

These theology classes are not taught merely for the purpose of satisfying intellectual curiosity, but for the purpose of helping students grasp the significance of theology for Christian living, for the ministry of Bible-believing churches world-wide, and for insightful interaction with contemporary issues. Classes are offered in both Systematic Theology and Historical Theology.

TH 507, 508 • Historical Theology I and II

A survey study designed to give the student a sense of perspective and appreciation of the church since the time of Christ. Primary attention is devoted to the major events, individuals, and issues which have played significant roles in the history of the church. The classes are constructed around three major periods: (1) Pre-reformation, A.D. 33–1500; (2) The Reformation period, A.D. 1500–1648; and (3) The Modern Age, A.D. 1648 to the present. Gnosticism, Arianism, Nestorianism, Church Councils, Anabaptism, Catholicism, the Reformation, the Puritans, and the Great Awakening, are examples of the subjects discussed. The last period is devoted to a survey of American Christianity.

TH 601 • Apologetics & Evangelism

A careful biblical and theological development of a consistent apologetic. The class provides a basis for the evaluation of various empirical systems as well as a working knowledge of presuppositionalism for use in all aspects of practical ministry. Evangelism is then studied within this framework to present the student with a consistent gospel presentation for biblical evangelism, along with a biblical evaluation of various evangelism methods.

TH 605 • Theology I

A study of prolegomena, dealing with the essence and source of systematic theology, and reasons for its study; theology proper, including revelation, trinitarianism, and God's relation to the universe; and bibliology, emphasizing inspiration and inerrancy.

TH 606 • Theology II

A study of Christology, the person and work of Jesus Christ; pneumatology, the person and work of the Holy Spirit; and angelology, including the nature and ministry of angels, Satan, and demons. Includes an introductory examination and critique of the charismatic movement.

TH 705 • Theology III

A study of anthropology, focusing on the origin and nature of man; hamartiology, dealing with the fall and its consequences, especially total depravity; and soteriology, dealing with the atonement of Christ, election, regeneration, conversion, justification, sanctification, and glorification.

TH 706 • Theology IV

A study of ecclesiology, focusing on the inception, organization, ordinances, and ministry of the church; and eschatology, including a study of the biblical covenants, the rapture, tribulation, the millennial reign of Christ, the resurrections, the eschatological judgments, the eternal state, and personal destiny.

DIVISION OF PASTORAL MINISTRY

The Division of Pastoral Ministry is designed to advance on the knowledge base of biblical and theological studies, translating them into preaching and leadership skills necessary for effective ministry, as detailed in the following Division Learning Outcomes (DLOs):

- DLO 1: *As a future pastor-teacher*, effectively communicate the Scriptures through expository preaching.
- DLO 2: *As a future pastor/elder/church leader*, demonstrate a strong comprehension of core church organizational and administrative functions.
- DLO 3: *As a future teacher and counselor*, competently engage diverse groups in the church in the teaching and application of Biblical principles.
- DLO 4: *As a future spiritual leader*, effectively shepherd individual believers into Christian maturity.

Because the local church serves as God's primary agency for Christian worship and nurture, pastoral ministries classes begin to translate the information and skills learned in biblical and theological studies into relevant application for pastoral ministry. Whether this application is to be demonstrated by public ministries in the pulpit, in the evangelistic and educational ministries of the church, in the ordinances and ceremonies of the church, in church worship and music, in administrative leadership in the church, or by the more private modeling of personal godliness in the private devotional life, in counseling sessions, in leadership within the family, and in all other relationships, careful and prayerful preparation is necessary. In all of these settings there is no necessary dichotomy between thorough preparation and prayerful reliance on the Holy Spirit. Though many of these classes necessarily focus on skills and methodologies, all are also concerned with the preparation of the inner person with the development of those character qualities necessary for effective ministry and spiritual leadership.

Expository Preaching classes are designed to channel the student's academic training, personal giftedness, and individual personality toward effectiveness in expositional preaching from God's Word. This training often interfaces with the Hebrew and Greek classes so as to take full advantage of exegetical homeworks for developing pulpit materials. Preaching classes also require practicum sessions which include audio or video taping of student preaching experiences for individual evaluation.

PM 512A • Counseling & Discipleship

This class covers topics such as the theological basis of discipleship & counseling, the definition of biblical counseling, biblical discipleship, the essentials for the discipler/counselor, a comparison of counseling philosophies, and the biblical view of change, guilt, and self-image. Also included are the key elements of the discipleship/counseling process, handling one's past and one's attitude (case studies are also discussed).

PM 522/622/722 • Mentoring I–III

The mentoring focuses on discussions relating to the development of Christian living skills and character qualities. But the other focus is also to guide, assist, supervise, and oversee the study of the student in the Master program. The emphasis is to keep the student accountable in his class work, homeworks, and focus on putting the learned into practice. The student will meet weekly with his mentor, as a requirement to continue in the Master's program, either in person or online. Individual giftedness, personal and ministry experiences, and goals are discussed and evaluated. Particular emphasis is devoted to the evaluation of relationship styles as these have impact on relationships with God, family, church members, and others.

The time of mentoring is designed to promote growth in Christian character qualities and increased ability in encouraging and motivating others toward deeper devotion to God, greater love for others, and more effective ministry relationships. The rationale for these practicums is based on the fact that most failures in pastoral ministry are not because of a lack of knowledge but because of moral failure and the inability to work well with others. The mentoring is designed as a major part of the EBTC M.Div. program to be involved in the ministry of "Building up faithful Men of God."

PM 600/601 • Pastoral Leadership I & II

A study of the nature of Christian leadership in the context of the local church ministry. The church as an organism and an organization is examined. The nature and purpose of the church is analyzed. Essential character qualities and leadership competencies are developed. Attention is also given to various character qualities and leadership competencies necessary for effectiveness in cross-cultural ministry. Special attention is given to the skills necessary to guiding the local church through various elements of change and obstacles toward biblical effectiveness. This class is also designed to deal with issues related to discipling and equipping new Christians for church leadership. It also deals with the processes and procedures related to advanced strategic planning and team ministry.

Targeted Topics: The Pastor's Character; the Pastor's Call to Ministry; The Pastor's Study and Tools; The Pastor's Relationship to his Congregation; The Pastor's Family; Unity in Leadership; Unity in Doctrine and Ministry Philosophy; Developing and Training Leaders; Practicing Hospitality; Hospital and Bereavement Ministry; Funerals; Premarital Counseling and Weddings; The Church Ordinances; Special Services; Common Mistakes in Early Ministry.

PM 602 • Mechanics of Preaching

This class is designed to instruct the student in the fundamentals of actual sermon preparation and then how to effectively communicate that message. Attention is given to preparing the heart, selecting the approach, interpreting the text, and delivering the sermon.

PM 603 & 703 • Preaching Lab I & II

This class is designed on one hand to give the student an introduction to homiletical methodology which emphasizes basic principles of sermonic organization, but also on the other hand to help the student increase his effectiveness in moving from exegesis to exposition and delivery of the OT and the NT. Attention is given to defining biblical preaching, spiritually preparing the preacher, processing the exegesis of a passage into a biblical sermon, and developing skill in sermon delivery. Video recordings are used as an aid allowing more personalized evaluation of effectiveness of communication in both content and style. This will help the student increase his effectiveness in moving from exegesis to exposition and delivery. This class will provide a solid foundation for the preparation and delivery of sermons.

PM 758 • Church Planting

Evaluates various kinds of church planting opportunities and methodologies. Offers step-by-step procedures, and calls upon successful local church planters for suggestions from their own experiences.

FIELD TRIPS

PM 700 • Shepherds' Conference Observation

This class is designed to stimulate the student to think and write about his time at the Shepherd's Conference, in CA, USA. He is not only required to attend all main sessions and breakout sessions, but also to evaluate and think about what he learned, what he observed, his insights, experiences, and how he will use this in his present and future ministry.

ELECTIVE CLASSES

BIBLE EXPOSITION CLASSES (OT)

BI 542 • Exposition of Exodus and Leviticus

An analytical exposition of these two key Old Testament books, with special consideration of historical background, theme, interpretational difficulties, and the redemptive plan of God as evidenced and illustrated in the various aspects of the law, the priesthood, and the tabernacle. The theological dimensions of the books will be evaluated in the light of textual, historical, archaeological, and cultural perspectives.

BI 548 • Exposition of Ezra and Nehemiah

An expository study of the post-exilic experience of Israel as described by Ezra and Nehemiah. The major interpretive and applicational issues of these books will receive special attention.

BI 649 • Exposition of The Minor Prophets

A study of the role and significance of the prophets in Israel's history, a survey of each book, including its political, social, and religious milieu, and an exposition of the message of each prophet.

BIBLE EXPOSITION CLASSES (NT)

BI 540 • Exposition of Matthew

An analysis of the first Gospel with special attention devoted to the kingdom concept, the person of Christ, the Sermon on the Mount, the parables of the kingdom, and the Olivet Discourse.

BI 541 • Parables

Surveys the use of parables in Scripture with primary attention to the parables of Jesus. Examines dispensational and alternative interpretations of the parables and evaluates proposed hermeneutical principles for understanding their meanings and applications.

BI 547 • Gospel of Mark

A study of the second Gospel with special emphasis on Mark's portrayal of Jesus as the Christ, the Son of God and the Suffering Servant. The concept of discipleship seen in this gospel will also receive detailed consideration.

BI 554 • 1 Corinthians

An expository examination of this key epistle in the light of the social and moral issues of its time. Special focus is directed on the theological, ethical, and practical issues addressed in the book, such as those which involve the roles of men and women. Application to contemporary ecclesiastical and social issues is also evaluated.

BI 577 • Pastoral Epistles

An expository analysis of 1 and 2 Timothy and Titus, with emphasis on the practical application of the instruction of these epistles for contemporary Christian living and pastoral responsibilities.

OLD TESTAMENT STUDIES (NT)

OT 512 • Hebrew Syntax

Designed to prepare the student for independent exegesis of the Hebrew text. Emphasizes principles of translation, syntactical analysis, and procedures in lexical word studies. Includes introduction to textual criticism, literary analysis, and relationship of ancient near eastern backgrounds to exegesis.

OT 622 • Old Testament Textual Criticism

A study of the history of the Old Testament text in the Hebrew manuscripts and in the ancient translations. Various theories of textual criticism will be evaluated and a viable methodology developed. Application will be made to a variety of Old Testament textual problems.

OT 640 • Exegesis of Genesis 1–11

An exegetical analysis of the first eleven chapters of Genesis with emphasis on problems having interpretive and theological significance.

OT 657 • Exegesis of Deuteronomy

Exegesis of selected portions, with special emphasis upon God's covenantal dealings with Israel.

OT 715 • Hebrew Exegetical Methodology

Designed to prepare the student for independent exegesis of the Hebrew text. Emphasizes principles of translation, syntactical analysis, and procedures in lexical word studies. Includes introduction to textual criticism, literary analysis, and relationship of ancient near eastern backgrounds to exegesis. Focuses on exegetical methodology with exposition as the goal.

OT 759 • Exegesis of Selected Psalms

An examination of the structure of the Psalter, the nature and forms of Hebrew poetry, and an exegesis of a number of consecutive psalms.

OT 763 • Exegesis in Isaiah

Exegesis of selected portions of this book, one of the major literary and prophetic works of the Old Testament. The issues concerning historical background, authorship, and style are evaluated, but primary attention is focused on the key Messianic sections of the book.

NEW TESTAMENT STUDIES

NT 513 • Greek Exegetical Methodology

This class goes beyond basic principles New Testament Greek grammar and prepares the student for independent exegesis of the Greek text. The focus of this class is the study of the arrangement of words in phrases, clauses and sentences, and the rules involved in Greek sentence formation. Emphasizes principles of translation, syntactical analysis, and procedures in lexical word studies. Includes introduction to textual criticism, literary analysis, and relationship of New Testament backgrounds to exegesis. Focuses on exegetical methodology with exposition as the goal. The class provides extensive opportunity for the application of exegetical methodologies in careful study of the book of Colossians.

NT 622 • New Testament Criticism

New Testament Criticism focuses on explanation and analysis of various theories regarding source, form, redaction, and canon criticism as they pertain to the Synoptic Gospel.

NT 641 • Exegesis of Mark

This class involves a detailed study of the Greek text of Mark with an examination of important introductory matters as well as major interpretive, grammatical and theological issues.

NT 645 • Exegesis of Romans 1–8

A detailed analysis of the Greek text of Romans 1–8, noting the structure and theological orientation of the chapters, and with special emphasis on the important teaching of the chapters with regard to man, sin, and salvation.

NT 648 • Exegesis of Galatians

A careful consideration of the text of Galatians in the original language with special attention to the problems being addressed in the historical situation.

NT 668 • Exegesis of Colossians

A detailed exegesis of the Greek text, with special attention to the nature of the error to which the Colossian church was exposed.

NT 677 • Exegesis of the Pastoral Epistles

An exegetical analysis of 1 and 2 Timothy and Titus, with emphasis on the practical application of the instruction of these epistles for contemporary Christian living and pastoral responsibilities.

NT 711 • Greek Syntax

A detailed study of the definitive works on the grammar of NT Greek with a view to providing a more confident approach to New Testament interpretation. Emphasizes vocabulary, grammar, the basic principles of Greek syntax, and the effective use of lexical, grammatical, and syntactical tools. Includes translation of portions of the Greek New Testament.

NT 773 • Exegesis of the Johannine Epistles

A detailed analysis of the Greek text of John's epistles, noting important introductory matters as well as major interpretive and theological issues in the epistles.

THEOLOGY STUDIES

TH 533 • Developing Biblical Theology

An independent, in depth, study of selected topics relating to a crucial theological issue. Student papers are required concentrating on exegesis of key passages and on research relating to important debates.

TH 629 • NT Use of the OT

An examination of how the New Testament writers quote and apply the Old Testament. This class looks at the ramifications of New Testament uses of the Old Testament for both hermeneutics and theology.

TH 631 • New Testament Theology

A foundational study to give the student a broad survey of the New Testament with an emphasis on the biblical theology of each book. Overall themes, divisions, main problems, and spiritual lessons will be examined in relation to their historical background and Christian ministry today. The person and work of the Lord Jesus Christ will be highlighted along with an understanding of each book in its relation to God's overall plan of redemption.

TH 634 • Research in Theology

An independent, in depth, study of selected topics relating to a crucial theological issue. Student papers are required concentrating on exegesis of key passages and on research relating to important debates.

TH 732 • Old Testament Theology

A systematic study of the revelation of God through the religion, life, and history of Israel as contained in the Old Testament. Special attention is given to the development of Old Testament theology, revelation, inspiration, sin, redemption, and eschatology.


PASTORAL MINISTRY

PM 511 • Foundations of Preaching

This class is designed to aid students in forging a distinctively biblical philosophy of ministry. While one's philosophy of ministry is continually refined by actual day-to-day ministry in the church, this class is crafted for the purpose of enhancing his ministry preparedness, including children's, youth, adults, music, church discipline, and womens' ministries. One of the goals of this class will be to write and preach sermons at the student's church, to record them, and upload them in Moodle. These sermons will be re-preached in the expository preaching classes later in the program.

PM 712 • Philosophy of Ministry

Provides a foundation for the development of a personal philosophy of ministry. Integrates pastoral concerns and responsibilities with regard to evangelism, Christian education, discipleship, missions, developing church leadership, leading in worship and special services, long-range planning, community relations, and church ordinances.



“I connect the EBTC with being faithful to the Scripture and the love for the Word of God. The foundational theological education is a great way to be equipped for the ministry in the local church and helps me to put the learned into practice. It is a huge advantage that I am able to be employed during my theological education while still able to minister in the local church.”

P.F. Church leader