

DIBS

Disciples' Institute of Biblical Studies

Tailor-made Biblical Education for Every Believer



START HERE TO START WELL

DIBS is a such a different kind of school that you should carefully read through this catalog, especially the first half of it (pages 4 up to 24). Don't apply to DIBS until you know what this unique school is all about and are sure it is what you want.

A major strength in the DIBS system is that you study each course until you have really learned the material. At DIBS we are not concerned about grades. What matters is whether you have learned the material. At DIBS you get an education the old-fashioned way: you study and learn through lots of hard work. So, if you are serious about this, start off on the right foot and familiarize yourself with this catalog, especially with the first section (“The Nature of DIBS”), which starts on page 4.

By the way, the name of the school is “Disciples’ Institute of Biblical Studies” or “DIBS” for short. “DIBS” is pronounced like the word “dibs”; it is not pronounced by spelling out the letters “D-I-B-S.”

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THE NATURE OF DIBS

Welcome to Disciples' Institute of Biblical Studies (DIBS). We invite you to join us in one of the most exciting developments in Biblical education. DIBS is not just an institution, it is a movement, a way of life, a cause. You will probably find that it is very different from any other school you have encountered. After you see what it is, you may well join us in wondering why this approach to Biblical education hasn't been widely used until now. We think you will be thankful that DIBS does use it, and that you will share our excitement about its future.

In this section you will see a simple overview of what Disciples' Institute of Biblical Studies is all about. It will answer many of your most important questions: What is the basic structure of the program? What is the learning process used at DIBS? What will you get out of DIBS? Why should you seriously consider DIBS? What kind of student is DIBS best for? What about degrees and accreditation? What is the doctrine and attitude of DIBS? What about transfers and advanced standing? How can you apply to DIBS? But first, here is a simple summary of what DIBS is all about.

An Overview of DIBS

What is it?

Tailor-made Biblical education for every believer

The mission of DIBS is to provide tailor-made Biblical education for every believer. To that end DIBS offers individualized Biblical education at every academic level from a grace-based perspective.

Many people at first have difficulty understanding what DIBS is like because it just doesn't fit the mold of other schools they are used to. So, to help you get a clearer picture of what DIBS is like, imagine the following things. Imagine going to a Bible college and seminary without paying any tuition or fees. Imagine studying at your own pace and learning the material to the best of your ability. Imagine studying at your home and in a way that fits into your schedule, rather than moving to a different city to attend classes. Imagine that the goal is to come to your own well-informed conclusion, rather than merely trying to memorize the teachers' views for a test. Imagine growing and walking closer to the Lord without being sidetracked by legalistic, manmade rules being imposed on you by the school. Imagine earning a degree (bachelor's, master's, or doctorate) from a school that has such high standards that you can be sure you will learn more there than you probably would at any other place.

If you can imagine all that, then you have envisioned the essence of what DIBS is about. With this picture in mind, the following description of DIBS will help you understand it even better. This description highlights some of the major points that make DIBS distinctive.

- **DIBS is individualized**. DIBS allows each student to learn at his own level (based on his own ability and background), at his own pace, and in the area of his own gifts and needs. As a result, each student studies each course until he has finished the subject and learned the material. DIBS gives the student a tremendous amount of flexibility and opportunity. Because DIBS does not use the semester system, students can start their study at any time, go as fast or as slow as they feel is necessary, and can do their study at essentially any location.

- **DIBS is focused on the spiritual.** The focus of DIBS is just as much on the spiritual development of the student as on his academic progress. Our passion is fellowship with God, and the academics are merely tools to help us in our walk with God and our service for God. The leadership of DIBS is not only committed to getting the student to learn the material, but to getting him to apply it.
- **DIBS is a ministry.** DIBS is a ministry, and so it is supported entirely by gifts. There is no tuition, and there are no fees. We believe it is best to finance this ministry to believers in the same way that the ministry to believers in Sunday school, church, and home Bible studies is financed. Christ said, "Freely you received, freely give." Students are encouraged to give generously according to their ability and conviction.
- **DIBS is grace based.** The proper motivation for our personal walk with the Lord comes through internal, spiritual vitality, rather than through external, physical compulsion. Consequently, DIBS neither has nor needs any legalistic rules and regulations. Such manmade rules may be well intentioned, but they are not the Biblical method for achieving godliness and spirituality. For they have a form or appearance of godliness, but they lack the power of godliness. The godly don't need them, and the ungodly aren't helped by them.
- **DIBS covers every academic level.** DIBS offers study programs at every academic level, which include these: a Bible certificate program, three bachelor's programs, three master's programs, and three doctoral programs. In addition to these, DIBS offers a degree completion program at the bachelor's, master's, and doctoral levels. Unlike many other educational systems, the DIBS programs build on top of the other programs that come before them. The result is that you go into far greater depth with DIBS than is likely anywhere else. And because students study the material until it has been sufficiently mastered, and because DIBS has very high academic standards, students who complete any of these academic programs will probably have reached their academic potential. In this regard, the ultimate accreditation of DIBS is the academic achievement of the students themselves.
- **DIBS is designed to duplicate itself.** DIBS is not only designed to train believers for the ministry, it is designed to duplicate itself all over the country and world. When a student has completed a course with DIBS, he may then tutor others in that course who will then be able to receive credit for their study and learning from DIBS. We anticipate seeing graduates go out and start up copies of DIBS at other locations. We believe that within a decade you will be able to find DIBS satellites throughout the country. DIBS will become to Biblical education what home schooling has become to K-12. DIBS is not just another isolated school, it is the beginning of a movement. At the beginning it might seem small, but because of its design, it will become very large and will deeply impact the lives of multitudes of people.

What are its beliefs?

DIBS holds to the standard evangelical beliefs (you can see the full doctrinal position of DIBS on page 19). In addition to that, DIBS emphasizes the following five doctrines in its teaching and training. While many evangelicals hold to these beliefs, many do not. We at DIBS want to be marked by our stand on these points. It is the clarity and consistency of these beliefs in its teaching which makes DIBS so unique and important. The purpose of listing these points is not to be argumentative, but to let people know where we stand on these significant issues about which evangelicals are by no means unanimous.

The Doctrinal Emphasis of DIBS

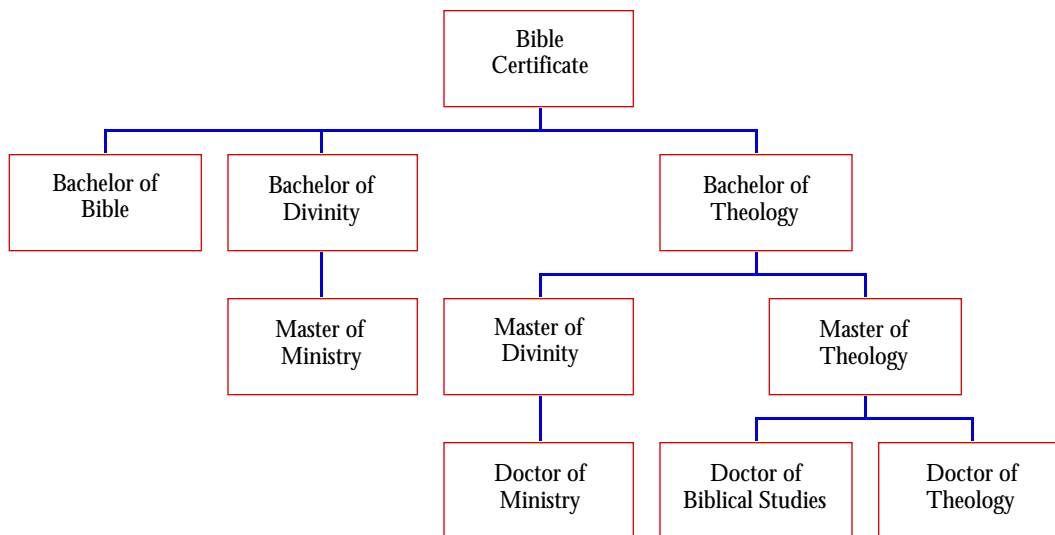
1. *The gospel of grace.* Salvation is by grace through faith, not by works. The faith that saves consists of trusting in Christ to save because of His death on the cross for our sins. To be saved a person does not have to do any works or promise to do any works. However, a godly life is the natural and expected outgrowth of being born again. Assurance of salvation is based on God's promise in the gospel, not one's goodness, although godly living after salvation gives added confirmation of one's salvation. We need to be clear in our gospel message, but one of the greatest forms of an unclear gospel is silence. Believers need to be fervent in telling the gospel.
2. *Grace-based Christian living.* Spirituality comes from intimacy with God and is based on faith. It is faith that we are loved, accepted, and blessed because of God's grace, not because of our goodness. It is faith in what the Bible says about the person and work of God. It is faith that walks in the light of the glory of Christ. As we focus on the glory of Christ as revealed in Scripture, we are transformed into the same image of glory. Believers cannot work their way into fellowship with God. Works are the result of spirituality, not the cause.
3. *Christian liberty for edification.* We must obey God when He commands something of us. But where the Bible does not explicitly direct us, each believer has liberty to seek God's will for his life. Neither legalism nor license are to guide the believer, but what edifies. Christian living and growth are hindered by both legalism and license. We are to avoid doing those things which cause weaker brothers to fall into actual sin. However, doing things which merely upset the legalist is not a violation of Scripture. We are to seek peace with all people. And while we must be at peace with the legalists, whether the legalists are at peace with us is their responsibility. We cannot be held responsible for their becoming hostile toward us due to our exercise of grace. Christ's own example of infuriating the Pharisees by knowingly violating their legalisms shows the limits of what is acceptable. Likewise, doing things which give licentious people a rationalization for their behavior is not a violation of Scripture. When someone knowingly uses our moderate conduct as an excuse and justification for his own excesses, we are not to be blamed.
4. *Rewards.* Our manner of life has a direct impact on the rewards we receive from God both now and in the future. If we live righteously by faith in Christ, we will receive rewards. In addition to rewards in the present, those rewards include, on the one hand, the possibility of ruling and reigning with Christ in the Kingdom and, on the other hand, the position of authority one would have in the Kingdom. Failure to live for Christ by faith can result in harsh discipline of the believer, however that punishment never includes the loss of salvation.
5. *The necessity and sufficiency of the Bible.* Since Christian living is by faith, and since faith comes from hearing the Word of God, successful Christian living requires meditating on all the Bible. Believers have the duty of studying and learning all the Bible, not just favorite texts. The Bible is not only necessary for Christian living, it is sufficient. While other areas of study may help us understand the Bible better and may help us see how to apply it better, the Bible contains everything we need for successful living and godliness.

The Basic Structure of DIBS

Regular programs

The purpose of DIBS is to provide a personalized structure for lifelong discipleship for all believers. Its programs meet the student at his own level, take him at his own pace, and train him in the areas of his needs and gifts. The following chart shows the various academic programs and paths offered by DIBS. The programs are listed from the introductory, first-year level (Bible Certificate) at the top of the chart down through the most advanced academic levels (the doctoral programs) at the bottom of the chart. The more difficult and demanding programs are on the right, while the less demanding ones are on the left (for example, the Bachelor of Bible program on the left is less difficult, while the Bachelor of Theology program on the right is more difficult).

The degree programs of DIBS are integrated with each other. The Bible Certificate and bachelor's programs lay the foundation for and lead to the master's programs. Students who wish to shift from a less demanding program to a more demanding program path have to make up any course requirements they have missed. The description of these programs begins on page 24.



Degree completion programs

In addition to these core programs, DIBS also has a degree completion program especially for those who have a large number of credits to transfer from other schools and who want to get their degree as soon as possible. Those degrees are the Bachelor of Religious Education, the Master of Religious Education, and the Doctor of Religious Education.

These degree completion programs are less rigorous than the other DIBS programs (although each individual course is just as demanding), and for that reason students are cautioned about taking them. Also, those programs do not track the student to the next level of studies. For example, a student who earns the Bachelor of Religious Education degree would not be admitted to one of the regular

master's programs until he has finished the requirements of the Bachelor of Divinity or Bachelor of Theology program.

When you understand the nature and philosophy of DIBS, it may seem as though these degree completion programs are a contradiction to the underlying principles of DIBS. The reason for the programs, however, is to attract students to study with DIBS who might not otherwise do so. Some students have already invested a significant amount of time and money toward earning a degree from a traditional school and are close to getting that degree. And while they would prefer to begin their studies with DIBS right away, they feel the obligation to finish earning the degree they have been working on. The degree completion program allows them to do both. It is then hoped that once they have that degree, they will continue working on one of the regular DIBS degree programs. For more information, see page 44.

How the Student Learns at DIBS

DIBS shows the student how and what to study. We give the student guidance and counsel. But the student is the one who actually does the study and the learning.

The student studies the material until he has mastered it. In objective courses (like Biblical Greek), the student must demonstrate mastery of the subject (for example, by being able to read the Greek New Testament). In more subjective courses, the student needs to show that he has studied the material and has come to his own well-informed conclusions.

For this purpose, the student follows the syllabus of a course, reads and studies a lot of books, and tries to think through the subject and come to his own conclusion. The student is expected to be honest in his statement that he has thoughtfully studied the material and that he has met the academic objectives. For this reason, there are a minimum of tests with DIBS.

The following is a simplified example of how the study would go using, for example, the study of a topic of theology (such as the doctrine of salvation). First, the student meets on a regular basis (at least once each week) with his director of studies (either in person or by phone or e-mail). At the beginning they will decide how he will study the subject: which books to study, what projects to do and papers to write, and how his progress will be evaluated. This is typically outlined in the syllabi. The resulting program will probably include the following: the student will study several systematic theologies on the doctrine. Next, he will read and critique several significant books and journal articles on the topic (always comparing what he reads with what the Scriptures say). Then he will write out (at least in a detailed outline form) his analysis of the major views of the doctrine followed by his conclusions and his reasoning for those conclusions. When the student meets with his supervisor, he will present him with what he has learned. Throughout his study of the subject, the student will present his work to his supervisor, who will give him guidance and encouragement. And while this mentor may, of course, give some instructions, the majority of the study will be through independent study. **See the note on study procedure on page 47 for more explanation and for certain requirements.**

Of course, each student is different. Some students can do much better on their own, and other students need to have more personal input from their teachers. Some students learn better inductively, and some learn better deductively. At DIBS we desire to tailor the study to meet the learning style and needs of each student.

In all of this, there is a great need for the student to keep in contact with his supervisor at DIBS. The student is responsible for the majority of the initiative in communicating with his director of studies at DIBS. We are here to encourage the student, to guide him, to critique his studies, and to care about and pray for him. But we are not here to push him or drag him along. It is our experience that some students start out in their studies with DIBS with a great amount of enthusiasm. But as they experience the reality that study and learning is hard work, some of them begin to cut back in their studies and to lose interest. And before you know it, we don't hear from them anymore. If a student communicates with us, we will be there for him. But we normally aren't going to go running after them to pressure them into doing the study. We do not assume that, simply because someone has slacked off on his studies with DIBS, there is a spiritual problem. Nor do we see ourselves as the primary shepherds of the student who is studying by extension. For those who are physically here with us, our approach is somewhat more pastoral, and there is naturally more personal shepherding involved.

What You Will Get out of DIBS

There are three goals for the student at DIBS: to know the Word, to know the Lord, and to know how to minister.

You will know the Word

Knowing the Bible is one of the most important goals for students at DIBS. We believe that at DIBS you will learn what the Bible says and how to apply it at a depth and breadth unequalled elsewhere. Why should you believe this? First, the study method at DIBS is different. We think you'll find that no other school (college or seminary) covers all of the Bible at a verse-by-verse level the way DIBS does. The same thing can be said of the other subjects you study at DIBS. Second, the study objective at DIBS is different. You will study the subjects until you have really learned them.

You will know the Lord

Personal fellowship with God is a central theme here. DIBS isn't just about academics (knowing the Word), it's also about spirituality (knowing the Lord). Personal fellowship with the Lord is the greatest experience one can have. The joy and peace that one experiences from being in love with Him exceeds everything else in its intensity and satisfaction. At DIBS you will find an atmosphere and community that will constantly draw you closer to Jesus. At DIBS you will find no conflict between filling your head with the written Word and filling your heart with the living Word. In fact, you'll find that the two go together and that you can't properly have one without the other.

You will know the ministry

The third goal for students at DIBS is to learn how to minister. At DIBS you will learn how to do the work of the ministry both in theory and in practice. Ministry skills are best learned through a mix of study and practice under the supervision and example of someone with experience who can guide and critique you. Special attention is given to getting the student to put into practice the principles he learns.

Why You Should Consider Studying at DIBS

The following discussion explains some reasons why training for discipleship and the ministry at DIBS could be best for you.

You will learn more

At DIBS you actually finish each course. At DIBS the student works at each course until he has finished studying the textbook and other material. Each subject gets the full attention it needs, because the student isn't done with the course until he's finished studying it all.

At DIBS you study the subject until you have learned the material. This is similar to the previous point, but there is a difference. It's one thing to finish a course, it's another to actually learn the material. The objective at DIBS isn't to get so many credit hours or a certain kind of grade,¹ but to really learn the material. As a result, the student isn't tempted to just study for a test, but to study for long-term learning and for ministry. The goal is to learn and to master the material. At DIBS the student doesn't make progress toward graduation simply because the clock keeps ticking. He only makes progress by actually learning the material.

At DIBS you will study more subjects and in greater depth. For example, at DIBS you will actually study every book of the Bible verse by verse. The student can get this kind of depth and breadth in his study because DIBS is not locked into a standard number of credit hours for its degrees or a set number of weeks per semester.

At DIBS you not only learn what the major views are, but you come to your own conclusions. Of course, one needs to become familiar with the views and arguments of other godly teachers, but that is not enough. You also need to come to your own conclusions. At DIBS the focus is not on getting the student to repeat what the teacher says. That kind of "academic bulimia" on tests may be useful for giving grades, but it has only marginal value for actual learning. At DIBS you will know why you agree or disagree with the arguments and conclusions of others. But more importantly, you will know what you believe and why. That makes learning a lot more fun and a lot more valuable.

At DIBS you can take the time to learn the practical application. Because DIBS is not under the time constraints of classes and semesters, the teacher and student don't have to make a choice between learning the theory and learning the application. When students end up complaining that they don't see the value in learning something, it's usually a testimony to the fact that the practical application has been left out. At DIBS you take the time to learn both the theory and the application.

At DIBS you are trained in how to study for lifelong discipleship. Hopefully you will want to continue learning throughout the rest of your life, developing a higher and higher level of scholarship. At DIBS you not only learn, but you learn how to learn on your own by using the same kind of study method you will have to use for the rest of your life.

¹ The correlation between grades and learning is not great. Top students can often get an "A" in a course and still not have learned the material. These students typically figure this out early in their education. Yet, many people are under the mistaken impression that grades and learning go hand in hand, thinking that, if you get good grades, you must have learned the subject. While that is sometimes the case, the exceptions to this "rule" are so numerous that the "rule" cannot legitimately be called a rule.

At DIBS you can study for life. Once you have learned how the program works and how to do the work, you can continue doing the study at your own pace for as long as you live. In all probability, you will want to continue to study and learn throughout all your life. The question is, Will that study have structure and will it lead to recognition of having reached a higher level of academic learning? DIBS can help you do just that.

You will learn faster

At DIBS you can learn at your own pace. At DIBS faster students don't have to wait for the rest of the class to catch on and catch up, and slower students can take the time they need to master the material. Studies have shown that 90% of all students can master the material if allowed to go at their own pace. Another way that students at DIBS can go at their own pace is that they can study year-round at any time or place they want. Not being bound by the semester system can increase the amount the student can learn per year by 50%. Top students can finish the Bachelor of Theology program (equivalent to a five-year program) in 2 to 2 ¹/₂ years.

At DIBS you avoid redundancy in study. The program at DIBS is a unified whole from beginning to end. As a result, students at the master's level do not repeat courses they studied at the bachelor's level. At some schools you can usually only transfer certain kinds of credit and a certain number of credits. Often you have to do your last one to two years at the college or seminary where you want to receive your degree, no matter how many credit hours you have previously earned. At DIBS you can "transfer in" all the knowledge you have. You don't have to study what you've already learned. What matters is not the way you've learned something or where you learned it, but the fact that you've learned it.

At DIBS you will learn faster because you won't have to work so much (or go so deeply into debt) to pay for the costs of your education. At DIBS there are no tuition and fees. Consequently, students don't have to work so many hours to cover their costs. That extra time can be spent on studying, instead. And that would allow you to get through with your education sooner. However, students are encouraged to give support to DIBS. But even if they were to give as much as a tithe to the school, that would be a small fraction of what tuition and fees typically are.

You will learn more cheaply

At DIBS you pay no tuition or fee. DIBS is a ministry and is supported by gifts. Students are encouraged to give often and generously, but according to their ability and their own conviction. Due to the nontraditional character of DIBS, the cost of educating students at DIBS is so much less than at traditional Bible colleges and seminaries.² As a result, there is no reason for the students to go into debt with student loans. Imagine the Biblical research library you could build if you didn't have to spend so many tens of thousands of dollars on tuition and fees during your years of theological education.

² Educating 50 students at DIBS costs about one-tenth as much as it does at traditional schools. Consequently, not as much money is needed from either students or donors as at traditional schools. Even though students would probably give less money than they would have to pay if there were tuition and fees (tuition and fees often run to 100% or more of their annual income), less money is also needed from donors. Receiving less from the students does not shift a greater burden to donors, since the total burden is much less to begin with.

Someone might complain that the library of DIBS is inadequate. The implication of this complaint is that students won't use library resources and so will be handicapped in getting a good education. We disagree with this evaluation, since at DIBS students are encouraged and required to make significant use of library resources. But in spite of this, consider this extreme example: If, instead of checking books out of a library, the student at DIBS were to buy the books, it would still be cheaper in most cases than attending a traditional school. You probably could not read as many books during your time at DIBS as you could buy with the money you will save by attending DIBS. On the other hand, students at the higher end of the academic scale of DIBS will want to make occasional trips to various theological libraries to do extensive research.

At DIBS your living costs are likely to be lower because you provide your own room and board. Traditional schools typically make money off their dormitories and cafeterias. But students know that they can provide their own housing and meals much more cheaply. While providing your own room and board might not be as convenient as having everything provided for you, it is certainly cheaper and more real-to-life. When you study with DIBS, you can stay at home and study by extension. This is much cheaper than leaving home and moving into a school dormitory.

You will learn more enjoyably

At DIBS you will be challenged academically. Each student is challenged to reach his academic potential. The students study from texts that challenge them, they work on meaningful study projects that motivate them to do their best, and they are involved in discussions and presentations that force them to sharpen their reasoning and speaking skills. Having to really learn the material before getting credit for the course is more challenging and more satisfying. As a result, when a student graduates from DIBS, he can be legitimately proud of his accomplishments and his degree.

At DIBS you will be able to fit your studies into your schedule. You will be able to immerse yourself in your study as much as you want and still feel free to take time off when you need to. You will be able to schedule the time you need to do the work. You won't be frustrated by rushing to get papers written for a deadline, or cramming for a test, or finishing the semester without having really learned the material. Those kinds of constraints and pressures may be necessary in the traditional system, but they have little to do with mastering the material and long-term learning, and therefore they have little to do with DIBS. Of course, this added flexibility could be abused by the student. But we believe that the student will learn more self-discipline this way than he would in the traditional system.

At DIBS you don't have to worry about legalistic rules and regulations. At DIBS we expect the students to live wise, godly, mature lives. The Bible is our "rule book" for conduct. Students do sometimes have problems, so when we see a student having a spiritual problem, we counsel him and shepherd him into a right heart and right conduct. The proper way to maintain high standards is through internal spiritual vitality, not through external physical conformity. Legalistic rules and regulations³ do not help the student. The godly student doesn't need them, and the ungodly student isn't helped by them.

³ Legalism is any teaching which says that in order to be spiritual or acceptable to the Christian community (for membership or ministry) one must do or believe certain things which are not explicitly commanded by the Bible.

At DIBS your views matter. You will enjoy your studies more because you will be coming to your own conclusions and you will be trying to convince others of what you believe. Your director of studies will have the time to listen to your ideas and help you develop them. At DIBS your insights, as well as your questions, are important and valued. Sure, you have to study what theologians and commentators say, but that is to make sure that your reasoning and conclusions are well informed. While we will try to convince you of what we believe, you will have the liberty to disagree. (Only when a student's views cross over into actual heresy is there a problem that could affect his enrollment or progress toward his degree with DIBS.)

These reasons for seriously considering Disciples' Institute of Biblical Studies are weighty. But a more important reason for considering DIBS is the focus you will find here on intimacy with God and close fellowship with fellow believers. That focus comes from DIBS' view of spirituality (grace-based intimacy with God) and its view of itself as a ministry in which education takes place (rather than as a school or business in which ministry happens).

The Kind of Student that Succeeds at DIBS

In order to succeed with DIBS, the student must have a degree of intellectual competence, a positive walk with the Lord, and have a certain degree of maturity and emotional stability.

One with intellectual competence

Entrance standards. To be admitted into DIBS, a student must have the basic study skills necessary for doing the work of the program. Those skills include, at the very least, the abilities to read, write, listen, and speak, as well as the ability to remember things and do basic logical reasoning. Most, but not necessarily all, the students who will apply to DIBS will have these necessary skills. But even if a student only has the bare minimum of study skills, yet if he has a tremendous desire to learn, then one of the DIBS programs will be ideal for him. Notice: DIBS does not have any age or previous academic experience requirements. The issue is whether the student can do the work.

Continuation requirements. The continued enrollment of a student at DIBS depends on the ability and zeal of the student to study and learn under the director of his studies.⁴ Progress by the student into the next program level depends on having satisfactorily completed the previous program level. For example, to be admitted to the Bachelor of Divinity program, the student will only have to have successfully completed the Bible Certificate program.

Program selection recommendations. At the same time that virtually anyone may be admitted into one of the study programs of DIBS, it is probably not advisable for everyone to try the more difficult

⁴ Since being tutored at DIBS depends on the mutual agreement of both the student and the tutor, if the tutor does not believe the student is capable of, or serious about, his study, the teacher may choose not to tutor the student. Of course, if the student can find another teacher who will tutor him, then he could continue his studies with him.

programs. It may be helpful to understand that there are two kinds of students. Some students are more likely to think this way:

"I wish the teacher would quit beating around the bush and going into so much detail. Why doesn't he just give the bottom line? What's the conclusion? And what difference does it make anyhow? If I can't see how something is going to help me first, I'm really not very interested in learning it."

These students will probably do better with heavier amounts of deductive study in degree programs other than the Bachelor of Theology, Master of Theology, or Doctor of Theology. They are more likely to need more frequent and more extensive help from their study supervisor.

On the other hand, there are students who are more likely to think this way:

"I don't like being patronized by teachers who feel they have to spoon-feed me everything. What I want is to be given the facts and shown some of the arguments. But I'll come to my own conclusions and my own arguments. I don't have to see the immediate application of something before wanting to study it. I want to study it because it is truth; I know I will eventually see the value of it once I have really gotten into the subject."

These students typically do better with larger amounts of inductive, personal study in any of the degree programs. Of course, most students are somewhere between these two extremes.

Any student may try his hand at any of the degree programs at his level. The issue is whether he can do the work and learn the material. Even so, it is suggested that students who want to go into the Bachelor of Theology, the Master of Divinity program, or the Doctor of Ministry program at least have an intellectual ability reflected in the following test scores:

	Preferable	Minimal
SAT Verbal, 1996 & after or SAT Verbal, pre-1996	670 600	610 540
ACT English and ACT Reading	28 30	26 27
IQ Test	120	115

Note: These are not requirements, but are given to help direct the student.

If a student does not meet any of these test-score levels, he may still attempt the programs mentioned above, but he should know that it will be more difficult for him to do well in those programs. No accommodations will be made for the student: The program will not be brought down to his level; he will have to come up to the level of the program.

In the same way, any student who has met the other prerequisites for the Master of Theology program, the Doctor of Biblical Studies program, or Doctor of Theology program may be admitted into those programs. However, students should understand that those programs are aimed at those with intellectual abilities reflected in the following test scores:

	Minimal
GRE: combined score for Verbal and Analytical tests (excluding Math)	1000
LSAT	150
MAT	84%
IQ Test	125

Note: These are not requirements, but are given to help direct the student.

But again, the issue is not how smart the student is, but whether he can do the work. How smart he is will greatly impact whether he can adequately do the work, but how smart he is should not be used to keep him from trying.

The reason for these numbers is fairly simple. One of the primary functions in Biblical studies at DIBS is that of taking diverse concepts and bringing them together, analyzing data and constructing arguments and arriving at conclusions. The ability of the student to readily see correlations between ideas is essential to scholarly study. Learning encompasses far more than just memorizing data. But learning to analyze and use information independently requires higher levels of cognitive ability. In general, people do not begin to do this type of critical thinking until their IQs reach into the neighborhood of 115 (which is the average IQ of college graduates). Also, people do not seem to do this kind of critical thinking well and habitually until their IQs reach into the neighborhood of 125 (which is the average IQ of graduate school students). These people can be expected to do well with mostly independent study. To be sure, people with IQs well below 115 can be good learners. But, rather than coming up with the arguments and conclusions on their own, they are more likely to do better by learning the arguments and conclusions of others.

Some people who have the capacity to do this kind of study have never developed the skills for it. At first, they may feel intimidated by this approach to learning, since they don't know if they would be able to do it. The only way to really know if you can do this kind of study is to try it by taking a course and completing it.

If you have the ability to study and learn, then the study programs of DIBS may be just what you need.

One with spiritual depth

The purpose of Biblical studies is not primarily academic, but spiritual. If a student is doing the study without a deep spiritual focus, he will miss the value of DIBS. Unless spiritual values take precedence over the academic, the student will too easily miss the real benefit of the study. On the other hand, if the student thinks he can focus on the spiritual to the exclusion of the academic, he is mistaken and should not get involved in DIBS.

The importance of spiritual depth for being able to understand Scripture is clearly emphasized in 1 Corinthians 2:14 and 3:1-2:

"A natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised."

"I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to babes in Christ. I gave you milk to drink, not solid food; for you were not yet able to receive it."

Some of the questions concerning the spiritual depth of an individual that are asked in deciding whether to admit him into DIBS are these: Has the applicant trusted Christ as his Savior? Has the applicant demonstrated faithfulness in his Christian walk? Do people see the applicant as a strong, positive spiritual influence? Has the applicant been faithful in studying the Bible on his own?

Students who have not demonstrated spiritual depth may be admitted under probation assuming they are willing to solemnly commit themselves to being disciplined by a mentor. If it becomes obvious that the student is not following through with his commitment, he will be exhorted and given another chance to come up to par. If he again demonstrates a lack of genuine spiritual focus, he may be asked to withdraw from DIBS until he gets back on track with God.

If you have trusted Christ as your Savior and your walk with the Lord is clearly healthy, then you very probably have the spiritual character needed to do this kind of study.

One with emotional stability

Second Peter 3:16 warns that those who are unstable twist the Scriptures to their own destruction. It should be obvious that unless a person has emotional stability, he will not have the character necessary to stay in and progress through the study program of DIBS. Such are the kind of people described in the parable of the sower and the seed (Matthew 13:5-6, 20-21) who have no depth. The seed that had fallen on the rocky ground had no depth and couldn't weather the daily difficulties that came along. However that same character that caused the seed to die off also is the character that caused it to respond so enthusiastically at the beginning. The initial excitement faded into despair and disappointment brought on by difficulties. This is especially seen when students begin their studies with DIBS and then fail to follow through with them.

If the student has not demonstrated emotional stability, he is encouraged to get his heart straightened out before beginning this intensive, demanding study. It is ultimately an issue of living out one's dedication on a day-to-day basis.

If you have the maturity to keep at a difficult task until it is done, if you are a highly responsible person, then you probably have the "stick-to-it-iveness" to complete this kind of study at DIBS.

Quality of Education, Accreditation, and Degrees

The purpose of this section is to answer questions and reservations that prospective students may have about DIBS.

Quality of education

The prospective student should have no fear of DIBS being a diploma mill. We believe that by completing your studies with DIBS, you will receive an excellent, superior education. If you have any questions about the quality of education at DIBS, examine the course and graduation requirements. Syllabi of courses are available on request at cost. We don't think you'll find any higher standards or that you'll learn more elsewhere. But remember that the greatest factor in determining the quality of education is what the student actually does himself. We believe that DIBS will help you do your best, which is the key to getting the best education there is.

Accreditation

DIBS does not have, want, or plan to seek accreditation. There are several reasons for this. First, accreditation certifies that certain kinds of educational processes and organizational structures are being used by a school. The processes that accrediting agencies certify are not the processes that are used at DIBS. Simply put, DIBS could never be accredited as long as it insists on the approach to education outlined in this catalog. Second, accreditation does not certify the results: It does not certify that students are actually learning. It is our contention that accreditation misses the whole point. Third, accreditation adds significantly to the cost and bureaucracy of a school without necessarily increasing the amount the student actually learns. In fact, accreditation is more likely to place such a bureaucratic burden on teachers and administrators that the students' quality of education will be negatively affected. While accreditation does eliminate diploma mills, it also eliminates creative programs on the other end of the spectrum.

What is important is whether the student is really learning and whether he is doing so at his level of potential. If the students are mastering the material, then it doesn't matter if the school is not accredited. And if the students are not learning, then it doesn't matter if the school is accredited. Consider, for example, the fact that many states have instituted competency tests of their public-school teachers. These tests evaluate a teacher's ability in the basic skills of reading, writing, and arithmetic. (These tests are often aimed at an eighth-grade equivalency level.) Such tests should be "no-brainers" for graduates of accredited colleges if accreditation actually certified that they were learning. Yet in state after state, significant percentages of state-certified teachers have flunked the tests (a failure rate of over 20% of the teachers has not been uncommon). No wonder some of the elite, secular schools have not bothered with accreditation: It would be a step down for them.

If, however, accreditation is critically important to you and if you can find an accredited school where you would learn as much as you would at DIBS, then we encourage you to go to it. However, if you feel you need to make the choice between going to an accredited school and a nonaccredited school where you will learn far more, then the choice should be obvious. If an accredited degree is vitally important to you, may we suggest that you have missed the whole vision of DIBS? DIBS is not looking primarily for students who are just taking courses, but for people who share its vision and want to be a part of the cause and the movement it works for. We are not looking for students who want to fit into the system, but for students who want to change the system, who want to replace the system. And remember, to change the system one must go against the system. It should also be remembered that few churches and ministries care whether a candidate for ministry with them went to an accredited college and seminary, but whether he knows the Lord, knows the Word, and knows how to minister.

Degrees

Your study at DIBS will allow you to receive a diploma for any of the following academic levels:

	Certificate of Bible	
Bachelor of Bible	Bachelor of Divinity	Bachelor of Theology
Master of Ministry	Master of Divinity	Master of Theology
Doctor of Ministry	Doctor of Biblical Studies	Doctor of Theology

In addition to these regular programs, students can also receive diplomas with DIBS's "degree completion program." Those include the following:

Bachelor of Religious Education
Master of Religious Education
Doctor of Religious Education

DIBS is currently in the process of seeking authorization from the state government of Florida to be able to grant degrees as a religious institution. Obtaining this exemption is essentially a formality and has no foreseeable obstacles.

However, with or without such authorization, DIBS will engage in its ministry of educating and discipling believers. Along with any degree which a student may receive from DIBS, he will also receive a certificate stating that he is recognized for having reached that level of knowledge and ability. For example, upon having finished the Master of Theology program, his certificate would state that he is recognized as *being* a Master of Theology. This is significantly different from saying that he *has* a Master of Theology degree. DIBS can acknowledge that someone *is* a Master of Theology without *granting* him a Master of Theology degree. The one (recognizing that someone already is a Master of Theology) is merely a free-speech issue, the other (granting a Master of Theology degree) requires government authorization. The one merely recognizes what is already true, the other makes something true. A school cannot make you a Master of Theology; you have to make yourself that. However, a school can grant you a Master of Theology degree (whether or not you are in fact worthy of that title).

This distinction is important for two reasons: 1) the elimination of governmental entanglement and 2) the spread of DIBS. First, we believe that it is important for believers and their churches to be as free as possible in their ministries from governmental entanglement. Theological education is an integral part of the Church's ministry, and the recognition of one's completion of studies is a valuable tool for churches in selecting people to lead and work in their ministries. But while granting degrees has traditionally been a function of the Church's schools (the Church was granting degrees long before the current government was even formed), this right has been usurped by the civil government. That entanglement of the State in the internal affairs of the Church's ministry has become intolerably burdensome in some jurisdictions (in some states a Bible school must spend large sums of money and comply with many bureaucratic requirements, which have nothing to do with the quality of education or protection of students, in order to be able to grant degrees). It is important for the Church to extricate itself from that governmental intrusion. By shifting from granting degrees to recognizing what a person already is, DIBS can help believers regain the independence of the Church in this area.

Second, we believe it is important for DIBS to spread to many locations. Since in some jurisdictions it would be all but impossible for replicas of DIBS to gain governmental authorization to grant degrees (especially when they are just beginning), it is important for those independent schools to be able to offer students some kind of recognition for their Biblical training. By acknowledging what a person already is by virtue of his knowledge and skills, we have established a pattern that copies of DIBS can use. Also, since students at DIBS can validate previous studies to satisfy graduation requirements, one DIBS-type school with degree-granting authorization could issue a degree to a student who has a certificate of recognition from another DIBS-type school. Thus, students who want degrees would not be hindered from studying at DIBS replicas that do not have authorization for granting degrees.

Consequently, where DIBS is able to gain governmental authorization to grant degrees with a minimum of governmental entanglement, DIBS will grant degrees *and* certificates of recognition. Where it is unable to gain such governmental authorization, DIBS will still give certificates of recognition. Such certificates will state that DIBS recognizes that the graduate of the program is a Master of Theology (for example). Students and graduates of DIBS are encouraged to value these certificates of recognition above the degrees in the same way that they value the independence of a ministry of the Church above having such a ministry regulated and taxed by the government. In this manner we may eventually wean believers from wanting theological degrees that are tied to the leash of a secular, bureaucratic authority. And in this way the entire façade of theological degrees could be eliminated, and the Church could pursue its ministry of training believers without governmental intrusion into its ministry.

The Doctrine and Attitude of DIBS

In order to preserve doctrinal purity in the Church, the Bible instructs us to separate from those who deny certain cardinal doctrines.⁵ As for those doctrines which are not cardinal doctrines, the Bible instructs us to maintain doctrinal purity by teaching the truth in an atmosphere of openness and freedom. To separate over doctrines which the Bible does not tell us to separate over is factionalism, which the Bible severely condemns. To fail to separate over doctrines which the Bible does tell us to separate over is equally condemned by Scripture. (It should be noted that many Bible colleges and seminaries are prohibited by their accrediting associations from requiring students to believe any given doctrine as a condition of graduation. DIBS has chosen a different path.)

The doctrinal position of DIBS is based first of all on those cardinal doctrines. The following points expand on those cardinal doctrines and illustrate the general theological orientation of DIBS. Note also the practical focus of the doctrinal views found on page 5.

1. *The Bible.* The Bible is the Word of God, accurate and true in its statements, understandable by mature believers who are guided by the Holy Spirit, and authoritative in all matters of faith and practice. God inspired the original manuscripts. A translation is valid to the degree that it correctly reflects to its audience the meaning of the Bible as God inspired it. But no translation can do that perfectly. The interpretation of Scripture is to follow the principles of grammatical-historical hermeneutics. We hold that the meaning of the Old Testament is not changed by the New Testament, but that the New Testament is to be interpreted in the light of the Old.
2. *The Trinity.* God is eternally existent in three persons: Father, Son, and Holy Spirit. They are all equally God, they share the same attributes, they are distinct in their persons, and they share a perfect unity.

⁵ What makes a doctrine a cardinal doctrine is that the Bible directs us to separate from (that is, cease ministering with) or to censure those who deny that doctrine. Those doctrines are 1) the Scripture has complete authority, 2) Jesus is the Messiah who came in the flesh as Messiah (Incarnation) and is coming again in the flesh as Messiah (Premillennialism), 3) salvation is by grace through faith alone, 4) Christian living is by grace through faith (in contrast to performance-based spirituality, legalism, and license), and 5) there is a future physical resurrection of the saints.

3. *Jesus Christ.* Jesus Christ was conceived of the Holy Spirit, born of the virgin Mary, and lived a perfect, sinless life. He died on the cross suffering the wrath of God as the perfect substitute for sinners, He was buried, and He rose again physically on the third day. He ascended to heaven where He makes intercession for us, and from which He will return to receive believers to Himself and to set up His kingdom on earth in literal fulfillment of His promises to Israel and the Church.
4. *Salvation.* Salvation is by grace through faith, a free gift to all who believe. At the moment of salvation the believer is born again and is eternally secure. Due to the new birth, good works are the natural outgrowth of the new inner man, although sinful works continue to be the natural conduct of the flesh. Salvation does not depend on any promise or intention of the believer to live a good life or to desist from sins. However, such a changed life is the expected and normal experience of those who are truly saved.
5. *Sanctification.* Christian living is also by grace through faith. The believer is expected to walk by faith in the light of the glory of God. Such faith produces a transformation of life that cannot be achieved in any other way. It also produces a joy and a peace that exceeds anything that the world could give. One cannot work his way into fellowship with God. Good works are the effect, not the cause of spirituality. On the other hand, one can live a good life, pray, read his Bible, witness, and fellowship with other believers and still not be in fellowship with God.
6. *Christian Liberty.* Christian living involves liberty. There are things God commands and things He prohibits. Obedience to Him is not an option. However, there are things concerning which He has not commanded us. In those matters we are to seek to do the things which edify. In those matters of Christian liberty we are to avoid both the extreme of legalism (saying that adherence to man-made rules is necessary for spirituality, or imposing man-made rules that restrict the liberty of the believer) and the extreme of libertinism (claiming that one has license to do whatever he wants, without regard to what edifies or what God has commanded). We are to avoid doing those things which cause weaker brothers to depart from the faith or unwittingly fall into sin. The decision of what one is to do in these matters of liberty is a personal decision. It is every believer's right and responsibility to keep himself free from the yoke of bondage of legalism.
7. *The Resurrection and Rewards.* The future, physical resurrection of believers into glory with Christ is a certainty. However, there are degrees of rewards for believers which are dependent on how they walk in faith. Some of those rewards are experienced in the present, but there are other rewards which will be received in the Millennial Kingdom. How believers live now makes a difference in how they will be rewarded later.

Transfers and Advanced Standing

The transfer of credits from DIBS to another school is entirely up to that other school. A student who wishes to study at DIBS with hopes of transferring to another school is advised to check with the other school first about the possibility of transferring credits or of validating credits at the other school. While many schools would not automatically accept credits from DIBS, many of them are likely to have a procedure through which the student may validate his credits.

DIBS' policy on the transfer of credits to DIBS and advanced placement at DIBS is rooted in the conviction that what matters is that the student has done the work and learned the material. It does not

matter when, where, or how the student has met the requirements of DIBS; what matters is that he has met them.

If a student has earned credit through a school in the traditional system, what ultimately matters is not whether he has a transcript, but that he can show that he has done the work and learned the material. Consequently, an official transcript from another school, while potentially useful in evaluating his learning, is not in and of itself sufficient for validating the student's study requirements. The transfer of credit is based on an evaluation of the student, not an evaluation of a transcript.

On the other hand, if a student on his own has done the work and learned the material so as to satisfy DIBS' curriculum requirements, then he does not have to repeat that study. Work done before the student has applied to DIBS may satisfy the requirements of DIBS whether or not that work was part of a structured program. For example, if the student is required to read a certain amount on a subject, and if the student has previously read that amount on the subject, then he has met the requirement.

A student who comes with a degree from another school and hopes to enter a higher degree program at DIBS must meet the academic requirements of DIBS for the degree he has. If he does not meet those requirements, he will have to do remedial work first to bring him up to those standards before being admitted to his desired degree program. Note: almost all students with degrees from other schools will have to do some remedial work.

A BRIEF HISTORY OF DIBS

The Founder

My name is Chad Woodburn, and I'm the founder and director of DIBS. I'm 48 years old and have been a believer for 41 years. I've been in the ministry for 26 years. My wife and I have been married for 27 years, and we have four children.

Education

- B.A. from Florida Bible College, 1970.
- M.Div. from Grace Theological Seminary, 1976.
- Ongoing study with DIBS (I'm its first student).

Ministry experience

- Co-founder and co-pastor, Spanish Bible Church, Miami, FL, 1969-70.
- Associate Pastor, Grace Bible Church, Souderton, PA, 1970-71.
- Pastor, New Salem Church, Milford, IN, 1972-76.
- Pastor, Alief Community Church, Alief (Houston), TX, 1979-86.



- Missionary with Greater Europe Mission teaching at the Spanish Bible Institute, Castelldefels (Barcelona), Spain, 1986-94.
- President, Florida Bible College, Kissimmee, FL, 1994-95.
- Founder and Director of DIBS, 1995-present.
- Senior Pastor, Faith Baptist Church, Kissimmee, Florida, 1996-present.

How did DIBS come about?

For many years I have been working toward making DIBS a reality. As a missionary youth, I finished high school through independent study and thought how wonderful it would be to do the same in preparing for the ministry. As a student in seminary, the idea of “theological education by extension” and its overwhelming success in foreign countries attracted me. I bought and read every book I could find on the subject of non-traditional adult education. Then as a pastor I worked at formulating the principles and procedures that would need to be used in this kind of school. I printed up a manual on it and presented it to a group of close friends. But at that point it was still just a dream. It wasn't yet time to start DIBS.

When we became missionaries and went to Barcelona, Spain, I had hopes that we would be able to implement the idea of DIBS at the Spanish Bible Institute under the sponsorship of Greater Europe Mission. I presented the idea to board members of the school (the chairman was especially enthusiastic about it), but our time in Spain ended before we could get going with the plan.

While home on furlough from the mission field, I was asked to become the president of Florida Bible College. Believing that the offer was of the Lord, I resigned from the mission and accepted the position. I began planning to start a program like DIBS through the ministry of FBC. However, after a year with the school, the board decided that they would turn the entire school over to another ministry and that all of them would resign. In the takeover, three-fourths of the administrators were let go, including myself.

It was obvious to us that it was the Lord's will for us to start DIBS and that we would have to do it on our own. And it was probably best that the “new wine” of DIBS be put in “new wineskins.” (Had we tried to start DIBS within the structure of a traditional school, it would have to have been modified and compromised in too many ways in order to satisfy accreditation requirements.) Consequently, on November 1, 1995, we officially began DIBS. The response from believers has been wonderful. By December we already had four students, with many more asking for catalogs and expressing a desire to enroll. By late December we started our web page on the Internet. By mid-January we began to be listed on a growing number of Internet directories. At the present time we are receiving a steady stream of requests for more information, as well as applications and new students.

While the basic structure and educational philosophy of DIBS are well established, the details of its implementation are still getting worked out. We are continually updating it to respond to the needs of our students and applicants. For example, initially, we wanted all the students to be on-site because of the discipleship focus that DIBS has. However, we have been getting many requests for courses by extension. Since a basic philosophy of DIBS is to serve the student, rather than having the student serve the school, we have responded and will work with the students in any way we can help them. At present almost all of DIBS's students are studying by extension.

One of the most significant points of DIBS is that it does not charge believers for the training it gives, but instead the ministry is supported by the generosity of friends and students. This is because we believe that the discipling of believers should be viewed as a ministry, not as a business. Many of our friends counseled us against taking such a radical approach toward supporting this ministry because it didn't seem very practical to them. I decided on doing it this way, anyhow, because it seemed very principled to me. We also believe that while this will give us more financial difficulties, it will also give us more ministry opportunities. If you would like to share financially with us so that DIBS can have the resources it needs to reach its full potential, we invite you to share with us.

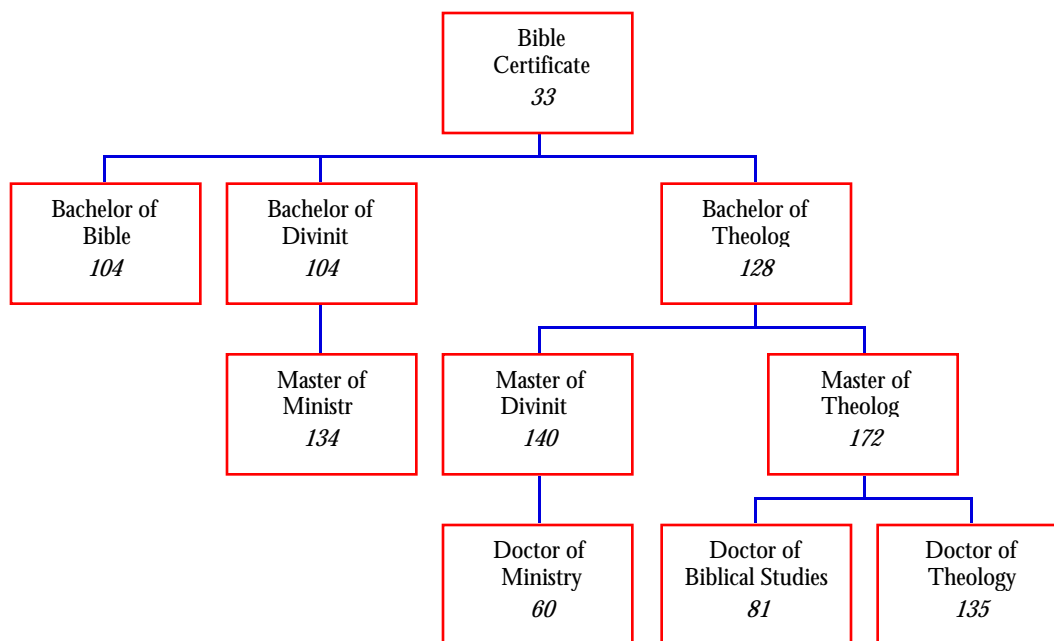
While DIBS is currently small in student body and staff, it is growing. It is our desire to see it grow beyond anything that traditional schools could imagine. We believe that, in the same way home schooling has grown to be a massive movement, so also DIBS will grow to be a huge international movement with a profound impact. We invite you to join us in changing the face of theological education and discipleship.

PROGRAMS AND COURSES OF DISCIPLES' INSTITUTE OF BIBLICAL STUDIES

Explanation of Programs and Courses

Program levels

Disciples' Institute of Biblical Studies has a full range of programs of study, going from the Bible Certificate level up through the Doctor of Theology level. The chart below shows the tracks which a student may follow in reaching his academic objective in the regular DIBS programs (the degree completion programs are discussed at the end of the catalog). The numbers under each program heading represent the credits for that level. The more demanding programs are on the right. Note that the figures for the bachelor's level program do not include the 33 credits of the Bible Certificate program. However, since the Bible Certificate program is a prerequisite for the bachelor's programs (and is really the first year of those programs), the 33 credits of the Bible Certificate need to be added to the bachelor's program to get the total number of credits that the bachelor's program equals. So, the Bachelor of Bible and the Bachelor of Divinity together with the Bible Certificate program equal 137 credits, and the Bachelor of Theology program with the Bible Certificate program equals 161 credits.



The following chart shows an overview of all the required courses and all the programs of DIBS and how they relate to each other. In this chart the Bible Certificate is shown as a part of the Bachelor's programs since it is in reality the "first year" of those programs. The numbers after each course are the number of credit hours that the course is worth.

**Overview of Courses for Programs of
Disciples' Institute of Biblical Studies**

BACHELOR'S PROGRAMS		
Bachelor of Bible	Bachelor of Divinity	Bachelor of Theology
<i>Courses common to all Bachelor's Programs</i>		
Bible Certificate		
Hermeneutics and Bible Study Methods — 3. Bible Survey — 12. Bible Doctrines — 8.	Personal Evangelism — 6. Spiritual life — 4.	
<i>Courses unique to Bachelor of Bible</i>	<i>Courses common to Bachelor of Divinity and Bachelor of Theology</i>	
Biblical Exegesis I & II — 104	<u>Preparation</u>	<u>Application</u>
	Principles and Practice of Exegesis — 5. English — 5. Bible Customs and Manners — 3. Old Testament History — 6. New Testament History — 3. Biblical Introduction — 4.	Marriage and the Family 3. Government and Society — 3. Church History — 3. Missions — 3. Homiletics — 3. Ministry of the Local Church — 3.
	<u>Indoctrination</u>	
	Biblical Exegesis I — 35 Theology I — 25.	
		Elements of Hebrew — 12. Elements of Greek — 12.

MASTER'S PROGRAMS		
Master of Ministry	Master of Divinity	Master of Theology
<i>Courses Common to All Three Master's Programs</i>		
<u>Preparation</u> Epistemology — 2. Logic — 3. Apologetics — 5. <u>Indoctrination</u> Biblical Exegesis II — 69. Theology II — 25.	<u>Application</u> Advanced Application Studies — 30 <i>(any three of the following at 10 hr. each)</i>	Christian Education Christian Music Church History Communication Arts Government and Society Homiletics Marriage and the Family Ministry of the Local Church Missions Pastoral Counseling Personal Evangelism Spiritual Life
	Thesis — 6.	Thesis — 6.
		Hebrew Grammar and Syntax — 8. Translation of the Hebrew O.T. — 12. Greek Grammar and Syntax — 8. Translation of the Greek N.T. — 4.

DOCTORAL PROGRAMS		
Doctor of Ministry	Doctor of Biblical Studies	Doctor of Theology
<i>Course Modules Common to all Doctoral Programs</i>		
Preparation Module — 15. Exegesis Module — 15.	Theology Module — 15. Application Module — 15.	
	<i>Additional courses for Doctor of Bib. St.</i>	<i>Additional courses for Doctor of Theology</i>
	Research Procedures — 1. Scholarly Research Project — 20.	Fluency in Research Languages — 32. Fluency in Biblical Languages — 12. Research Procedures — 1.

		Comprehensive Research Project — 30.
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Why certain courses are included

In determining which courses to include in each academic program (as well as how many credit hours they should be), the approach used has been to identify what body of knowledge someone at a given level needs and what courses naturally follow and lead to other needed courses. What has not been done is to settle on a number of credit hours for a program and then try to pick courses to fill up the hours.

For example, the Bible Certificate level represents “Christianity 101” — an introductory program for believers who are just starting out with formal Biblical education. This program has five basic courses of study: how to study the Bible, the study of the Bible book-by-book, the study of the Bible doctrine-by-doctrine, how to witness, and how to live the Christian life. It just so happens that this program is equal to 33 credit hours, which is essentially equal to a one-year college program (which is normally 30 to 32 credits). On the other end of the spectrum is the Doctor of Theology program. It is our belief that for someone to truly be a Doctor of Theology, he must in reality be a scholar. That is, he must be worthy of the recognition of other scholars in his field as an authority and peer. The academic demands for achieving that level of scholarship are very great.

So, you will find that the course and program requirements of DIBS are very demanding. You may conclude that they require significantly more work than what is required at other institutions. But, how other schools structure their programs has not been what has guided us in how we have structured DIBS. What we have tried to do is to design the programs to give the student a solid Biblical education for discipleship and ministry.

The selection of courses for the various programs has been guided by the belief that they are needed for a high level of scholarship and for greater effectiveness in the ministry for someone at that level. Underlying these selections is the idea that there are essentially four levels of study for believers which can be labeled and described as follows:

Level	Tutor Relationship	Nature of Study	Recognition Name
Novice	student of students	introductory, deductive	Bible Certificate
Disciple	student of teachers	general, deductive	Bachelor of Theology
Teacher	teacher of students	detailed, inductive	Master of Theology
Scholar	teacher of teachers	comprehensive, inductive	Doctor of Theology

While the courses listed for each program are the recommendation of DIBS, a student may petition to make modifications in the program to meet his needs, abilities, and interests. Students are especially encouraged to add elective courses to their program, rather than to look for shortcuts.

Students who can demonstrate proficiency in a required subject do not need to take that course. However, just because a student has taken a course for credit elsewhere and received a high grade does not mean that he has satisfied the course requirements of DIBS. Grades and credits don't count; knowledge does. Consequently, we say that a student can “transfer” into DIBS all the knowledge he has.

Areas of study

Each level of study is divided into three areas: Preparation, Indoctrination, and Application. For the purposes of the course descriptions of DIBS, these labels have specific meanings. *Preparation* designates the category of studies which prepares the student for studying the Bible itself. Biblical Greek and Hermeneutics are examples of this. *Indoctrination* refers in this context to studies of the Bible itself, either textually (going verse by verse) or topically (going doctrine by doctrine). *Application* is the label given to those subjects which deal with putting the Bible into practice. Examples of this are Personal Evangelism and Missions.

The following chart shows how these concepts of the four levels of study and the three areas of study come together (the blank areas are filled in by the catalog):

	Novice	Disciple	Teacher	Scholar
Preparation				
Indoctrination				
Application				

Every subject in this catalog fits somewhere into this grid. However, the reader is cautioned not to assume that the lines between the various academic levels are clearly definable. Charts allow us to neatly pigeonhole people as to their level of study, but the reality is that there is growth from one level to the next. Also, most students have studied some subjects at one level and other subjects at another. Nevertheless, these labels (Novice, etc.) refer to dominant characteristics of the student which indicate the appropriate kind of study for him.

Course descriptions

In the course descriptions the numbers following the course titles indicate the number of credits for that course. This is given so that the student can have a reference point for making comparisons with the programs and courses of other institutions and for estimating the amount of time that it might take to complete the course. The numbers are calculated on the assumption that one credit hour takes up to 40 hours of study in a semester-based system (up to two hours out of class for every hour in class). Of course, the total amount of time that it takes a student to complete the course will depend on a wide variety of things: On the one hand, the greater his cognitive ability, the faster his reading speed, or the greater his background in the subject, the less time it will take him to complete his study of that subject; but on the other hand, the greater his interest in the subject, the more likely he will be to delve into the subject more deeply, and the longer it will take him.

Program integration

It should be noted that the courses from the Bible Certificate level through the Doctor of Theology level form a complete whole from beginning to end. Each program builds on what the student has already studied in the previous program. This integration of the courses across the entire range of academic programs allows the student to learn far more than is the case with traditional programs. In traditional programs there is often little or no continuity of program design between Bible college and semi-

nary. Seminaries do not typically attempt to build on the previous four years of study that the student has had in Bible college (they don't even assume that the student has had any previous Biblical education). As a result, students in the traditional system usually end up with a lot of overlap between their Bible college education and their seminary education. Consequently, they do not end up with eight years of Biblical education after having been enrolled in school for eight years. Recently many seminaries have begun to give Bible college graduates one year of advanced standing. While this helps address the problem of redundancy between the two programs, it does not get rid of all the redundancy. And what is worse is that it fails to take the students further in their Biblical studies. And taking them further is where the real need is.

As a result of the continuity in DIBS's programs, students who have degrees from other institutions must first validate that they have learned the subjects up through that program level before going on to the next program level.

BIBLE CERTIFICATE

The Bible Certificate program is designed to give every believer a solid foundation for a lifetime of discipleship and service. Every believer can rightly be challenged to learn what is covered in these courses.

The Bible Certificate is the Novice level. It does not go into great depth, but aims at a general, deductive level of knowledge on the most important subjects. At this introductory level the student is primarily “spoon-fed” what evangelicals believe and why. The purpose of this is to rapidly give the student a foundation so that he can move forward to the next level of study (the Disciple level), where he will be encouraged to come to his own, well-informed conclusions. The Novice level is also an ideal curriculum for the student to use when discipling others.

Preparation

Hermeneutics and Bible Study Methods — 3. An introductory study of the principles and practice of Bible study. Attention is given to both the philosophy and the techniques of interpreting the Bible. The student is given training in identifying various fallacies that people often make in understanding the Bible. The student is also given practice in properly studying the Bible.

Indoctrination

Bible Survey — 12. A survey of the entire Bible in which the student studies every book of the Bible paragraph by paragraph, making sure that he can correctly read everything with at least a surface-level understanding of the message. The student is given the task of making sure that he follows the flow of thought of each book, understands the general background of the passages, and can see the basic implications for life and doctrine of what is said in the Bible. At the end of the study the student will have the ability to “walk through” the Bible book by book.

Bible Doctrines — 8. A survey of Bible doctrines that deductively shows the student what conservative evangelicals believe the Bible says and why. At the end of the course the student will have a solid grasp of the major points of theology.

Application

Personal Evangelism — 6. A “how to” course of evangelism that seeks to teach the student what the gospel is and is not, and to train the student in how to give the gospel clearly and persuasively so that receptive people can trust Christ as their savior. The course gives heavy emphasis to the fact that salvation is by grace through faith, not through works. Also gives an overview of major cults and secular philosophies with an explanation of how to witness to those who believe in them. Christian evidences are also surveyed.

Spiritual life — 4. A doctrinal, devotional, and practical course on what the spiritual life is all about. The premise of the course is that the Christian life is lived by grace through faith, that one cannot work his way into fellowship with God. The student learns to develop the practices of the Christian life (Bible study, fellowship, prayer, witnessing, worship) that help nourish the spiritual life of the believer.

BACHELOR'S PROGRAMS

There are three bachelor's level programs: the Bachelor of Theology, the Bachelor of Divinity, and the Bachelor of Bible. Admission to the bachelor's level programs requires completion of the Bible Certificate program.

Comparison of the three programs

The Bachelor of Divinity and the Bachelor of Bible programs do not require the study of Biblical languages. The Bachelor of Bible program involves only the study of the Bible verse by verse. The following chart shows the things that are similar and different between these bachelor's programs:

Bachelor's Programs		
Bachelor of Bible	Bachelor of Divinity	Bachelor of Theology
Prerequisite: Bible Certificate		
Biblical Exegesis 104 credits	Courses common to both the Bachelor of Divinity and the Bachelor of Theology programs 104 credits	
No Biblical languages	No Biblical languages	Biblical languages 24 credits

BACHELOR OF BIBLE

The Bachelor of Bible program is the most basic bachelor's program. It is a program of study that every believer is encouraged to take (assuming he does not take one of the other programs). It builds on the foundation of the Bible Certificate program. It consists of taking the student through the Bible verse-by-verse. Together with the Bible Certificate program, the Bachelor of Bible program is equivalent to 137 credits. To be admitted to the Bachelor of Bible program, the student must only have successfully completed the Bible Certificate program.

Biblical Exegesis — 104. This is a systematic exegesis of each book of the Bible at a verse-by-verse level. The student will learn the main ways that each passage is interpreted by evangelical scholars. Special emphasis is given to having the student come to his own conclusions on each major issue and to having him apply it to his own life. At the end of this course, the student will be able to “walk through” all the books of the Bible chapter-by-chapter from memory, as well as be able to give a personal conclusion on any of the major issues studied. This course is a combination of Biblical Exegesis I (found under the other bachelor's programs) and Biblical Exegesis II (found under the master's level programs).

BACHELOR OF DIVINITY

The Bachelor of Divinity program covers everything in the Bachelor of Theology program except for Biblical languages. The Bachelor of Divinity program is especially recommended for most laymen as well as for some people going into the ministry (but who will not be doing exegesis in the Biblical languages and whose gifts do not lie in the area of critical analysis).

To be admitted to the Bachelor of Divinity program, the student must only have successfully completed the Bible Certificate program.

Together with the Bible Certificate program, the Bachelor of Divinity program is equal to 137 credits.

The listing of electives has been intentionally limited to a few samples. Students are encouraged to seek and suggest additional electives. Special certificates are given to those students who finish at least 15 credits in electives.

Preparation

Principles and Practice of Exegesis — 5. A detailed study of the science of Biblical interpretation. Both the principles of interpretation as well as the techniques of Bible study are examined and practiced.

English — 5. A formal study of English grammar and composition. Emphasis is also given to research methods and the writing of formal reports. Students are encouraged to review the subject and test out of it, if their skills in the subject are good.

Bible Customs and Manners — 3. A survey of the way people lived in Biblical times as seen in their culture, customs, and philosophies. The student will be able to show the relevance of these things to the interpretation of the Scriptures.

Old Testament History — 6. A survey of the history of the Old Testament period, with special emphasis given to Israel and the nations surrounding it.

New Testament History — 3. A survey of history during the life of Christ and time of the Apostles, with special attention given to how that history relates to understanding the New Testament.

Biblical Introduction — 4. A survey of the background of each book of the Bible. Emphasis is given to answering these questions: Who wrote it? When and where did he write it? Why did he write it?

• Electives

Archaeology — 3. A survey of the principles of archaeology along with the major conclusions and insights of archaeology that benefit our study of the Bible.

Intertestamental History — 1. A survey of history during the time between the close of the Old Testament and the birth of Christ.

Indoctrination

Biblical Exegesis I — 35. Biblical Exegesis I & II is a systematic exegesis of each book of the Bible. (Bible Exegesis II is found under the master's program.) The student is expected to become familiar with how others interpret the passages, but special emphasis is given to having the student come to his own exegetical conclusions on each passage and having him show how the passage applies to us. Bible Exegesis I covers at least one third of the Bible. The rest of the Bible is covered in the master's level programs. At the end of this course, the student will be able to "walk through" all the books of the Bible he has studied chapter-by-chapter from memory, as well as be able to give a personal conclusion on any passage studied.

Theology I — 25. Theology I & II is a systematic study of theology that goes over each topic of doctrine in considerable depth. (Theology II is found under the master's program.) The student is expected to come to his own informed conclusions about each point showing what he believes and why in the context of what others say. This study of theology begins in the bachelor's level and is completed in the Master level. At the bachelor's level the course consists of "interactive reading"⁶ of three systematic theologies, doing 500 "book hours"⁷ of "interactive reading" of important works on at least 5 different topics of theology (for example: inspiration, salvation by grace, predestination, prophecy, and dispensationalism), and developing a notebook of one's own conclusions on systematic theology. At least 10% of the reading must be from theological journals.

Application

Marriage and the Family 3. A study of singleness, courtship, marriage, childbearing, child training and discipline (at the various levels of development), financial responsibilities, old age, widows and widowers, divorce and remarriage. The focus of the course is to enable the student to empathize with people in the wide range of family matters and to guide them in what the Bible says should be done.

Government and Society — 3. A study of the various forms of government in view of Scripture with an emphasis on the Biblical limits, directives, and recommendations for governments and citizens with respect to governance, taxation, war and peace, the courts, law making, economic policy, and a wide range of issues in sociology. Special attention is also given to how this all relates to our present context.

⁶ Interactive reading is reading in which the student takes notes of what the author is saying and (especially) in which he interacts with the author by analyzing and critiquing what the author says (at least in outline form).

⁷ A book hour is a set unit of reading material equal to approximately 12,000 words (200 words times 60 minutes). One of the purposes of using this measure is to eliminate the problems created by having assigned reading based on a set number of books or a set number of pages (books can vary wildly in the number of words per page or in the number of pages per book). This figure for book hours is based on two assumptions: 1) the average adult reading speed is approximately 250 words per minute, and 2) studies have shown that 4 parts of reading mixed with 1 part of previewing and reviewing result in the greatest understanding of what is read in the least amount of time.

Church History — 3. A survey of church history from the founding of the Church to the present. The student is expected to be familiar with the major people, places, events, and issues of Church history. Special emphasis is given to that branch of Church history which brings us to our present context in America.

Missions — 3. A study of the history, Biblical philosophy, and methodology of missions.

Homiletics — 3. A study of the theory and practice of preaching. The focus is on how to do exegetical research, how to organize the material into a well-structured sermon outline, and how to present the message effectively.

Ministry of the Local Church — 3. A study of the purpose, structure, programs, and potential of the church. Subjects covered in the course are pastoral theology, church growth, church planting, worship, and church management.

• ***Electives***

Pastoral Counseling — 3. A study of the principles and practices of Biblical counseling along with an analysis of secular theories and practices. Special attention is given to the standard kinds of counseling that pastors encounter: hospital and crisis counseling, premarital and marriage counseling, and counseling those with all kinds of dysfunctional and emotional problems. The underlying belief in this course is that believers who know the Word and who know the Lord are essentially competent to counsel others, and that (apart from certain behavioral problems which are primarily biological) essentially all behavioral problems stem from a failure to understand and apply God's Word.

Christian Education — 3. A study of the history, philosophy, and practice of the ministry of the Church directed at those at various levels of development and age. Included in this course are the studies of Christian school administration, camp ministry, ministries to children, youth, young adults, adults, and the elderly.

Christian Music — 3. A study of the history of church music, how to use music in worship and ministry, and problems confronting the church with music. Added emphasis on music leadership and performance is given for those who have musical talent.

Communication Arts — 3. A study in how to use the various communication arts in ministry. These include the use of computers, video, overheads, drama, puppets, tapes, TV and radio, and the various print media. Attention is given not only to the content, but also to the presentation of things (and can include decorating and architecture for those who are interested in them).

Apologetics — 3. A survey of the principles, techniques, and issues involved in defending the Bible and a Christian world-view.

BACHELOR OF THEOLOGY

The Bachelor of Theology program is especially designed for those who want to go into full-time ministry. Due to the great amount of information that must be assimilated, the course work begun with the Bachelor of Theology continues through the Master of Theology program. It is assumed that the student will perform these studies with increasing skill and depth. For example, when the student is beginning his Biblical studies, it is assumed that he will have little or no ability in Biblical languages. However, it is also assumed that by the time he has finished with this study he will have a high level of mastery in the Biblical languages and that those skills will be reflected in his study of Scripture at that time.

In addition to the following two courses, the Bachelor of Theology student is to study the courses listed under the Bachelor of Divinity program. Together with the Bible Certificate program, the Bachelor of Theology program is equivalent to 161 credits (approximately a five-year degree program).

Elements of Hebrew — 12. An introductory study to the morphology and grammar of Biblical Hebrew. The student will have a thorough mastery of Hebrew elements. This lays a solid foundation for doing exegetical work in the Hebrew OT with speed and accuracy.

Elements of Greek — 12. An introductory study to the morphology and grammar of Biblical Greek. The student will have a thorough mastery of Koine Greek elements. This lays a solid foundation for doing exegetical work in the Greek NT with speed and accuracy.

MASTER'S PROGRAMS

There are three master's programs: Master of Ministry, Master of Divinity, and Master of Theology.

Comparison of the three programs

The following chart compares the three programs, showing the major differences between them:

Comparison of the three master's programs		
Master of Ministry	Master of Divinity	Master of Theology
Prerequisite: Bible Certificate		
Prerequisite: Bachelor of Divinity	Prerequisite: Bachelor of Theology	
Courses in common: 134 credits		
No Biblical languages		Biblical languages: 32 credits
No thesis	Thesis: 6 credits	

If a graduate from the Bachelor of Divinity program completes the study in Biblical languages from the Bachelor of Theology program, he may apply for admission to either the Master of Divinity program or the Master of Theology program.

An applicant with a bachelor's degree from another school must first meet the course requirements of DIBS for the appropriate bachelor's program before being admitted to any of the master's programs.

The listing of electives has been intentionally limited to a few samples. Students are encouraged to seek and suggest additional electives. Special certificates are given to those students who finish at least 15 credits in electives when they graduate.

COURSES COMMON TO ALL THREE MASTER'S PROGRAMS

The following is the listing of the courses which are required by all three master's programs.

Preparation

Epistemology — 2. A general study of the origin, nature, methods, and limits of human knowledge with an emphasis on why people believe what they do and what the limitations of their conclusions are. This study provides the student with extremely important insights which are useful when doing exegesis and theology.

Logic — 3. An introductory study of the science of making inferences. The student learns the proper rules of logic as well as the kinds of fallacies that people make.

Apologetics — 5. A study of the philosophy and theology of apologetics along with the study of evidences.

• Electives

Biblical Geology — 2. A survey of the geology of Palestine and its relevance for Biblical interpretation.

Textual Criticism — 3. A study of how the text of the Bible was transmitted to us, how scribal errors crept into it, and how we can identify the most reliable readings. This course is highly recommended.

Indoctrination

Biblical Exegesis II — 69. A continuation and completion of the systematic exegesis of each book of the Bible (from Biblical Exegesis I in the Bachelor of Theology program). The remaining two-thirds of the Bible is covered in this course. The student is expected to become familiar with how others interpret the passages, but special emphasis is given to having the student come to his own exegetical conclusions on each passage and having him show how the passage applies to us. At the end of the study, the student will be able to "walk through" the entire Bible chapter by chapter from memory, as well as be able to give a personal conclusion of any passage of Scripture.

Theology II — 25. A continuation and completion of the systematic study of theology (from Theology I in the Bachelor of Theology program) that goes over each topic of doctrine in considerable depth. The student is expected to come to his own informed conclusions about each point showing what he believes and why (in the context of what others say). The course consists of doing 700 "book hours" of "interactive reading" in at least 7 different topics of theology (for example: inspiration, salvation by grace, predestination, prophecy, dispensationalism, angels, and spirituality), and developing a notebook of one's own conclusions on the topics of systematic theology. At least 10% of the reading must be from theological journals.

Application

Advanced Application Studies — 30. The student is to study at least three of the following subjects of his choice in the division of Application in greater depth (roughly equal to about 10 additional academic credits per subject). If the student has a special interest in a topic that is not listed here, or if his interest is on an limited aspect of one of these subjects, he may petition for permission to study that subject. The student will design each program of study with the approval of his study director.

Personal Evangelism — 10.
Spiritual Life — 10.
Marriage and the Family — 10.
Government and Society — 10.
Church History — 10.
Missions — 10.

Homiletics — 10.
Ministry of the Local Church — 10.
Pastoral Counseling — 10.
Christian Education — 10.
Christian Music — 10.
Communication Arts — 10.

MASTER OF MINISTRY

The Master of Ministry program covers all of the courses listed under “Courses Common to All Three Master’s Programs” on page 36. They are the same courses as the Master of Divinity program, which is everything in the Master of Theology program except for Biblical languages. It is for those who only finished the Bachelor of Divinity program (they did not complete the course work in Biblical languages for the Bachelor of Theology program).

To be admitted to the Master of Ministry program only requires that the student have successfully completed one of the bachelor’s programs.

This program is also open to those who have finished the Bachelor of Bible program. However, it requires that the student complete the courses of the Bachelor of Divinity program that he has not studied in addition to the Master of Ministry courses he has not taken (that is, everything but Biblical Exegesis I and II).

MASTER OF DIVINITY

The Master of Divinity program covers all of the courses listed under “Courses Common to All Three Master’s Programs” on page 36. In addition to those courses, it includes a thesis. This program covers everything in the Master of Theology program except for Biblical languages.

To be admitted to the Master of Divinity program the student must only have completed the Bachelor of Theology program. If, however, he has only graduated from the Bachelor of Divinity program or the Bachelor of Bible program, he must first complete the study in Biblical languages from the Bachelor of Theology program. Graduates from other schools must validate that they have achieved the level of learning up through the Bachelor of Theology program, or do remedial work to satisfy those requirements before being admitted into the Master of Divinity program.

The following is the only course required by the Master of Divinity program which is not required by all three master’s programs.

Thesis — 6. The student is to write and defend a thesis on some issue of Biblical interpretation or theology.

MASTER OF THEOLOGY

The Master of Theology program covers all of the courses listed under "Courses Common to All Three Master's Programs" on page 36. In addition to those courses, it includes additional study in Biblical languages and a thesis.

The Master of Theology program is the Teacher level of study. It is designed especially for those who wish to minister full time with a high degree of scholarship and credibility. Due to the great amount of information that must be assimilated, much of the course work that was started in the Bachelor of Theology program continues in the Master of Theology program. It is assumed that, by the time he has finished with this program, the student will have a high level of mastery in the Biblical languages and that those skills will be reflected in his study of Scripture at that time.

To be admitted to the Master of Theology program, the student must have graduated from the Bachelor of Theology program. However, if the student graduated from the Bachelor of Divinity program, he must first satisfy the Biblical languages requirement of the Bachelor of Theology program. Graduates from other schools must first validate that they have satisfied all the course requirements of the Bachelor of Theology program, or they must do remedial work to comply with those standards.

The following courses are those which are required for the Master of Theology program, but not by all three master's programs.

Hebrew Grammar and Syntax — 8. A complete study of the morphology, grammar, and syntax of Biblical Hebrew. This course builds on the elements study of the bachelor's program.

Translation of the Hebrew Old Testament — 12. The student is required to translate the entire Old Testament with the use of appropriate reference books. The translation of the OT is typically to be done in conjunction with the exegesis of each book of the Old Testament. At the end of that study the student is expected to rapidly read the Old Testament with only the use of a lexicon. For those who have mastered the elements of Hebrew, this can be a relatively easy exercise.

Greek Grammar and Syntax — 8. A complete study of the morphology, grammar, and syntax of Koine Greek. This is a continuation of the study of Greek elements course begun in the bachelor's program.

Translation of the Greek New Testament — 4. The student is to translate the entire New Testament with the use of appropriate reference books. The translation of the NT is typically to be done in conjunction with the exegesis of each book of the New Testament. However, at the end of that study the student is expected to rapidly read the New Testament with only the use of a lexicon. For those who have mastered the elements of Greek, this can be a relatively easy exercise.

Thesis — 6. The student is to write and defend a thesis on some issue of Biblical interpretation or theology.

DOCTORAL PROGRAMS

There are three doctoral level programs: Doctor of Ministry, Doctor of Biblical Studies, and Doctor of Theology.

Comparison of the three programs

The following chart gives a simplified comparison of the three doctoral programs.

Comparison of the three doctoral programs		
Doctor of Ministry	Doctor of Biblical Studies	Doctor of Theology
Prerequisite: Bible Certificate Bachelor of Theology		
Prerequisite: Master of Divinity	Prerequisite: Master of Theology	
Courses in common: 60 credits		
No additional courses	Additional course: 1 credit Research procedures	Additional courses: 45 credits Fluency in research languages Fluency in Biblical languages Research procedures
No additional research project	Research project: 20 credits	Research project: 30 credits

Admission Requirements

From the Master of Ministry program

The Master of Ministry program does not lead directly to any of the doctoral programs. However, if a graduate from the Master of Ministry program completes the study in Biblical languages from the Bachelor of Theology program as well as the thesis project of the Master of Divinity program, he may apply for admission to the Doctor of Ministry program (assuming he meets the other qualifications). If he also completes the study in Biblical languages from the Master of Theology program and the thesis project from the Master of Theology program, he may apply for admission to the Doctor of Biblical Studies or the Doctor of Theology program (assuming he meets the other qualifications). Without meeting these requirements, no doctoral level programs are open to the graduate of the Master of Ministry program.

From the Master of Divinity program

The Master of Divinity graduate is permitted to enter the Doctor of Ministry program. However, if a graduate from the Master of Divinity program completes the study in Biblical languages from

the Master of Theology program, he may apply for admission to the Doctor of Biblical Studies or the Doctor of Theology program

From the Master of Theology program

A student who has completed the Master of Theology program may be admitted to any of the doctoral programs.

From other schools

To be admitted into any of the doctoral programs of DIBS a student must first have attained the level of knowledge required at the bachelor's and master's levels of DIBS. A graduate with a master's degree from another school must first validate that he has attained that level of knowledge. If he does not fully meet all the requirements for the degrees needed to admit him to the doctoral program of his choice, he must first do the remedial work needed to bring him up to that level.

COURSE MODULES COMMON TO ALL DOCTORAL PROGRAMS

Each doctoral program includes the following four modules. In addition to these, the Doctor of Biblical Studies and the Doctor of Theology have additional requirements.

Preparation Module — 15. A major study in a particular subject in the area of Preparation⁸ in which the student demonstrates extensive knowledge of the subject and significant experience in critically analyzing the subject. The student must write an authoritative research paper dealing with the subject.

Exegesis Module — 15. A major study in the exegesis of a section of Scripture (a book or books) in which the student demonstrates extensive knowledge of how the book or books are interpreted and significant experience teaching and/or preaching them. The student must write an authoritative research paper dealing with the text.

Theology Module — 15. A major study in a subject of theology in which the student demonstrates extensive knowledge of how the subject is understood and significant ability to critically analyze the topic. The student must write an authoritative research paper dealing with the subject.

Application Module — 15. A major study in a subject in the area of Application⁹ in which the student demonstrates extensive knowledge about the subject and significant ability in ministering in the subject. The student must write an authoritative research paper or do a significant project demonstrating his insight and ability in the subject.

⁸ For a definition of the term "Preparation" see page 27 under "Areas of Study."

⁹ For a definition of the term "Application" see page 27 under "Areas of Study."

DOCTOR OF MINISTRY

The Doctor of Ministries program is open to those who have successfully completed at least the Master of Divinity program. The Doctor of Ministries program is for those who are seeking to further themselves academically and professionally. It requires the student to demonstrate both an extensive breadth and depth in Biblical studies as well as considerable experience in actual ministry.

The student is to complete the four modules listed above.

DOCTOR OF BIBLICAL STUDIES

The Doctor of Biblical Studies program is open to those who have successfully completed the Master of Theology program. The Doctor of Biblical Studies program is for those who are seeking to further themselves academically and professionally. It requires the student to demonstrate both an extensive breadth and depth in Biblical studies as well as considerable experience in actual ministry.

In addition to the four study modules listed above, the student must study the following.

Research Procedures — 1. A study designed to enable the student to master research procedures especially needed for writing a scholarly paper or dissertation.

Scholarly Research Project — 20. The research and writing of an authoritative text or the completion of a significant project on a subject in any of the areas of Biblical study (Preparation, Indoctrination, or Application) of the student's choice with his director's approval.

DOCTOR OF THEOLOGY

The Doctor of Theology program is only open to those who have completed the Master of Theology program. The Doctor of Theology program is the Scholar level of studies. It is designed for those seeking to develop and establish themselves as scholars who can rightfully command the respect of other scholars. It is for those who seek to be teachers of teachers at the highest level. It requires the student to demonstrate scholarship in Biblical studies as well as considerable experience in actual ministry.

In addition to the four study modules listed above, the student must complete the following courses.

Fluency in Research Languages — 32. The student must pass a test demonstrating reading proficiency in two of the following languages for the purpose of doing research: German, French, Spanish, Dutch, or Latin, or it may be yet another language if it is especially helpful for his area of study. At least one of the two languages must be German or French.

Fluency in Biblical Languages — 12. The student is to demonstrate his ability to read the entire Bible in the original languages with accuracy and understanding and without the help of any notes or other books

(such as a lexicon). He is to be able to discuss intelligently any significant translation problems or difficulties that arise in the text. The ability to work with Biblical Aramaic is required.

Research Procedures — 1. A study designed to teach the student to master research procedures for writing a scholarly paper or dissertation.

Comprehensive Research Project — 30. The production of an authoritative work in a subject in which the student will read, analyze, and become familiar with virtually everything significant that is written on the subject (both in books and in journals). For example, the student could produce a comprehensive commentary on a book of the Bible showing the history of interpretation on each verse and topic and referencing everything of significance written on the subject.

DEGREE COMPLETION PROGRAMS

General Characteristics

There are students who have already invested a considerable amount of time and money pursuing a degree from another institution. Many of them, when they see what DIBS has to offer, would like to transfer to DIBS. However, they do not want to go back to the beginning of a degree program; they do not want to trash all the effort they have already made. Although it is true that at DIBS one may “transfer in” all the knowledge they have, these potential students are quite likely to continue in their existing program even though they believe it to be inferior to what they would be getting at DIBS. They are so close to getting their degree that they are willing to “go for the paper” and finish their studies at another school.

However, we realize that for many of these students, if they do not make the shift now to the DIBS philosophy of education, will merely lock themselves into the traditional system. So we have designed a program which will allow them to transfer their credits to DIBS, apply those credits toward a degree, and still study at DIBS. This is the degree completion program of DIBS.

These degree completion programs have the following characteristics.

	Bachelor of Religious Education	Master of Religious Education	Doctor of Religious Education
Total number of credits required	128	96	96
Maximum number of credits that can be transferred to DIBS	95	48	43
Minimal grade for transferring credits	C	B	B
Courses required at DIBS	<ul style="list-style-type: none"> • Bible Certificate (33 cr.) 	<ul style="list-style-type: none"> • Bible Certificate (33 cr.) • 5 credits in Preparations • 10 credits from either Exegesis, Theology, or Applications 	<ul style="list-style-type: none"> • Bible Certificate (33 cr.) • 5 credits in Preparations • 15 credits from either Exegesis, Theology, or Applications
Paper		Thesis	Dissertation

If a student has fewer credits to transfer than the maximum allowed, he will need to make up the remainder with courses at that degree level from DIBS. It should be observed that someone working on the Bible Certificate courses for a Doctor of Religious Education degree will be working at a far higher academic level than someone working on those courses at the Bachelor of Religious Education degree. The courses may be the same, but the performance level of the student is assumed to be different.

It should also be noted that none of these programs track the student to the one of the regular degree programs with DIBS, although the credits earned with these programs still have their credit value with the programs at that degree level.

BACHELOR OF RELIGIOUS EDUCATION

The Bachelor of Religious Education is a degree completion program in which the student may transfer up to 95 bachelor-level credits from other institutions. No credit will be accepted for any course which received a grade lower than a C from those institutions.

The student is required to complete the Bible Certificate program (as found on page 29). If the student has transferred fewer than 95 credits to DIBS, then he will be required to complete enough courses from the DIBS bachelor-level courses to have a total of 128 credits. Upon graduation, the student will receive a degree from DIBS stating that he has finished the Bachelor of Religious Education through the degree completion program of DIBS, along with a Bible Certificate diploma. The student will also be encouraged to continue his studies with DIBS and work toward one of the regular bachelor-level degrees.

MASTER OF RELIGIOUS EDUCATION

The Master of Religious Education is a degree completion program in which the student may transfer up to 48 master-level credits from other institutions. No credit will be accepted for any course which received a grade lower than a B from those institutions.

The student is required to complete the Bible Certificate program (as found on page 29). Although this program is listed under the bachelor-level programs, he is required to do the work at a master's level. If the student has already completed the Bible Certificate program as part of his study under another program with DIBS for which he has received a degree (such as under the Bachelor of Religious Education), he will have to complete 33 more credits of studies in other master-level studies with DIBS. He must also complete the courses in Epistemology and Logic (as found on page 36). Also he must earn a total of 10 credits in Biblical Exegesis, Theology, and/or Applications (as found on page 37). Finally, the student must write a thesis.

If the student has transferred fewer than 48 credits to DIBS, then he will be required to complete enough courses from the DIBS master-level courses to have a total of 96 credits. Upon graduation, the student will receive a degree from DIBS stating that he has finished the Master of Religious Education through the degree completion program of DIBS, along with a Bible Certificate diploma. The student will also be encouraged to continue his studies with DIBS and work toward one of the regular bachelor or master level degrees that he is qualified for entering.

DOCTOR OF RELIGIOUS EDUCATION

The Doctor of Religious Education is a degree completion program in which the student may transfer up to 33 doctor-level credits from other institutions. No credit will be accepted for any course which received a grade lower than a B from those institutions.

The student is required to complete the Bible Certificate program (as found on page 29). If the student has already completed the Bible Certificate program as part of his study under another program with DIBS for which he has received a degree (such as under the Bachelor or Master of Religious Education), he will have to complete 33 credits of studies in other master/doctoral-level studies with DIBS. Although the Bible Certificate is listed under the bachelor-level programs, he will have to complete the study at a much higher level, showing significant analytical ability and discernment. He must also complete the courses in Epistemology and Logic (as found on page 36). Likewise, if a student has already studied these courses under another program for which he has received a degree from DIBS, he will have to take an additional course to make up the credit hours. Also he must earn a total of 15 credits in Biblical Exegesis, Theology, and/or Applications (as found on page 37) at a doctoral level. Finally, the student must write a dissertation.

If the student has transferred fewer than 33 credits to DIBS, then he will be required to complete enough courses from the DIBS master- or doctoral-level courses to have a total of 96 credits (all done at a doctoral level of difficulty). Upon graduation, the student will receive a degree from DIBS stating that he has finished the Doctor of Religious Education through the degree completion program of DIBS, along with a Bible Certificate diploma. The student will also be encouraged to continue his studies with DIBS and work toward one of the regular bachelor, master, or doctoral level degrees that he is qualified for entering.

APPLYING FOR ADMISSION TO DIBS

IF ...

- **you have read** through the DIBS catalog and
- **you are sure** you want to study with DIBS,

THEN ...

- **fill** in the application on the DIBS website: <http://www.DIBS.org/>
- **wait** to receive a response from the school with further instructions on finishing the application process.

Anyone meeting the entrance requirements of DIBS may apply for admission to the school. Neither age nor previous educational attainment matters. What matters is that the individual is capable of doing the work, is walking with the Lord, and has the discipline for doing the work and the dedication for putting it into practice. If you apply to DIBS, be careful to write clearly and concisely and to answer the questions directly, since your admission will be determined not only by what you say but by how you say it. Unfortunately, due to the great number of applications we receive and the limited resources we have, we are unable to accept all who apply. At the present we are only able to accept about one out of every ten applicants.

STUDY PROCEDURE. In order to better serve our students, we require that all students have access to the Internet, that they can send and receive attachments with e-mail, and can open and view Acrobat Reader files (Acrobat Reader is free from Adobe, and most people already have it on their computers). When the student does an assignment, he is to type out his work using a standard word processing program (such as MS Word or WordPerfect). The student then sends DIBS the assignment as an attachment by e-mail. The student's study supervisor then goes over the paper and makes notes in the document itself in such a way that his comments are clearly identifiable (usually by typing them in a different color). Among the notes the mentor makes are these: he corrects spelling and grammar errors, he answers questions the student may have, he comments on issues where he disagrees with the student, and he gives additional insights which might help the student understand or present the subject better. The mentor then saves the file in Acrobat Reader format so that the student will be able to view the file exactly as it was when the mentor was done with it. This file is then returned to the student as an attachment by e-mail. Next, the student must open the file with Acrobat Reader, read the comments, make any corrections to his own file which he feels are called for, and then let his mentor know that he has gone over the comments. The student is also encouraged to ask any follow-up questions or make any additional comments on what his mentor (study supervisor) has said.

