

METRO
ATLANTA
SEMINARY

Catalog

Mentoring Students to become Christ-Centered Leaders

2023-2024



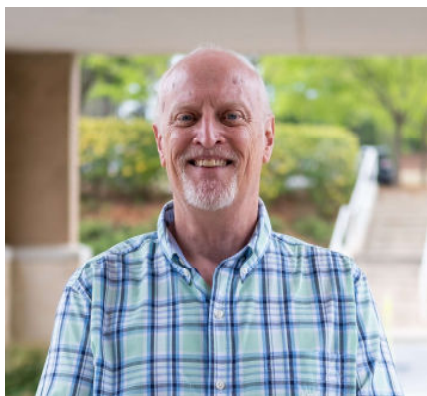
Contents

Page	
2	Faculty
3	From the President
4	Mission and Doctrinal Statement
5	Student Spiritual Life at MAS
6	Statement on Artificial Intelligence
8	Academic Programs
	Certificate in Biblical Studies
	Diploma in Biblical Counseling
	Master of Arts in Theological Studies
	Master of Arts in Biblical Studies
	Bachelor of Theology
	Master of Divinity
	Doctor of Ministry
12	For those not having a Bachelor's degree
16	Policies
	Admission Requirements
	Registration & Orientation
	Tuition and Fees
	Scholarship Policy
	Transfer of Credit Policy
	Refund Policy
	Practicum and Mentoring Completion Policy
	Class Time and Attendance
	Graduation Policy
	Ordination
19	Grading
23	Accreditation
24	Course Descriptions
27	Textbooks

Faculty Information



Metro Atlanta Seminary
5794 Park Central Ave
Peachtree Corners, GA 30092



Dennis Bennett
Dean of Academics

Contact Details

Telephone: 678-296-1532
E-Mail: admin@metroatlantaseminary.org
www.metroatlantaseminary.org



Joe White
Executive Director

ADMINISTRATION

President - Randall Schlichting
Executive Director - Joe White
Dean of Academics - Dennis Bennett
Dean of Mentoring - Robert Carter
Dean of Doctoral Studies – McKay Caston
Financial Officer - Denise Host

FACULTY

Mr. Nate Benard, BA, MBA, MIS, MDiv (instructor intern)
Rev. Dr. Dennis G. Bennett, BA, MDiv, DRS
Rev. Dr. Robert Carter, M.Ed., DMin
Rev. Dr. McKay Caston, BA; MDiv; DMin; PhD
Rev. Dr. Charles H. Dunahoo, BA, MDiv, DMin.
Rev. Caleb Click, GA; MDiv; DMin Candidate
Rev. Neil Gilmour, BA, MDiv, ThM
Rev. Herschel Hatcher MDiv (instructor intern)
Dr. Thomas Lutz, MDiv, DMin
Rev. Dr. Michael Rasmussen, MDiv; PhD
Rev. Dr. Randy Schlichting, BS, MA, MDiv, DMin
Dr. Robbie Sherrill, BS, MA, Doctor of Counseling
Mr. George Vaughan MDiv (instructor intern)
Mr. Joseph White MBA. M.Div. (instructor intern)

From the President

We know there are a lot of seminaries in America and across the world. We support and applaud each of those institutions for the work they are doing. At Metro Atlanta Seminary, we make no claim to be better, but we do believe we are distinctive. The founders of the seminary held to a few simple values even as we do now.

1. We believe seminary education should be **mentor-based**. By that we mean each student should have a mature person in his or her life who meets with him or her regularly, asks the good and probing questions and helps each gain what is needed both to be changed and to bless others. There is no substitute for time spent with a godly mentor. Mentors at MAS are trained, not only to connect with students and coursework, but also to take them to the good news of the Gospel through the heart.
2. We believe seminary should be **academically rigorous and relevant to today's life and ministry**. At MAS, classes are small, interaction is lively, and shared knowledge is brought to the table. Professors are charged with teaching and helping students learn at a graduate school level. (Adult learners prefer to discover answers for themselves more than be told the answers.) Assignments are thought provoking and relevant to the situations of the day. They ask the deeper and probing questions. What do we believe students need to know? What do we want students to be? What do we want them to be able to do? (To know, to be, and to do.) Those three questions are integral to the process of successful graduate study. They permeate every syllabus and expected outcome.
3. We believe everyone should be able to go to seminary, debt free, if they have a calling to do so. By that we mean our fees are minimal and we offer scholarships when needed. We don't enable poor scholarship or stewardship but rather we teach the way of working out your theology in a practical life manner.
4. We believe a plumber learns to plumb by unstopping his first toilet. By that we mean MAS students are required to get out into the field and get their hands dirty, learning as they go. Our **practicum** serves students well as a framework for changing their lives and ministries, not just checking a box. For those called to ministry the practicum includes teaching, being with people, connecting with the world, and serving. For those called to business, it includes learning how to minister in the marketplace. It is hands-on discipleship.

Classes meet one night per week for 32 weeks per year. Professors are down-to-earth, and we often share a good laugh. By the grace of God, we are mentoring students to become Christ-centered leaders for the next generation in ministry and the marketplace. Lastly, our team is amazing. Men and women who know they are loved by God and who live out their calling to help others learn about Him.

Gratefully,

Randy Schlichting



Randy Schlichting
President

Mission and Doctrinal Statements

The mission of Metro Atlanta Seminary is to educate, equip, and mentor students: to know Christ, to grow as gospel-centered servant-leaders, and to fulfil the Great Commandment as well as the Great Commission by the power of the Holy Spirit.

Our beliefs lead us to our actions. If we believe God is good, we will act in a way in keeping with that belief: except when we forget, or choose to disbelieve. When we disbelieve, we are called to repent and ask for faith to believe. Throughout church history, leaders have given a snapshot of what we believe and aspire to live out in the Apostle's Creed, the Nicene Creed, Westminster Confession and Catechisms, and the Heidelberg Catechism. [Remember: our Standard is the Bible, these are subservient to God's Word.] Those reflect what the church believes in part and they contain key aspects of our doctrinal positions. As you join the MAS faculty we want to ask you this, "What do *you* believe?" Some might say that question should be posed to students, and it is.

- i. We believe the Bible is the Word of God and revelation of God. We therefore accept the trustworthiness of its historical records as inerrant in its original writings, the authority of its teachings, and the truth of all Christ's utterances contained in it.
- ii. We believe in one God, eternally existing in three persons: Father, Son and Holy Spirit.
- iii. We believe in Jesus Christ the only begotten Son of God, who was conceived by the Holy Spirit, born of the Virgin Mary, and is therefore true God and true man.
- iv. We believe our Lord Jesus Christ lived a perfect life and died for our sins according to the Scriptures, voluntarily bearing our guilt and suffering as our substitute.
- v. We believe all who believe in Him are now justified by His blood, and shall be saved from the wrath of God through Him.
- vi. We believe in His corporeal resurrection, His ascension into Heaven, and His present life there as our Priest and Advocate.
- vii. We believe man was created in the image of God, that he sinned and thereby incurred not only physical death, but also spiritual death, which is separation from God. As consequence of the Fall all human beings are born with a sinful nature.
- viii. We believe in the universality and heinousness of sin, in the necessity of being saved by grace, that sonship with God is attained only by regeneration through the Holy Spirit by faith in Jesus Christ.
- ix. We believe in the personality and the godhead of the Holy Spirit Who came down upon earth on the day of Pentecost, and we believe in His offices to convict the world in respect of sin and of righteousness and of judgment, and to indwell believers as their Teacher, Sanctifier and Comforter.
- x. We believe in the Great Commission which our Lord has given to His Church to disciple the world; this is the great mission of the Church.
- xi. We believe in the Great Commandment our Lord gave to us to love others even as He has loved us.
- xii. We believe in that blessed hope, the personal return of our Lord and Savior, Jesus Christ.
- xiii. We believe in the bodily resurrection of the just and the unjust; the judgment of the living and of the dead; the everlasting blessedness of the saved; and the everlasting punishment of the lost.
- xiv. We hold to the system of doctrine as contained in the Westminster Confession of Faith and the Larger and Shorter Catechisms.

Student Spiritual Life at MAS

As you consider MAS as a place to learn and grow in your preparation for your Christian service to the Lord, you will discover MAS is a unique place, and a special family. Not only is MAS well-known for its ministry-oriented training of men and women, but also for its emphasis on spiritual growth and nurturing. We want students to become more like Christ as they study at MAS.

The seminary offers a range of programs, taught by a faculty committed to the historic evangelical and Reformed faith, both as creedal affirmation and as living experience. Furthermore, MAS seeks to shape the whole of its corporate life to educate, nurture, and mentor men and women to become mature leaders in their Christian vocations wherever in the world the Lord might lead.

MAS places a very high premium on the development of Christian character, and to that end, close contact between students, mentors, and faculty is promoted. Active participation in your home church in worship, and growth in spiritual disciplines, is considered an essential part of the educational process. Mentoring is a critical factor to growth and success, so much so you cannot graduate without your mentor being in agreement you are ready.

Walking with Christ While in Seminary

Sadly, some students who have gone to seminary have come out from the experience calling it ‘cemetery’. They have been left dry and dusty in their faith. We are committed to having students graduate from MAS who say it was a rich time for them spiritually, emotionally, and academically. We ask that students think about the following areas in their lives as they enter into MAS:

Your relationship with God - Busyness of life will kill your relationship with Him. You are “adding on” to your life by taking on seminary studies. So the question is, “What will you put aside?” It might be entertainment, social time, or recreational reading, but it cannot be time with the Lord. The Lord desires you trust and love Him with all your heart (Deut. 6:5; Prov. 3:5) and walk humbly before him (Mic. 6:8). In other words, as you run the Christian race, you are to fix your eyes on Jesus and throw off every sin that entangles (Heb. 12:1-2). It is with such an attitude the Spirit is pleased to work in your life and fulfil the Lord's commands. Such spiritual fruit includes love, patience, kindness, and self-control (Gal. 5:22). You are encouraged to read the Scriptures with this in mind, always combining the Word with faith (Heb. 4:2); and continually praying to your Father who loves you and delights in you (Zeph. 3:17; 1 Thess. 5:17). So a daily time with Him is essential and supersedes the reading of any material for class.

Your relationships with others - Again, your time at MAS could rob you of relationships with people. We think it is fine for you to see your friends a bit less as you study, but don't neglect your family! We have seen too many in the ministry who have ignored family as they climb to the top. We rather you not. All God commands is summarized by loving others (Gal. 5:14). In the context of MAS, this has special reference to your relationships with other students. We encourage you to look after the interests of your fellow students and in humility consider them more important than yourself (Phil. 2:3-5). Considering the widely differing church and cultural backgrounds of all who come to MAS, your time here will be one of growing to love, accept, and appreciate others different from you. In fact, this diversity is one of MAS's most desired features. Please pray for and seek to cultivate loving relationships with everyone in the student body, and not only with those with whom you have most in common.

Promotion of Spiritual Growth - The Christian needs constant spiritual nourishment, something only possible in the context of prayerful and systematic Bible study and meditation. A spiritual life not renewed on a daily basis soon withers. It is like a stream evaporating in a desert. Attendance in classes on Bible subjects are no substitute for personal devotions!

Mentoring – Mentoring at MAS is perhaps our greatest distinctive. Each student has a mentor who meets with him or her regularly for a time of reflection, sharpening, and asking the probing questions.

Most classes require you to engage with your mentor for some of the assignments. We want students to rub shoulders with men and women who have hearts and experience in ministry. We want you to open up, reveal weaknesses where appropriate, and gain strength as an older person points you to Christ. Mentoring at MAS is the heart of who we are and we believe it will be one of the things that will cause you to say seminary was a rich time for your spiritual life.

Student Association/Alumni - As mentioned, we believe the MAS experience will mark your life in a spiritually rich way. A large part of that will be through your fellow students. As a student you are automatically enrolled as a member of the **MAS Student Body**. It is an association of current and former students who gather together to encourage one another, support the work of the school, and support each other in their vocational call. The Dean of Students can give you more information.

It is the hope and goal of MAS that students will learn what it means to become more Christ-like in all aspects of their lives. To that end, the goals of MAS are deigned to aid each student in using the means of grace to be empowered by the Holy Spirit to walk by the Spirit in a way that reflects the image of Christ to the world by being transformed by the renewing of the mind:

- a. By **the basis of faith itself**. In particular, an unequivocal stand on biblical inerrancy, with all that that involves in terms of true Christian assurance. This is seen as a powerful stimulus to spiritual growth.
- b. By **the example of Board members and teaching staff**, all of whom are required to be people of spiritual maturity and understanding, subscribing wholeheartedly to the doctrinal statements and their implications. They sign their agreement to these standards every year.
- c. By **ascertaining**, as far as is possible through references' forms, **that every intending student has been born again** into the Kingdom of God and is already demonstrating spiritual growth. Their past ministry in their homes, local churches, and other Christian spheres is assessed.
- d. By **the lectures** in which the Bible is clearly portrayed as the Word of God and taught (so far as may be) with a warm and hortatory spirit.
- e. By formal or informal **sessions of students** with their mentors. These times of fellowship afford an opportunity for pastoral and vocational counseling.
- f. By **attendance at local church services**. MAS students can continue to attend their own home churches. This allows opportunities for service and the ability to be evaluated for suitability for ministry by people who know them best.

Statement on Artificial Intelligence

Metro Atlanta Seminary is committed to upholding the highest standards of academic integrity and promoting a culture of intellectual honesty, independent thought, and originality. In light of this commitment, the use of artificial intelligence (AI) tools or services in the completion of academic work is strictly prohibited.

The prohibition of AI for academic work includes, but is not limited to:

1. Utilizing AI-based writing assistants, language models, or automated paraphrasing tools to generate essays, research papers, or other written assignments.
2. Employing AI-based problem-solving tools or algorithms to complete mathematical, scientific, or other technical assignments.
3. Using AI-generated content, such as images or videos, in projects or presentations without proper attribution and compliance with copyright laws.
4. Engaging AI-driven tutoring services or virtual study aids to complete assignments, quizzes, or exams.
5. Collaborating with AI agents or chatbots for the purpose of academic research or discussion without explicit approval from the course instructor or supervisor.

Students found to be in violation of this policy may face disciplinary actions, including but not limited to:

1. Receiving a failing grade for the assignment or course.
2. Academic probation, suspension, or expulsion from the institution.

Faculty and staff are responsible for monitoring and reporting any suspected violations of this policy as we safeguard the integrity and authenticity of academic work, as well as promote a culture that values and respects the genuine efforts and intellectual contributions of its students.

In cases where the use of AI tools or services is deemed necessary or beneficial for specific academic purposes, prior approval must be obtained from the course instructor, academic advisor, or department head. Any approved use of AI must be properly documented and attributed in accordance with the institution's guidelines on academic citation and copyright.

This policy statement will be periodically reviewed and revised to ensure its relevance and effectiveness in addressing emerging technologies and their potential impact on academic integrity.

Academic Programs

ONE-YEAR CERTIFICATE IN CHRISTIAN STUDIES

The mission of Metro Atlanta Seminary is to educate, equip, and mentor students: to know Christ, to grow as gospel-centered servant-leaders, and to fulfil the Great Commandment as well as the Great Commission by the power of the Holy Spirit.

Purpose of the One-Year Certificate in Bible and Theology

MAS's one-year *Certificate in Christian Studies* is designed to enable the student to know and become conversant in the basics of the Christian faith. Upon completion, the student will understand the faith and be able to articulate his/her beliefs to other believers as well as unbelievers.

A student completing this one-year program will be prepared to go on to study further at MAS or other seminaries. Others will be better prepared to live out the image of Christ in the secular work place having developed a Christian World and Life View. Still others will be better able to serve in their churches as lay leaders, elders, as well as teachers.

Others will have fulfilled the requirements of certain Christian organizations (like mission agencies or college ministries) which require one year of study at an accredited seminary.

The rest may move on to complete work leading to their BTh or MDiv as this certificate is the first year of these degrees. (See page 14.)

The primary learning outcomes for this certificate is:

Cognitive (knowledge, comprehension, application, analysis, synthesis, evaluation)

Upon completion of this certificate the student should:

- a. be able to support his/her knowledge of what the Bible is all about, what the Bible teaches, how to properly study it, and how to apply it to their daily lives.
- b. demonstrate understanding of his/her Christian faith by being able to support what he/she believes about the Bible in comparison to other belief systems.

Affective (emotions, attitudes, values, responding, organizing, characterizing)

Upon completion of this certificate the student should:

Be able to put into practice how their belief system changes the way he/she look at life, his/her values and life goals.

Psychomotor (behaviors, tasks, skills, perception, guided response, adaptation, organization)

Upon completion of this certificate the student should:

- a. be able to adapt and verbally explain the hermeneutical methods of applying the Bible to all of life.
- b. demonstrate the ability to stand before a group of people to verbally address them.

Entrance requirement: High School Diploma

PRIMARY LEARNING OUTCOMES FOR THE DBC

The mission of Metro Atlanta Seminary is to educate, equip, and mentor students: to know Christ, to grow as gospel-centered servant-leaders, and to fulfil the Great Commandment as well as the Great Commission by the power of the Holy Spirit.

Purposes of the Diploma in Biblical Counseling (40 credits)

1. MAS's two-year diploma program in biblical counseling is designed to educate and equip the student to know how to offer helpful counsel while effectively applying useful counseling tools supported by biblical truths. Upon completion of the Diploma Program the graduate should know multiple counseling skills and be able to articulate their faith in applying Godly principles, in order to assist those in need.
2. Students completing the diploma program are prepared to offer biblical lay-counseling in the church, workplace, and community.

Primary Learning Outcomes (the evidence we achieved our mission and goals)

Cognitive

Upon completion of this diploma program, the graduate should be able to demonstrate their scripturally based lay-counseling knowledge, as well as, apply it to their lives and the lives of others.

There is to be a final summative examination evaluation of the student's knowledge of scriptural teachings (**theology**) and counseling skills to be applied to the counsees and in the student's lives, as well. The knowledge gained, based on biblical truths, comes alive when applied to the world's perspectives, the fall of man, and resulting human suffering. The student is well familiar with and will exude the counsel that man may be transformed by the renewal of his mind.

Affective

Upon completion of this diploma program, the graduate will be demonstrating a character of Christ-like discernment, wisdom, and empathy in his or her personal, private, family life, church, workplace, or community. Graduates should also be equipped to analyze the best way to help others come alongside those who suffer in their personal, family life, church, workplace, and community.

There is to be an evaluation of the student's **character**. This will be revealed in a relationship between the mentor and the student that is personal. The more significantly personal on the part of both, the more effective the internship. This will reveal the quality of other relationships, including the relationship with God.

Psychomotor

Upon completion of this diploma program, the graduate should be able to demonstrate the ability to counsel and help others come alongside the suffering utilizing biblical principles of life-transforming truths.

There is to be a ten-week evaluation of the student's **lay-counseling skills**.

- a) The student is expected to complete a Practicum exercise, consisting of **30** face-to-face lay-counseling hours with individuals presenting various life issues. The student is to document each experience individually for supervisor evaluation. Skill level and general content along with counsel efficacy will be evaluated.

- b) The student is expected to utilize their counseling knowledge/skills, tools, appropriate scriptures, God-given discernment, wisdom, and empathy to appropriately engage in the desired helpful outcome to counselee. Furthermore, the student will engage with the professor and class to discuss anonymous cases and situations in order to enhance their skill level and for the learning benefit of fellow class members.

Entrance requirement: High School Diploma plus passing a psychological exam.

Term 1 - Year 1		Term 1 - Year 2	
Doctrine of Scripture	1	God Man and Sin	2
DBC 110 Intro to Biblical Counseling / Human Development	2	DBC 210 Counseling Interpersonal Issues	1
Term 2 - Year 1		Term 2 - Year 2	
Hermeneutics	1	Person of Christ	1
DBC 120 Personal Conflict: Identity issues/Family Dynamics I	2	DBC 220 Mental Disorders and Addictions	2
Term 3 - Year 1		Term 3 - Year 2	
OT Survey	2	Work of Christ	1
DBC 130 Family Dynamics II / Prominent Life Issues I	1	DBC 230 Miscellaneous Life Conflicts; Practical Approaches	2
Term 4 - Year 1		Term 4 - Year 2	
NT Survey	2	Holy Spirit and Salvation	2
DBC 140 Prominent Life Issues II	1	DBC 240 Practicum/Supervision/Review and Testing	1
Total Credits Year 1	12	MAS Core (120 hrs)	12
		Counseling Courses (120 hrs)	12
		Clinicals / Practicum (40 hrs)	4
		Mentoring	6
		Total	34

PRIMARY LEARNING OUTCOMES FOR THE MASTER OF ARTS IN THEOLOGICAL STUDIES (MATS)

The mission of Metro Atlanta Seminary is to educate, equip, and mentor students: to know Christ, to grow as gospel-centered servant-leaders, and to fulfil the Great Commandment as well as the Great Commission by the power of the Holy Spirit.

Purposes of the Master of Arts in Theological Studies (MATS) (45 credits)

MATS provides students a wide range of biblical and theological study along with MAS's other core components of mentoring and practicum. It is designed to enable the graduate to know and to live out their faith in the Kingdom. Upon completion of the degree the graduate should know and be able to train others to know, grow, and articulate his or her faith.

1. Students completing the degree are prepared to enter ministry in the church, para-church, and the business world.
2. **Graduates are prepared to enter lives of service in fields such as missions, Christian education, home schooling, Bible teaching, church leadership, children's and youth ministry, or even the secular workplace.**

Primary Learning Outcomes (the evidence we achieved our mission and goals)

Cognitive

Upon completion of this degree the graduate will have gained a holistic understanding of scripture, the characteristics of God, the person and work of Christ, and a foundation in theological truths. They should be able to demonstrate the ability to winsomely and effectively apply theological truths to personal, professional, or ministry context.

The seminary's classwork presents the Christian message in the context of a Reformed and Calvinistic perspective of Scripture, but the Christian message is far more than a theological system. It comes alive and is applied in the context of the student's relationship with God, others, the world, and perspective on self. To put it another way: *why* do we believe what we believe? And, what difference does it make to believe what we believe?

Affective

Upon completion of this degree the graduate should be demonstrating a character of Christ-likeness in his or her personal, private, family life, and workplace. Graduates should also understand and have been shown how to mentor those in their family, the church, and the world.

There is to be an evaluation of the student's **character**. This will be revealed in a relationship between the mentor and the student that is personal. The more significantly personal on the part of both, the more effective the internship. This will reveal the quality of other relationships, including the relationship with God.

Psychomotor

Upon completion of this degree the graduate should be able to demonstrate the ability to effectively teach and train others to be effective Christians and Christian workers.

There is to be an evaluation of the student's **ministry skills**.

- a. The student is expected to preach and/or teach, in some context, that which has been taught in class. Evaluations are made regarding the student's content and effectiveness.
- b. Student also have opportunities to discover personal aspects of counseling and chaplaincy. For those looking to other areas of Christian service there will be opportunities to learn and do the things required to perform competently in those ministries.

Entrance requirement: Completion of an undergraduate degree.

Master of Arts in Theological Studies (MATS) Curriculum

(The Curriculum 45 Credit Hours)

	1 st Year	T	E	R	M	2 nd Year	T	E	R	M	3 rd Years	T	E	R	M		
		1	2	3	4		1	2	3	4		1	2	3	4		
BIBLE	Old Testament Survey New Testament Survey	2	2														
SYSTEMATIC AND HISTORICAL THEOLOGY	Doctrine of Scripture Hermeneutics	1				Survey of the Covenants Eschatology	1				Apologetics Theology of John's Gospel	1					
	God, Man and Sin		1			Holy Spirit & Salvation		1			Survey of Church History		1	2			
	Person and Work of Christ			2		Catechism for All Ethics & Leadership			2		Ecclesiology					1	
					2					1							
										1							
BIBLICAL THEOLOGY AND THEOLOGY IN PRACTICE	Making & Equipping Disciples			1							Biblical Theology					1	
	Sermon Construction				1	Kingdom Purpose				1	Teaching & Learning					1	
		3	3	3	3			1	1	3	2		1	1	3	3	
Academic Hours																	
		1	1	1			1	1	1	1		1					
Mentoring		1	1	1			1	1	1	1		1	1	1			
Practicum				1						1						1	
				8						5						2	
Total Hours																	

Kingdom Workshop and T&L are taught over 3 Saturday Mornings in May (alternating years)

PRIMARY LEARNING OUTCOMES FOR THE MASTER OF ARTS IN BIBLICAL STUDIES (MABS)

The mission of Metro Atlanta Seminary is to educate, equip, and mentor students: to know Christ, to grow as gospel-centered servant-leaders, and to fulfil the Great Commandment as well as the Great Commission by the power of the Holy Spirit.

Purposes of the Master of Arts in Biblical Studies (MABS) (50 credits)

- 1 The MABS provides students a strong base of biblical study along with MAS's other core components of mentoring and practicum. It is designed for those who have a heart to go deeper in studying God's word and have a desire to teach others in schools and Bible studies. Upon completion of the degree the graduate should know and be able to train others to know, grow, and articulate his or her faith through scripture.
- 2 Students completing the degree are prepared to enter ministry in the church, schools, para-church organizations, and to influence others in the business world.
- 3 **Graduates are prepared to enter lives of service in fields such as missions, pastoral work, Christian education, home schooling, Bible teaching, church leadership, children's and youth ministry, or even the secular workplace.**

Primary Learning Outcomes (the evidence we achieved our mission and goals)

Cognitive

Upon completion of this degree the graduate will have gained a holistic understanding of scripture, the person and work of Christ, the characteristics of God and a foundation in theological truths. They should be able to demonstrate the ability to apply theological and biblical truths winsomely and effectively in a personal, professional or ministry context.

The seminary's classwork presents the Christian message in the context of a Reformed and Calvinistic perspective on Scripture, but the Christian message is far more than a theological system. It comes alive and is applied in the context of the student's relationship with God, His word, others, the world, and their perspective of self. To put it another way: *why* do we believe what we believe? And, what difference does it make to believe what we believe?

Affective

Upon completion of this degree the graduate should be demonstrating a character of Christ-likeness in his or her personal, private, family life, and workplace. Graduates should also understand and have been shown how to mentor those in their family, the church, and the world.

There is to be an evaluation of the student's **character**. This will be revealed in a relationship between the mentor and the student that is personal. The more significantly personal on the part of both, the more effective the internship. This will reveal the quality of other relationships, including the relationship with God.

Psychomotor

Upon completion of this degree the graduate should be able to demonstrate the ability to effectively teach and train others to be effective Christians and Christian workers able to grow in God's word for personal spiritual growth and evangelism.

The student will also have opportunities to discover the personal aspects of counseling. For those looking to other areas of Christian service there will be opportunities to learn and explore the requirements to perform competently in those ministries.

Entrance requirement: Completion of an undergraduate degree.

Master of Arts in Biblical Studies Curriculum

(The Curriculum 50 Credit Hours)

	1 st Year	T	E	R	M	2 nd Year	T	E	R	M	3 rd Years	T	E	R	M
		1	2	3	4		1	2	3	4		1	2	3	4
BIBLE	Old Testament Survey New Testament Survey	2	2			Hebrew for Bible Study OT Book Exegesis Genesis The Prophets OT Historical Books	2	2 1	1	2 1	Greek for Bible Study NT Book Exegesis Romans Ephesians & 1 Peter	2	2 1	1	2
SYSTEMATIC THEOLOGY	Doctrine of Scripture Hermeneutics God, Man and Sin Person & Work of Christ	1	1	2	2	Survey of the Covenants Eschatology Holy Spirit & Salvation	1	1	2		Biblical Theology				1
Academic Hours		3	3	2	2		3	4	3	3		2	3	1	3
Mentoring			1	1	1		1	1	1	1		1			
Practicum			1	1	1		1	1	1	1		1	1	1	
Total Hours					16				21					13	

Genesis, Prophets, Historical Books, Romans, and Ephesians/1 Peter are each 1 credit courses to be taught via Zoom on a night when there are no other classes in session.

PRIMARY LEARNING OUTCOMES FOR THE B.Th. and M.Div.

The mission of Metro Atlanta Seminary is to educate, equip, and mentor students: to know Christ, to grow as gospel-centered servant-leaders, and to fulfil the Great Commandment as well as the Great Commission by the power of the Holy Spirit.

Purposes of the Bachelor of Theology and Master of Divinity Degrees (86 credits)

1. MAS's three-year degree program is designed to enable the graduate to know, to live out, and to apply the Bible in most any ministry situation. Upon completion of the degree the graduate should know and be able to train others to know, grow, and articulate his or her faith.
2. Students completing the degree are prepared to enter ministry in the church, para-church, and in the business world.
3. **Graduates are prepared to enter lives of service in fields such as missions, pastoral work, Christian education, home schooling, Bible teaching, church leadership, or even in the secular workplace.**

Primary Learning Outcomes (the evidence we achieved our mission and goals)

Cognitive

Upon completion of this degree the graduate should be able to demonstrate ability to hermeneutically and systematically exegete any part of the Bible, as well as to apply it to life.

There is to be an evaluation of the student's **theology**. The seminary's class work presents the Christian message in the context of a Reformed and Calvinistic perspective on the Scripture, but the Christian message is far more than a theological system. It comes alive and is applied in the context of the student's relationship with God, others, the world, and perspective on self. To put it another way: *why* do we believe what we believe? And, what difference does it make to believe what we believe?

Affective

Upon completion of this degree the graduate should be demonstrating a character of Christ-likeness in his or her personal, private, family life, and workplace. Graduates should also understand and have been shown how to mentor those in their family, the church, and the world.

There is to be an evaluation of the student's **character**. This will be revealed in a relationship between the mentor and the student that is personal. The more significantly personal on the part of both, the more effective the internship. This will reveal the quality of other relationships, including the relationship with God.

Psychomotor

Upon completion of this degree the graduate should be able to demonstrate the ability to preach/teach and train others to be effective Christians and Christian workers.

There is to be an evaluation of the student's **ministry skills**.

- a. The student is expected to preach and/or teach, in some context, that which has been taught in class. Evaluations are made regarding the student's content and effectiveness.
- b. The student is expected to have opportunities to discover, develop, and use those gifts required to engage in the desired ministry. For a pastoral candidate that includes meeting the list of requirements outlined by each student's denominational affiliation. For those looking to other areas of Christian service there will be opportunities to learn and do the things required to perform competently in those ministries.

Entrance requirements: A bachelor degree from an accredited institution.

Bachelor of Theology and Master of Divinity Curriculum

(The Curriculum 86 Credit Hours)

	1 st Year	T	E	R	M	2 nd Year	T	E	R	M	3 rd Years	T	E	R	M
		1	2	3	4		1	2	3	4		1	2	3	4
BIBLE	Old Testament Survey New Testament Survey	2				Hebrew for Bible Study OT Book Exegesis Genesis The Prophets OT Historical Books	2				Greek for Bible Study NT Book Exegesis Romans Ephesians & 1 Peter	2			
SYSTEMATIC AND HISTORICAL THEOLOGY	Doctrine of Scripture	1				Survey of the Covenants Eschatology	1				Apologetics Theology of John's Gospel Survey of Church History Ecclesiology	1			
	Hermeneutics		1					1						1	
	God, Man and Sin			2		Holy Spirit & Salvation			2				1	2	
	Person and Work of Christ				2	Catechism for All Ethics & Leadership			1						1
BIBLICAL THEOLOGY AND THEOLOGY IN PRACTICE	Making & Equipping Disciples			1		Kingdom Workshop					Biblical Theology				1
	Sermon Construction				1										
										1		Teaching & Learning			
Academic Hours		3	3	3	3		3	4	4	5		3	4	4	5
Mentoring		1	1	1	1		1	1	1	1		1	1	1	1
Practicum				3	3		3	3	3	3		3	3	3	3
Total Hours					22					32					32

Kingdom Workshop and T&L are taught over 3 Saturday Mornings in May (alternating years)

Genesis, Prophets, Historical Books, Romans, and Ephesians/1 Peter are each 1 credit courses to be taught via Zoom on a separate night.

PRIMARY LEARNING OUTCOMES FOR THE DMIN DEGREE

The mission of Metro Atlanta Seminary is to educate, equip, and mentor students: to know Christ, to grow as gospel-centered servant-leaders, and to fulfil the Great Commandment as well as the Great Commission by the power of the Holy Spirit.

Purposes of the Doctor of Ministry Degree (36 credits)

The MAS Doctor of Ministry program, focusing on Gospel renewal and pastoral leadership, builds upon the knowledge and skills gained in foundational theological courses by providing advanced training and practical application in the areas of biblical studies, ministry skills, and leadership.

The program emphasizes the importance of Gospel renewal for personal and congregational spiritual growth, with an emphasis on developing leaders who can effectively inspire and lead their communities towards spiritual renewal.

The program combines cognitive, affective, and psychomotor learning approaches to ensure that students develop a well-rounded understanding of the material and are able to apply what they have learned in practical ways.

Primary Learning Outcomes

Cognitive growth involves the development of critical thinking skills, the ability to analyze and synthesize complex information, and the capacity to integrate theoretical knowledge into practical ministry contexts. Upon completion of the MAS DMin degree, the graduate will be able to articulate a theology of gospel renewal and apply it to a waterfront of pastoral contexts.

This is accomplished through the evaluation of written synopsis papers on all texts read, as well as integration papers for each course, culminating in a final written paper that incorporates and synthesizes all of their courses as a cornerstone dissertation.

Affective growth focuses on developing emotional intelligence, empathy, and self-awareness, which are essential for effective pastoral leadership. This involves exploring personal values, beliefs, and biases, and learning how to navigate complex pastoral situations with sensitivity and compassion. Upon completion of the MAS doctor degree, the graduate will have a greater self-awareness and sensitivity for helping others tether their lives to the cross of Jesus.

This is accomplished through monthly mentor evaluations that are based on a combination of written exercises, group/cohort discussion, and personal, one-on-one coaching.

Psychomotor growth involves developing the skills necessary for effective ministry, such as preaching, teaching, counseling, executive leadership, and organizational management. This involves hands-on learning experiences, practical application, and feedback from mentors and peers. Upon completion of this degree, through mentoring and reflection, and assignment completion, graduates will have gained increased capacity for these practical skills.

This is accomplished by evaluations by course instructors who assess a student's progress through the analysis of academic assignments in concert with reflective engagement between the student and personal mentor, who completes monthly reports on the student's progress.

The culmination of the Doctor of Ministry program in Gospel renewal and pastoral leadership is the development of highly skilled and effective leaders who are equipped to lead their congregations towards spiritual renewal and growth. Graduates of the program are well-prepared to apply their knowledge and skills in a wide range of ministry contexts and to make a significant impact in the lives of their congregants and the broader community.

Entrance requirement: Appropriate Graduate Degree and five years experience

MAS DMIN in GOSPEL RENEWAL & PASTORAL LEADERSHIP

YEAR A	Q1	Q2	Q3	Q4
	Exploring the Dynamics of Spiritual Renewal	Discovering Best Practices in Executive Leadership	Nurturing the Pastor's Personal Life and Family	Maximizing Skills for Organizational Management
YEAR B	Q1	Q2	Q3	Q4
	Becoming an Emotionally Healthy Leader	Creating a Leadership Pipeline	Developing an Acts 2 Small-Group Ministry for Shepherding and Outreach	Cultivating Generosity
YEAR C	Q1	Q2	Q3	Q4
	Recovering a Theology of the Kingdom	Catalyzing Renewal through Preaching and Worship	Leading through Change	Implementing a Micah 6:8 Ministry

Grading

Grade	Scale	GPA		Grade	Scale	GPA
A	(93-100)	4.0		C+	(77-79)	2.3
A-	(90-92)	3.7		C	(73-76)	2.0
B+	(87-89)	3.3		C-	(70-72)	1.7
B	(83-86)	3.0		F	(0-69)	0
B-	(80-82)	2.7		INC	Incomplete	

When do you give an “A?”

Students earn an A if they complete everything in the syllabus plus demonstrated excellent critical thinking skills, superior synthesis of multiple sources in conversation, and clearly articulated their own position on various points related to their topic. See the rubric spelled out in each syllabus.

When do you give a “B?”

Students receive a B if their assignment demonstrates they are able to engage in the broader conversation around the topic, they can synthesize various sources together into organized thoughts, they applied it to real world ministry, and they put together a well-organized paper.

When do you give a “C?”

Students receive a C if they turned in an assignment and it’s clear they put effort into it, but unclear that they interacted with the course material critically or thoughtfully. The flow of the assignment is also likely not organized well, reads like a rough draft, or was clearly not proofread.

When do you fail a student?

Students receive a failing grade if they did not turn in an assignment, if it is clear they put little to no effort into it, or if it is plagiarized.

In sum...

Students must earn an “A,” do a great job to receive a “B,” and faithfully show up to get a “C.” Students who demonstrate little effort to engage in class or in assignments should be failed. But, first, you should reach out to them to see what if any accommodations might be necessary. (Are they ill? Is someone in their family ill? Are there work troubles? Etc.) Don’t be afraid to fail a student, but don’t be quick to fail them.

Gradebook nuts and bolts

Grades should be assessed either as points received from total points possible (ex: 14/20 points) or as percentages of 100 possible percent (ex: 84%). Flat letter grades (A, B, C, etc.) are discouraged for assessment since they do not provide granularity. For instance, an “A” is anything 90-100. Pass/Fail assessment is appropriate for practicum seminars and workshops and should be used on a limited basis in credit courses.

Differentiating Assessment: BTh and MDiv

Bachelor (and Certificate of Christian Studies) students are held to the same research, argumentation, and synthesis standard as masters students. Differentiation is appropriate in regard to quality of composition because masters students have, in theory at least, additional experience and education with regard to composition.

Policies

In addition to the academic qualifications for the intended program of study, applicants are assessed before entry to establish they are Christians who are maturing spiritually. They should be in good standing with their local church, and in a reasonable state of health.

DOCUMENTS REQUIRED FOR ADMISSION

- ❑ Application – (found on the website) this will determine
 - ✓ genuineness of conversion and commitment to the Lord Jesus Christ
 - ✓ present involvement in Christian service
 - ✓ a sense of vocation in future service for the Lord
- ❑ Three References who can verify the potential student’s readiness for study and service. One of these must be from the applicant’s pastor.
- ❑ Photograph
- ❑ Copy of high school diploma or GED (CCS and B.Th. applicants only)
- ❑ Transcripts from any tertiary institutions. (A minimum of a bachelor’s degree is required to pursue the M.Div.) (If you wish to transfer credit into MAS please also send along the website information from that institution. Be sure it includes course descriptions.)
- ❑ \$100 application fee (must accompany application or paid on the website)

REQUIREMENTS FOR ENTRY INTO DEGREE PROGRAMS

A. Entrance to the Bachelor in Theology (BTh)

Students who do not have an undergraduate degree from a college or university are able to enroll in MAS, follow the Master’s in Divinity pathway, and receive a Bachelor’s in Theology degree.

MAS’ B.Th. degree is based on the British system. There a student enters right into the student’s major without having to take the “core” courses required in the American system. It is presumed courses, such as English Composition and basic math have been completed and learned in high school. This may make work on this level more challenging at MAS. However, since most of our students are older as they come into the program, many of these deficits should have been resolved. MAS will do all it can to help each student to be successful in his/her studies.

1. The Minimum requirement is a high school diploma or equivalent.
2. The Seminary has a mature entry policy, i.e., a student may be granted mature age exemption if the applicant is 25 or older.
3. Acceptance of the student is based upon the information submitted in the application and three references.

B. Entrance to the Master of Divinity (MDiv), Master of Arts in Theological Studies (MATS), Master of Arts in Biblical Studies (MABS)

1. The minimum requirement is a completed bachelor’s degree substantiated by the submission of a transcript.
2. Acceptance of the student is based upon the information submitted in the application and three references.

REQUIREMENTS FOR ENTRY INTO A CERTIFICATE OR DIPLOMA PROGRAM

C. Entrance to the Certificate in Christian Studies (CCS)

1. Minimum requirement is a high school diploma or equivalent.
2. Acceptance of the student is based upon the information submitted in the application and three references.

D. Entrance to the Diploma in Biblical Counseling (DBC)

1. Minimum requirement is a high school diploma or equivalent.
2. Acceptance will be based on information submitted in the application and from the three references as well as the following items. The applicant will also provide a reference and recommendation from their pastor. Candidates will also be interviewed prior to being accepted. In their second year of the program, students will provide a background check.

E. Entrance to the Doctor of Ministry (DMin)

1. Five years of pastoral experience
2. Appropriate masters degree in an area of biblical studies
3. Acceptance of the student is based upon the information submitted in the application and three references as specified in the application.

REGISTRATION & ORIENTATION

Students can register for classes online at www.metroatlantaseminary.org As we anticipate the arrival of all new and returning students, MAS arranges a schedule of orientation activities at the beginning of each academic year. We strive to provide an atmosphere of Christian unity and fellowship as the faculty, staff, and returning students help to familiarize new students with the program, and various ministry opportunities.

TUITION AND FEES

Application Fee.....	\$100
Tuition.....	\$185 pre credit hour
Language Fee (use of LOGOS)	\$55 per term (w/language course)
Late Registration Fee.....	\$25
Audit Fee.....	\$80 per credit hour
Graduation Fee.....	\$200 (payable student's last term)
Transcript Fee.....	\$15 each after the first two
DMin fees.....	See website for details

PAYMENT OF FEES

Students are expected to pay all fees for each term by the first night of class. If a payment schedule is needed, terms can be arranged with MAS' Executive Director. All fees must be fully paid before a student can start another term or graduate.

SCHOLARSHIP POLICY

Due to the generosity of Christians committed to MAS, scholarship funds are available on a limited basis. These are awarded for one year and must be applied for and are considered for renewal each year. The Scholarship Application and Instructions are available on the website.

TRANSFER OF CREDIT POLICY

MAS will accept transfer of credit from many accredited schools. A maximum of ten credit hours may be transferred into the academic part of the program. Courses and credits must correlate closely with the courses MAS offers including practicum and mentoring.

Credits from MAS have been accepted by several evangelical institutions. A student wishing to transfer credit from MAS to another institution should acquire specific information concerning the policies and procedures of that institution.

CREDIT FOR PRIOR LEARNING

When a student can demonstrate prior learning in a particular subject area, he or she may be exempted from that course by the Faculty Academic Committee. In its place will be a course equal to the amount of credit granted by the prior learning as agreed upon by the student and Dean.

REFUND POLICY

Refunds of tuition will be given on the following basis:

- a. 75% after the first hour of class
- b. 50% after the second hour of class
- c. 0% after the third hour of class

NON-DISCRIMINATION POLICY

Metro Atlanta Seminary does not discriminate on the grounds of race, color, national and ethnic origin, natural born gender, disability, or age.

PRACTICUM AND MENTORING COMPLETION POLICY

Each student is required to be involved in a local church or Christian ministry each academic year working with his or her mentor as he or she practices what is being studied. The practicum is given as a minimum guide to help the student engage in the church and the world. Successful completion of the practicum, with approval of mentor, is a prerequisite for graduation.

CLASS TIME AND ATTENDANCE

We view class time not merely as a time of academic instruction, but also as a time of fellowship, when faculty and students together explore the Holy Scriptures, learn God's truth, "grow in grace and in the knowledge of our Lord and Savior Jesus Christ," and find ways of practically implementing, as soon as possible, what has been learned. To that end, class time is essential and absences must have providential as well as faculty excuse. Students are encouraged to attend all classes, and to be punctual. We operate on a short 8-week term, and therefore attendance is critical to success in any subject. Therefore, no student may miss more than one class hour of a one-credit course; 2 class hours of a two-credit course; etc. Students who are unable to attend a class, must contact the professor before the class starts to ask for an excused absence. Students must also contact a fellow student to find out what was missed and what needs to be made up.

CHANGES TO CURRICULUM

If a student has been away from the seminary for one year, and the curriculum is changed, the student will be subject to the new curriculum.

OUTSIDE CLASS STUDY EXPECTATION

As a basic guideline, a student is expected to do at least two hours of private study for every hour of classroom time.

SPOUSES

Spouses who would like to attend classes as auditors may do so at no charge. However, please remember, auditors are there to listen only and should respect the right of degree students to speak and ask questions.

DRESS GUIDELINES

Students are to dress appropriately, with modesty, with due respect in consideration of others. This simply means we are all to take seriously the vocation of MAS and all who train here, and to have due respect for those of other cultures. (Rom. 14:13ff)

GRADUATION POLICY

To graduate, a student must complete and pass all courses, complete the practicum, and be approved by the mentor.

- a. All required courses are taken and passed.
- b. The student's mentor has signed off on the readiness of the student to begin his or her ministry.
- c. The student's mentor has signed off on the practicum/internship part of the curriculum, meaning all the required elements on the checklist have been satisfied.
- d. No student will be permitted to graduate unless all outstanding fees have been paid, nor will a copy of their transcript be given or sent until all financial deficits are settled.

INSURANCE POLICY

1. **General** – Metro Atlanta Seminary does not provide personal insurance. It is the student's responsibility to make sure he or she is covered in case of sickness or injury.
2. **Indemnity** – Students, by registering, are holding MAS harmless from any liability or any accident.

LIBRARY

Access to great books and papers are important to students. MAS has chosen not to own buildings, which enables us to keep tuition low. Having no building means we cannot have a library. But that does not mean the student does not have access to great books, articles, etc. These can be sourced in the following ways:

- a. The use of public and private libraries
- b. The development of your own libraries, especially within Logos Bible Software
- c. Making good use of the internet, being careful to properly use, notate, and discern the material's accuracy
- d. Talking with faculty who are willing to lend their own books to students
- e. Checking with your own pastor and see if he has the books you need and if he is willing to lend them
- f. You also have access to two massive libraries at the Chandler Library at Emory and Columbia Seminary. MAS also has secured right of access to the library at Reformed Seminary in Atlanta.
- g. MAS is investigate the feasibility of becoming part of a library association such as ATLA.

ORDINATION

MAS does not ordain anyone to the ministry. MAS believes this is the sole responsibility of the church.

ACCREDITATION

MAS has full accreditation by the *Association of Reformed Theological Schools* (ARTS). ARTS is an accrediting agency which in 2021 has applied for recognition under the *Council for Higher Education Accreditation* (CHEA). Being accredited is helpful for potential students as a way of protecting them from falling prey to schools that are little more than "degree mills." It also gives students a greater chance of being accepted into more advanced programs at any other accredited institution around the world.

The State of Georgia considers MAS a religiously exempt institution.

"This institution is exempt from authorization under O.C.G.A. § 20-3-250.3(a)(6) Nonpublic, nonprofit, postsecondary educational institutions which demonstrate annually to the satisfaction of the commission that their purposes are solely to provide programs of study in theology, divinity, religious education, and ministerial training, and they do not grant postsecondary degrees of a nonreligious nature and that such institutions: (A) Accept no federal or state funds; and (B) Accept no student who has a federal or state education loan to attend such institutions."

Course Descriptions – Certificate, BTh, and MDiv

Old Testament Survey

This is a study of the OT dealing with its content, message, form and background. The survey will introduce the student to the biblical-theological approach to Scripture, showing how the books of the OT point us to God's Covenant of Grace in the Person and Work of Jesus Christ.

New Testament Survey

This course is an introduction to the NT writings and their message in the historical, cultural and religious context of the first century. The aim of the course is to give the student an accurate understanding of the primary backgrounds of the NT writings and other related introductory questions that impact on their message. The course comprises lectures, assigned readings, a written assignment and examination.

Greek For Bible Study

The purpose of this course is not to make a person a Greek scholar. Rather, the intent is to give just enough basics of the Greek language to enable the student of the Bible to use the many word study tools written by the Greek scholars.

Hebrew for Bible Study

The purpose of this course is not to make a person a Hebrew scholar. Rather, the intent is to give just enough basics of the Hebrew language to enable the student of the Bible to use the many word study tools written by the Hebrew scholars.

Old and New Testament Exegetical Book Studies

Prerequisite: Hebrew for Bible Study (for both OT exegesis courses) and Greek for Bible Study (for both NT exegesis courses)

These will be chosen by agreement between the seminary and the needs of the students. Two courses in OT and two in NT will be required. These will be taught with two objectives in mind. First will be the plan to cover this course in a way that will enable the student to immediately be able to teach the biblical book to others with application. The second objective is to demonstrate to the students how to use the Greek and Hebrew taught in the Greek and Hebrew for Bible Study courses. Students will be taught how to develop sermons and teaching lessons from the text. Systematic Theology/doctrine will also be covered in a way that will help the student to know how doctrine is developed out of the text.

Doctrine of Scripture

The Doctrine of Scripture forms the first part of a two-part course on Scripture and Hermeneutics. Major topics to be covered in part one include the inspiration, inerrancy, authority, necessity, clarity, and sufficiency of Scripture, as well as the canonicity, preservation and the historical reliability of the Biblical documents.

Hermeneutics

The Hermeneutics course forms the second part of a two-part course on Scripture and Hermeneutics. Major topics to be covered in part two include: (1) a discussion of the major principles and rules of biblical interpretation, (2) how to use tools for effective Bible study, and (3) how to practice the observation, interpretation, and application method of inductive Bible study.

Survey of Church History 1 & 2

This course will enable the student to come away with an understanding of the "time line" upon which God used individuals and events to bring about His desired ends from the end of the first century to the beginning of the 21st century. Particular note will be made of the development of doctrine throughout this period.

Making & Training Disciples

It is a command. Our God calls us to make and train disciples but that is much easier to say than to do. This course offers the student an opportunity to explore his or her own issues with the command and to learn from practitioners of making and training disciples. Course work includes actually thinking about who, what, when and where. The instructors deal with myths of evangelism and seek to help the student rest in the decrees of God while laboring in His field.

God, Man, and Sin

This course seeks to explore the nature, character, and trinity of the God who has revealed Himself historically in redemption through His inspired Word, and in the enlightening which comes through the Holy Spirit. It comprises the centerpiece of our theological efforts as it has the Triune God Himself, and therefore the impartation of a profound knowledge of Him, as its focus. God as Maker and Upholder is set alongside a study of humanity; our original and fallen nature, dependence, and destiny. As with all doctrinal courses, the topic is explored along biblical, historical and systematic lines.

Person and Work of Christ

The topic of the Person of Christ is a careful study of the relevant biblical material found in both Testaments, and a survey of the doctrine throughout church history. The study on the Work of Christ is drawn from both Testaments and reaches its climax in Paul's epistles and Hebrews. The study encompasses a treatment of all the important views of the work of Christ, and will be compared with other differing viewpoints advanced over the last 2000 years.

Teaching and Learning

Most courses that are designed to teach teachers to teach usually teach methods of communication (delivery). This is not adequate because the methods used may not reach the learning styles of most of your learners. We will concentrate first on helping you learn how *you* learn. Then you will study the characteristics of the other major learning styles. It will be only after this is understood that we can turn to putting together teaching methods that will enable you to reach all the learners you are charged with teaching.

The Holy Spirit and Salvation

The Doctrine of the Holy Spirit and Salvation course will establish a biblical foundation for understanding the person and work of the Holy Spirit, various facets of soteriology, the application of redemption, the gifts of the Spirit and the means of grace.

Ethics and Leadership

Does it matter if you take a few paper clips home? Or if you don't tell the person you are selling to all the features or lack thereof for your product. How much do we need to be examples of transparency in the world? This course will explore the reality of the marketplace and the issues surrounding how a Christian can be successful in business.

Worship Liturgy and the Sacraments

This course will examine the subject of corporate worship in the context of the local church. Although the subject of individual worship is certainly of crucial importance, this will only be dealt with as it relates to our corporate worship. What is corporate worship? Do we have to pray? Preach? Sing? What about confession? And how and why are the Lord's Supper and Baptism tied into the whole thing?

Denominational History and Polity

This course will cover the history of Protestant denominations from the Reformation to the present, with special emphasis being given to the rise of the Presbyterian Church in America.

NOTE: Anyone taking this course who is from another denomination may write a study of their own denomination's history, doctrinal distinctive, and major contributions to the cause of Christ.

Sermon Construction - Preaching

This course will be hands on interactive learning time as students understand the principles, but more importantly the heart of preaching

Kingdom Purpose Workshop

This course will help students discover, define and place into their life grid their Kingdom Purpose.

Apologetics/Evangelism

Every Christian needs to be ready at all times to give a defense for the hope that is in us. This course is meant to help every student to be equipped and trained to witness to anyone without reservation.

Mentoring

The design of this program is to enable the candidate to work directly under a seasoned pastor/mentor. During this time it is expected that the protégé shadow the mentor in all that he does. This will also involve the learning of ministry ingredients not covered in the formal teaching part of this program, such as homiletics, ethics, and counseling.

Practicum (Internship)

MAS offers three practicums and each is designed to provide the student opportunities to engage in ministry and learn more about their specific calling. Based on the practicum chosen (Pastoral, Ministry, and Marketplace) every effort is made to assign the student a mentor who will also be able to provide guidance and input in that field of ministry.

Course Descriptions – Diploma in Biblical Counseling

Year One Courses

DBC 110: Introduction to Biblical Counseling/Human Development

This course examines the basis for biblical Counseling along with the caregivers call and unique gifting to help others. The students will be introduced to foundational theological concepts integrated with psychology, that relate to care within the church, the community, and in culturally diverse settings. The core counseling skills that characterize a healthy caring relationship will be covered along with caregiving related legal, ethical, and moral issues. In the second half of the term, which covers human growth and development, the students will learn about the growth patterns of individuals in varying ages and stages of development. Additionally, they will examine developmental psychology, focusing on major theories, concepts, and issues within each developmental stage of the human lifespan.

DBC 120: Personal Conflict: Identity Issues/Family Dynamics I

This course is designed to provide students with an overview of an individual's personal mental image and how that perceived image permeates their self-esteem, character traits, strengths, weaknesses, abilities, physical features, and emotional outcomes during times of significant challenge. They will also study the dynamics of social interactions, singleness, and choosing a marital partner. Both personal image and self-esteem will be examined in relationship to a Biblical view of one's worth, approval, competence and significance.

The second half of the term will introduce the student to part one of a study in Family Dynamics, which will include a broad understanding of pre-marital, marriage, and family systems. Parenting styles and skills, utilized with infants through young adults, will be presented and examined. The students will participate in role-playing to better conceptualize the issues and corresponding therapeutic techniques that are utilized in Biblical family counseling.

DBC 130: Family Dynamics II/Prominent Life Issues I

This course begins with a continuation of Family Dynamics, which will include the topics of pregnancy-infertility, divorce, re-marriage, blended families, and parenting adult children. Once again, the students will participate in role-playing and case study work, giving them opportunities to confront a myriad of challenging family issues while utilizing core Biblical counseling skills.

In the second portion of the term the students will begin to study prominent presenting counselee issues. This course includes the most commonly experienced symptoms of varying types of depression and anxiety. Additionally, the students will become familiar with the etiology, terminology, taxonomy, and treatment approaches utilized in Biblical counseling.

DBC 140: Prominent Life Issues II

This course will provide a continuing study on prominent presenting counselee issues. The students will examine real-life challenges, including anger, grief, loneliness, various sexual behaviors, lying, inferiority/shame, guilt and forgiveness. Each issue will be explored through the attitude of contemporary norms compared to the grounding of immutable Biblical truth. The students will become familiar with the etiology, terminology, taxonomy, and treatment approaches utilized in Biblical counseling, applicable to the different presenting issues.

SAMPLE OF REQUIRED TEXTBOOKS

COURSES	TEXTBOOKS
For all courses	Logos Bible Software – Academic Level (minimum)
All Doctrine courses	Frame, John, <i>Systematic Theology</i> , 2013
Old Testament Survey New Testament Survey	Hendriksen, William, <i>Survey of the Bible</i> , Eerdmans
Greek & Hebrew	<i>Learning to Use Greek and Hebrew</i> . Logos Bible Software Black, David, <i>Learn to Read New Testament Greek</i> . Broadman, 2009 Van Pelt, M., <i>Biblical Hebrew: A Compact Guide</i> . Zondervan, 2012
Hebrew Exegesis 1& 2	Hill & Walton, 3 rd Edition. <i>Survey of OT</i> , Zondervan, 2000
Greek Exegesis 1& 2	Gundry, Stan, <i>Survey of the NT</i> . 5 th ed., Zondervan, 2012
Doctrine of Scripture	McDowell, Josh, <i>The New Evidence that Demands a Verdict</i> Packer, J.I., <i>Fundamentalism and the Word of God</i> Stott, John, <i>Understanding the Bible</i>
Hermeneutics	Dorani, Daniel M., <i>Getting the Message</i> . Phillipsburg, NJ: P & R Pub., 1996 Sproul, R. C., <i>Knowing Scripture</i> . Downers Grove: IVP Books, 2016
Holy Spirit and Salvation	Murray, John, <i>Redemption Accomplished and Applied</i> . Eerdmans Caston, McKay, <i>The Grace Exchange</i> Caston, McKay, <i>Seven Strands of Grace</i>
God, Man, and Sin	Jim van Zyl, <i>God, Man, and Sin</i> . Bible Institute of SA, 2019 Frame, John, <i>Systematic Theology</i> , 2013
History of Christianity 1 & 2	Shelley, Bruce L., Early, Joseph Jr., <i>Church History in Plain Language</i> , Thomas Nelson. 2008. 4 th Edition Holcomb, Justin S., <i>Know the Councils</i> , Zondervan Academic, 2014 Holcomb, Justin S., <i>Know the Heretics</i> , Zondervan Academic, 2014
Apologetics	MaGrath, Alistair, <i>Intellectuals Don't Need God</i> , Zondervan, 1993 <i>Optional</i> : Schaeffer, Francis, <i>The God Who is There</i> , IVP, 1998
Making and Training Disciples	Chester, Tim, <i>A Meal with Jesus</i> , 2011 Pope, Randy, <i>The Answer</i> Schlichting, Randy, <i>Minority Rules</i>
Teaching & Learning	LeFever, M., <i>Learning Styles</i> . DC Cook, 1995
Ethics & Leadership	The Heidelberg Catechism (pdf supplied by the professor) Questions 92-115 The Westminster Confession and Catechisms (pdf supplied by the professor) Chapters 16, 19, 22 and 24. Larger Catechism Questions 91-151 A Simple Way to Pray – Martin Luther (pdf supplied by the professor) God's Purpose in Creation: A study in Genesis 1 (available at https://store.tifwe.org/collections/books?page=2)
Mentoring Curriculum and Practicum Curriculum	All required reading will be found in the <i>MAS 3-Fold Curriculum Guide</i>
DIPLOMA COURSES	
DBC 110: Introduction to Biblical Counseling/Human Development	Collins, Gary, <i>Christian Counseling, A Comprehensive Guide, third edition</i> Stanford, Matthew S., <i>Grace for the Afflicted</i> . IVP, 2017 Frame, John M., <i>Systematic Theology</i> . P & R, 2013

	Sbanotto, Gingrich, <i>Skills for Effective Counseling</i> . IVP, 2016 Townsend, <i>Boundaries with Teens</i> . Zondervan, 2006
DBC 120: Personal Conflict: Identity Issues/Family Dynamics I	Collins, Gary, <i>Christian Counseling, A Comprehensive Guide, third edition</i> McGee, Robert, <i>The Search for Significance</i> . Thomas Nelson, 2003 Crabb, Larry, <i>The Marriage Builder</i> . Zondervan, 2013 Backus, Chapien, <i>Telling Yourself the Truth</i> . Bethany House, 2014 Smalley, Gary, <i>The DNA of Relationships</i> . Tyndale, 2007 Chapman, Gary, <i>Things I Wish I'd Known Before I Got Married</i> . Northfield, 2010 Cloud, Townsend, <i>Boundaries in Marriage</i> . Zondervan, 2002
DBC 130: Family Dynamics II/Prominent Life Issues I	Collins, Gary, <i>Christian Counseling, A Comprehensive Guide, third edition</i> Deal, Ron, <i>The Smart Stepfamily</i> . Bethany House, 2014 Burns, Jim, <i>Doing Life with Your Adult Children</i> . Zondervan, 2019 Backus, Chapien, <i>Telling Yourself the Truth</i> . Bethany House, 2014 Instone-Brewer, David, <i>Divorce and Remarriage in the Church</i> , IVP, 2003 Jantz, Gregory, <i>Seven Answers for Anxiety</i> . Aspire, 2016 Welch, Edward, <i>Looking Up from the Stubborn Darkness</i> . New Growth, 2011
DBC 140: Prominent Life Issues II	Collins, Gary, <i>Christian Counseling, A Comprehensive Guide, Third Edition</i> . Clinton, Hawkins, <i>The Quick Reference Guide to Biblical Counseling</i> . Baker, 2009 Backus, Chapien, <i>Telling Yourself the Truth</i> . Bethany, 2014 McGee, Robert, <i>The Search for Significance</i> . Thomas Nelson, 2003 Jones, Robert, <i>Uprooting Anger: Biblical Help for a Common Problem</i> . P & R, 2005 Kendall, R.T., <i>Total Forgiveness</i> . Charisma House, 2007

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